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J. Higgins
New York



THE
ORIGINAL
SECESSION MAGAZINE
FOR 1869-70.

New Series.

VOLUME IX.

EDINBURGH: JOHN MACLAREN.
GLASGOW: DAVID BRYCE AND GEORGE GALLIE.

MDCCLXX.

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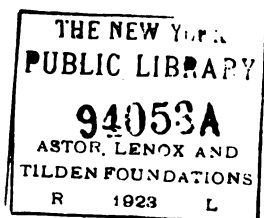
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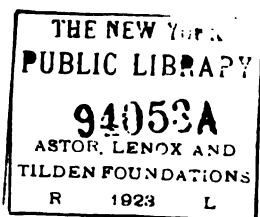


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THE

ORIGINAL SECESSION MAGAZINE.

JANUARY, 1869.

INTRODUCTORY.

THIS number begins the ninth volume of the present series of our *Magazine*, and ushers it upon what will be, ere it closes, the seventeenth year of its existence. In view of this fact, and of its present position, we cannot help feeling that it is by help obtained from God it continues unto this day. It owes little, all must admit, to the numbers and influence of the denomination whose name it bears. It owes nothing to such sensational expedients as are adopted to give popularity to other publications, got up avowedly in the interests of religion, but really, it is well known, to sell. It is devoted to the advocacy of principles which it has become common to sneer at as narrow and out of date, and which do in fact lie directly athwart many of the prevailing sentiments and tendencies of the day. Through death in one case, through increasing bodily infirmity in another, it has lost the help it derived from the wise management and the powerful and practised pens of its former conductors. Yet when we think that, despite of all these drawbacks, it has not only proved self-supporting, but continues to grow in influence and circulation, we are surely warranted to see in this a token of the blessing of Him whose truth and covenanted cause it aims to promote. We may indeed be mistaken as to this, but until it can be shown that we are so, we will hold by the animating conviction, and thank God and take courage.

Apart, however, from any success that may have been granted the *Magazine* hitherto, we feel that we have enough to stimulate our best efforts in conducting it, in the grandeur and importance of the end for which it has been entrusted to us. Its object and our duty is not

to provide agreeable entertainment for the leisure hour, though we should like it to interest as well as instruct. Nor is it merely to set forth the truths and duties of religion with a view to the personal edification of our readers, though we should be sorry if anything appears in it which does not conduce more or less directly to that end. But mainly and distinctively, the end of the *Original Secession Magazine* is the end of the Original Secession Church—namely, to promote the public honour of the enthroned Mediator and the interests of His public cause in our land, by maintaining the principles of the Reformed and Covenanted Church of Scotland. These principles we believe to be Scripturally true. We regard them as the Word of Christ's patience given us to keep. As we venerate His authority, and would confess Him and His words before men, we can neither surrender nor conceal them. In adhering to them we are clinging to no sapless and worn-out traditions of the fathers, for there dwells in them, as in every part of Divine truth, imperishable vitality and power. So far are these principles from being behind the age, as popular ignorance and prejudice oracularly affirm, they are immeasurably in advance of it, in all that is most essential to its well-being and progress. A general and whole-hearted return to them would solve many of the problems and sweep away many of the evils which human policy is grappling with in vain, and carry society forward to a point of progress in sentiment and attainment far ahead, not merely of what it has yet reached, but of what it has even faith to descry. What an advance, for example, upon the present feeling and actings of the nation toward Popery is that solemn and unsparing repudiation of its idolatries and blasphemous pretensions which lies, sealed with the nation's oath, in the National Covenant! How far have the majority of Presbyterians to rise in their zeal against the unscriptural system of Prelacy ere they heartily own the obligation of the public vow that lies upon them, as upon the whole nation, not merely to sever its connection with the State, but to "extirpate" it. And upon the imagination of which of our modern unionists has there ever dawned a scheme of union so grandly comprehensive in its range and so broadly and firmly based on the foundations of Divine truth as that outlined in the Solemn League; which binds all the Protestants in the realm to "endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship and catechising;" and which binds State and Church together to co-operate, each in its own sphere, as fellow-servants of the same Master, fellow-subjects of the same King, "that the Lord may be *one and His name one in the three kingdoms*." When these and

the other great ends of our National Covenants have been more than realised; when the Protestants of the three kingdoms are united in one Church on a basis comprehending more of the truth of God than is contained in the Westminster Standards taken in their entirety, and by a bond larger and more sacred than a national vow and oath to God; when the State, acting in alliance with the Church, and acting both under the obligation of their joint-covenant with their common Head and King, have done their utmost to root out Popery and Prelacy and whatsoever is contrary to sound doctrine and the power of godliness; then and not till then will we confess that the position of the Second Reformation which we occupy has been left behind by the progress of the age, and that the command is, "speak unto the children of Israel that they go forward." Meanwhile, till that position is reached again by the majority of the Church and nation who have so far resiled from it, it would be treachery alike to the cause of God and to the cause of progress for us to abandon it.

Let us call upon our readers to aid us in the noble work of seeking to maintain it. They can do so by their prayers. They can do so by their efforts to extend the circulation of the *Magazine*. We know some who pay for several copies to fellow-members of the Church who are not able to afford them. We know of others who have excited very considerable interest in our principles and position by handing it to their neighbours. All may do something in this way, and when the organs of error and latitudinarianism are so numerous and influential, the friends of truth are the more called to bestir themselves to supply the antidote.

THE PAST AND COMING YEAR.

THE year 1868 has added a memorable page to the history of Europe. Events thicken as the time draws on when the mystery of God shall be finished in the overthrow of that huge satanic system of civil and religious despotism, culminating in Popery, which has so long enthralled the nations. Like the earthquakes and volcanic eruptions which have marked the past year, there are disorganising forces at work, which that system itself has generated, and which, by a signal display of Divine retribution, shall rend it in pieces. By a natural reaction Popery has driven many in continental lands into infidelity and atheism; by a similar reaction *despotism* has called forth among the *nationalities* it has been crushing, the spirit of communism and revolution; and among these antagonistic forces the conflict has

begun, which, ending in their mutual destruction, shall leave the stage of earth clear for the establishment of the millennial kingdom of Christ. From His mediatorial throne on high He has begun "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." As out of vast geologic changes, confusing and altering the previously existing state of things, God prepared the earth as a habitation for man, so out of the throes and overturnings of analogous changes in the moral and political world, He will call forth that "new heavens and the new earth wherein dwelleth righteousness." "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him."

To all who long and pray for the overthrow of Antichrist, the great weakening of its political ascendancy on the Continent during the past year must afford matter of gratulation and praise. For centuries AUSTRIA has lain in servile chains at the feet of Rome. Only nineteen years ago it entered into that famous concordat by which it yielded itself up, bound hand and foot, into the power of a domineering priesthood. No nation seemed to be so drunk with the wine of the great harlot's fornication. But the blow struck it by the battle of Sadowa seems to have roused it from its fatal stupor. Its people have awoken to feel that the paralysing power of an all-grasping priesthood is the cause of their national weakness and humiliation. And during the past year its legislature has passed laws in favour of the freedom of education and marriage, and of the equality of all religious denominations in the eye of law, which have given the stipulations of the concordat to the winds, and broken the supremacy of the priesthood in Austria, let us hope for ever. The Pope, of course, has thundered forth his anathemas against these laws and all who comply with them, only to find, however, as in the case of Italy, that the thunders of the Vatican have lost all their power to quell the rising spirit of freedom in the bosom of an awakening people, and that in trying to wield them, he is only irritating that spirit into more angry strength, and making a pitiable display of his own weakness.

Within the past few months, also, SPAIN has been lost as a political ally and prop to the Papacy. Of all the kingdoms that have given their power and strength unto the beast, none has done Rome's work with such abject submission or such ungrudging self-sacrifice as Spain. Philip the Second owed to his son on his death-bed that he had spent on wars undertaken for the extermination of Protestantism more than five hundred and ninety-four millions of ducats! He *might have added that by such wars, by the Holy Inquisition, and by*

direct persecution, he and his father had been the means of slaughtering some hundreds of thousands of Protestant lives. Thus has Spain served Rome, and she has received for it Rome's usual wages—national beggary, corruption, and degradation. The last gift of Popery to her was a Queen, who seems to have been raised to the throne to show how such devotion as Rome counts saintly and delights to honour may coincide with the vilest profligacy that can outrage the law of God or dishonour a throne. But, by a revolution strangely sudden and strangely calm, the Spaniards have cast off the yoke of their unworthy monarch and of the Papacy together; have expelled the Jesuits from their country and confiscated their property; have proclaimed religious liberty, the freedom of the press, the right of public assemblages, radical changes in the system of education, the right of trial by jury, the equality of all men before the law. The revolution caught the priesthood in the very act of persecuting men for reading the Bible, but now the martyrs of prison and exile are free; leave has been granted to build a Protestant church at Seville, where the Inquisition plied its secret enginery of torture and death more terribly than in any other part of Spain; and the whole country, from the Pyrenees to Gibraltar, is open to the Word of God. What Christian does not hail the change with grateful wonder and joy? And what a responsibility rests on the Christian Churches of Britain to send that Bible and that Gospel which will give the still benighted Spaniard a higher than political emancipation—the emancipation of his conscience and of his soul!

All the year through, Europe has been agitated and held in alarm by "rumours of war" between two of its mightiest military powers. FRANCE and PRUSSIA have been eying each other with looks of jealousy and menace, but they have hitherto been mercifully restrained from rushing into conflict. We say mercifully; for with armies so immense, wielding such murderous weapons of destruction, the result of war between these powers must be a slaughter of human life such as one shudders to think of. Still, the possession of such vast armaments breeds the temptation to use them; it seems likely that the Providence which has permitted their construction has some purpose of righteous vengeance to serve by their use; and we fear that in the skirts of Papal France there is still to be found the blood of the Huguenots.

But both prophecy and the signs of the times seem to point to a war-cloud gathering over a larger area, and charged with the elements of a mightier devastation. RUSSIA has long been intriguing, not without success, to stir up dissension and insurrection among the rival faiths and motley nationalities of the decaying Turkish empire.

Her object is to create an opportunity of subverting that empire, and so to realise the long-cherished dream of her ambition, by making a way over its ruins to uncontrolled supremacy in the East. But any overt attempt to carry out this project would bring on war with our own and other nations of Western Europe; and students of prophecy think it every way likely that the shock of such a tremendous conflict is the pre-determined means by which not only Mahomedanism is to perish, but the foundations of the mystic Babylon are to be shaken, till it fall to rise no more.

Plain it is, at all events, that Popery is quaking as if with premonitions of its coming fall. For the last month of 1869 the Pope has summoned to Rome a council of Romish dignitaries from all parts of the world, evidently to consult how his reeling throne and infallibility are to be kept up. Doubtless the thunder of the seven hills will wax portentously loud; bulls, anathemas, infallible decrees, will sound loudly but very harmlessly and unheeded through the sky of Christendom; but what we have really to fear is, that deeply hatched plots will be laid to perfect that Popish conquest of Britain which is going on so prosperously, for let us assure ourselves that the Pope would part with the rest of Europe, to gain that supremacy in Britain, which will enable him to wield Britain's power through the world-wide extent of Britain's possessions. And who shall venture to say, that, in righteous retribution for the support we have given to Popery, during the last forty years, in perjured violation of our national vows to extirpate it, it may not be allowed to gain that supremacy for a time? At all events there shall be a struggle for it, for which it becomes all Protestants to be preparing.

And while perplexity and changes have prevailed in Europe during the past year, our own country has been far from being in a state of repose. Scarcely had the unexpectedly sudden and prosperous termination of the Abyssinian war sent a sensation of relief and gladness through the nation, when it was plunged into the tumult of the political struggle, now going forward, for the disestablishment of the Irish Church. On that great question of the past and of the opening year we cannot avoid making a few remarks, in doing which we think it right to premise that the editors alone are responsible for the sentiments they express. We think we may safely say, that, if the proposed measure involved no other or wider interests than the overthrow of the Prelatic Church in Ireland *as such*, all Original Seceders would gladly hail it. They have protested all along against its anti-scriptural hierarchy and worship. They have protested no less solemnly against the dishonour done to Christ by the usurped supremacy of its earthly head. *They are in the habit of praying*, from time to time, for its overthrow,

and are prepared to employ all legitimate and scriptural means for this end. More than thirty years ago they published as one of their reasons for public fasting that, though the Reformation had been established in Ireland for nearly three hundred years, "the Irish Church, for the greater part of that time, has been employed for secular purposes, and for the support of an anti-scriptural hierarchy, rather than for rooting out Popish ignorance and superstition and the advancement of the cause of pure and undefiled religion; and it is to this cause we are to ascribe the strong hold which Popery still has upon the great mass of the population of that unhappy country." We say, then, had this been a proposal to disestablish Prelacy as such, with the view of establishing in its stead a Church invested with the pure and scriptural forms of Presbyterianism—in other words, had it been a proposal to realize the end which the nation is bound by the great oath of the Solemn League and Covenant to seek—"the reformation of religion in Ireland according to the Word of God and the example of the best Reformed Churches"—all Seceders would have felt they were acting most consistently in giving it their heartiest support.

But we need not say that this is not the proposal. Substantially, and in design, it is a proposal to withdraw all Government countenance and support from Protestantism in Ireland. For this nation to withdraw all legal recognition of Prelacy in Ireland is one thing; for this nation, hitherto constitutionally Protestant, to withdraw all legal recognition of Protestantism in Ireland is a very different thing; and yet this is what the measure proposes, as its framer very emphatically intimated in his speech at Wigan when he said—"I look to this Protestant people to put down Protestant ascendancy." Now here very grave questions arise: Is it consistent with the duty and responsibility of a Protestant nation to cease to own Protestantism nationally in any part of its dominions? Is this consistent with the Solemn League which we have seen binds the nation, civilly considered, to endeavour the reformation of religion in Ireland on a Protestant basis? Does it not render the outcarrying of this end of the Solemn League for ever impracticable, so far as the State is concerned; for how can the State work in its own sphere for the reformation of religion in Ireland, when it has formally and legally renounced all obligation to care for religion there in any form whatever? And how does this proposed measure look when placed alongside of what the Original Secession Testimony says as to the duty of nations to give *positive legal security* for the maintenance of the true religion, when it affirms that "in the exercise of their legislative authority, it is the *duty of nations or their representatives* to remove *from their civil constitution whatever may be found to stand in the*

way of the progress of revealed religion—to have the whole of their civil laws framed, and the whole of their administration regulated, in such a manner as to be agreeable to it, and subservient to its interests—to give decided countenance and public protection to its functionaries in the discharge of their duty, and to *provide all needful legal securities in behalf of the scriptural profession of it*, not only against turbulent individuals or factions, but also against the attempts to undermine and supplant it which may be made by the rulers to whom the administration of their affairs may be entrusted.” By all means let anti-scriptural Prelacy be swept away; but the above extract shows, that to sweep it away without providing legal security in behalf of the *Scriptural* profession of religion in Ireland, is a dereliction of national duty against which Original Seceders are pledged to protest.

But the question is one of still wider reach and more serious import. Ireland is an integral part of the British empire; and if political considerations warrant the withdrawal of all national recognition of the Protestant religion there, is there no danger of political exigencies arising, or being created, which shall be held to warrant the withdrawal of all national recognition of that religion in every other part of the empire, and in every form in which it has hitherto been recognised? Papists and Voluntaries are not confined to Ireland; and if political justice demands that they be exempted from paying taxes to support Protestantism there, is there no danger that by a little extension of the principle and the precedent, political justice shall be held to demand that they be exempted from paying taxes to support Protestantism everywhere else, whether that Protestantism exist in the teaching of Churches, in the religious education of schools, in tests of admission to educational and civil offices, in the coronation oath of the Sovereign itself? If a national and governmental recognition of Protestant Christianity is an offence and a wrong to these parties anywhere, it is an offence and a wrong to them everywhere and in all things; and is it not the fact that Papists and infidels are combining to support this measure, in the faith that it is the insertion of the wedge which is destined to rend asunder the legal and constitutional bonds that unite this nation to the religion of the Reformation, and so to open a way for the ascendancy of their own principles? And is it not, to say the least, somewhat dangerous to say “a confederacy” to such allies in a matter affecting the interests of religion and of the Church of Christ, when we think of the rebuke given to the godly King of Judah for his alliance with Ahab—“Shouldest thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from

before the Lord?" And when their end is gained, as from their numbers and determination and growing influence it is likely to be gained, will it not be a dark and shameful and very portentous day for Britain when it stands forth before the nations of the earth without a national faith or religion—knowing in its laws and administration no difference between Christ and Antichrist—no difference between the Popery which held it for ages in chains of civil and religious slavery, and drunk the blood of the best and noblest of its sons, and the Protestantism to which it owes all its freedom and enlightenment, prosperity and power? We have no political or party prejudices to gratify; we have no faith, in these matters at least, in one political party more than another; but we throw out these questions on the great topic of the time for the serious and prayerful consideration of our readers, only adding these sentences from the pen of Dr. Hodge of America:—"Since all our national institutions and blessings, yea our civilisation itself, are the fruits of our Protestant Christianity, in the name of the people, in the name of the truth, in the name of God, we have the right, and we are morally bound to recognise and honour, in our national acts, the source from which, and the channel through which they have been derived. For it is contrary to the constitution and order of nature, it is evidence of a base mind, and can never come to good, when the child for any reason, or to gain any object, refuses to own its parentage. And we are bound to vindicate this right at all hazards. To yield it up is to renounce our national birthright and character; it is to dishonour our national religion and the God of our fathers; yea, it is to betray ourselves, blindfold and manacled, as our children will find to their sorrow, in the very citadel of our religious liberties."

But amidst all changes and overturnings let us encourage ourselves in the faith that "the Lord reigneth." In entering on the uncertainties of another period of time, let us put ourselves and our country and His cause everywhere, by fervent believing prayer, under the shield of His gracious omnipotence. Let us see that in heart and purpose, in profession and life, we are on the Lord's side, for then and then only shall we be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 75A.)

DEEP in the mountain wilds of Judea stands the Convent of Mar Sâba. This ancient monastery, from the desert grandeur of its position, is one of the most remarkable buildings in Palestine. Among precipitous rocks, where a small but rugged ravine tumbles into the Kedron, the ponderous masonry of its upper storeys rises in painful solitude and assumes the proportions of a gigantic tower. In its construction nature and art are so combined that it is impossible to distinguish the one from the other. Rocky terraces are converted into sites for wings to the building, and caverns where the lion and the bear once found a hiding-place, are now hermits' cells and the abode of monks. The building is thirteen or fourteen storeys high. On a central and prominent point stands the church, with its massive buttresses, dome, and clock-turret. At higher altitudes, ranges of dormitories, nameless galleries, cells, and halls, rise above each other, the roof of one course forming a street to the course immediately above, thus shaping the entire structure into an enormous stair. The warder's tower, an indispensable appendage, crowns the edifice, and from which the treacherous and plundering Bedâwy are closely watched. On the lower levels the building spreads out into irregular masses of walls, turrets, chambers, and chapels, and in one form or another covers both sides of the ravine, from base to summit. Walls of impregnable strength enclose the whole. The entrance door is of iron, and no stranger is permitted to cross its threshold unless duly certified by some clerical or consular dignitary that he is a friend.

St. Sâbas, the founder of this convent, was a native of Cappadocia, and is said to have been born in the year A.D. 439. Being a man of extraordinary sanctity, he devoted himself to conventual life, and went to Palestine. "Such was the veneration in which he was held that, according to some authorities, he drew many thousands of followers after him to this dreary region. In the year 483 he began to form a religious community, and soon afterwards founded the convent that still bears his name." He obtained, of course, a position of great influence in the Church, defended her creed, fought her battles, and when ordinary means could not reach his designs, he resorted to miracles. The fountain, still to be seen in the bottom of the ravine, below the convent walls, was called into existence by his miraculous power to provide water for his followers! "The venerable saint died peacefully in his private retreat, in A.D. 532, at the advanced age of 93

years." During the vicissitudes which subsequently passed over the country the convent suffered severely. In the seventh century it was plundered by the Persians, when forty-four of the monks were murdered. Ultimately it fell into the hands of the Greek Church, by which it has now been held for hundreds of years.

For a short distance to the east of Bethlehem our road skirted the reputed fields of Boaz, the very sight of which was refreshing in the midst of so much desolation. A portion of this little plain was literally a nursery of olive and fig trees, and the excellence of the soil was evident from their thriving appearance. Beyond this every step of the road became more difficult, till at last we suddenly plunged into one of the numerous ravines which branch off the Kedron. These ravines are impassable torrents during the rainy season, and their channels—a succession of loose stones, holes, and shelving rocks, like other parts of the country—are the best roads the traveller can find in summer. For four hours our route was an alternation of dried water courses and steep mountain ridges, the ascent and descent of which were both difficult and dangerous. As we proceeded eastward the wild grandeur and utter desolation of the country increased, and there seemed no limits to the mountains which rose, one after another, and closed around us.

When near to Mar Sâba the scene became, in a manner, reversed. Having reached the summit of one of those rocky ridges we found ourselves on a considerable plateau of as real desert as the eye could rest on. This was the edge of the "Wilderness of Judea." Here, instead of a mountain barring the way before us, was a sort of whirlpool of yawning chasms five hundred feet deep, the sight of which was enough to turn one's brain. The sun by this time was well down in the west, drawing long shadows across the abyss, and shading the heights with a profusion of colours. So close to the mouth of this dismal place did our path lie, that our shadows, in enormous proportions, were distinctly visible moving along the opposite side, and I felt as if a breath of wind would have tumbled me to the bottom. Another half hour brought into view the ancient stronghold of St. Sâba, where we were to quarter for the night. Like the great pyramid it looked, through that delusive atmosphere, insignificant, and had more the air of a deserted baronial castle than of a sanctuary for pious monks, or, where weary travellers and pilgrims might find protection and the comforts of a home. A steep winding path led to the bottom of the ravine in which the convent stands, and there our tents were pitched. Hassan and his assistants had been anxiously on the look-out for us, and, on coming in sight, they raised a shout, such as Arabs only can do, which in another quarter of the world would have been called a "Highland welcome."

I have already observed that in southern Palestine the traveller must

have not only an experienced dragoman, but an armed escort as well. The natives are either Bedouins or Turks, and, as the former are lawless robbers, and the latter fanatical vagabonds who would glory in taking the life of a "Christian dog," the traveller would not be safe for a single hour without such protection. A short time before our journey, a party had foolishly gone down to Jericho without a native guard, and, as a matter of course, they "fell among thieves." They were stripped of everything, as we were told, and turned adrift among the mountains in a state of nudity to find their way back to Jerusalem. Accordingly, before leaving the city, we took the necessary precautions for avoiding so undesirable a reception. This piece of business was negotiated by the English Consul, to whom we had a letter of introduction, and who kindly undertook to secure for us a suitable guard. It might naturally be supposed that the Turkish authorities in Jerusalem were the proper parties for furnishing protection to travellers who spend so much money in the country, but such is not the case. The escorts are provided by the Sheikh of Abu Dis, a small village near to Bethany, who has a treaty of *peace* with the Bedâwy chiefs of Jericho and the Jordan, whereby the persons and property of travellers in charge of his followers are respected. No real protection, however, is afforded to the traveller by this means, for, as Consul Moore hinted to us, if any danger should arise, the "guard" would be the first to flee. The arrangement is purely a scheme for levying "black mail" on visitors to those parts of the country, and the men who profess to guard you to-day would rob you to-morrow, if out of your employment, and had the opportunity. A humorous illustration of this is given by Mr Gadsby in his *Wanderings in the East*. Having passed Bethany on his way to Jericho, he writes :—"As our guard had not yet joined us, it was thought desirable that we should wait for them; and I confess I did not myself feel very comfortable in so lonely a spot. At length Abdallah called out, 'Here come de guard!' I looked, expecting to see at least half-a-dozen men armed like walking batteries, and stalking along in most formidable majesty; but what *did* I see? A single Bedouin, bareheaded and barefooted, and without a rag about him except an old camel's-hair cloak! Armed, of course? Not a bit of it! His only 'arms' was a long stick, like a lance without the point, which he used as a staff. 'Abdallah!' I said, 'what do you mean?' and I felt as though I hardly knew whether to laugh or cry. 'O!' he replied, 'we sall be safe wid him as if a million! All de Arab will know dat you paid.'"

The Bedâwy, though descended from a common stock, are divided and sub-divided into tribes, and are often as hostile to each other as the *whole race of them is to the rest of mankind*. It is only where

treaty of friendship exists that they will venture to cross each others territories; and as they are all fond of money, the traveller is handed from one sheikh to another, and compelled to pay as he goes. For this reason our guard dared not approach the "coasts of Bethlehem." If they had we would most likely have been involved in a fight, and we therefore resolved to be our own protectors on that part of the journey, the Arabs engaging to meet us at Mar Sâba. There was more danger in this than we were then aware of, but happily nothing occurred to interrupt our progress. We had become almost sceptical as to the possibility of an attack from mountain robbers, and it was only after seeing five of the sable descendants of Ishmael, armed *cap-a-pie*, guarding our tents, that we thought of the risk we had run.

On alighting from our horses, we proceeded at once to visit the wonderful residence of San Sâba. Sounding the *alarm* at the principal entrance, one of the holy fraternity peered through the lattice of an upper storey and inquired what we wanted. Moses replied; and immediately a small basket was run down by a cord for our consular introduction. That document having been found in due form, and certifying our peaceful character and intentions, we were directed to a private entrance in a lower part of the building and there admitted within its sacred portals. The monks are proverbial for their courtesy and attention to visitors. The place is all the world to them; and although one would think that the oft repeated story of its origin and history must long ago have become disgustingly stale, they related it to us with all the freshness and ardour of originality. Here we were shown the tomb of St. Sâba, its great founder, neatly enclosed in a small chapel; elsewhere another chapel, fitted up with stalls, and adjoining it a charnel-house containing piles of the bones of martyred saints; and in a different quarter the cells of John of Damascus, Cyril, the biographer of St. Sâbas, and of others less renowned. The church was among the finest we had anywhere seen, the marble and alabaster columns, altar, lamps, and candlesticks being lighted up by a blaze of ornamental work in silver and gold. In one of the vaults we were shown an immense heap of human skulls, said to number fourteen thousand, being those of martyred monks, a few of which were placed so as to be kissed by pious pilgrims. While not doubting that some of the persons represented by these remains may have suffered for conscience sake in early Christian times, we did not feel called on to testify our belief in that particular manner. As late as seventy years ago, we were told, the Bedouins succeeded in breaking into the convent, killed thirty-nine of the monks, carried off most of the valuables, and otherwise greatly damaged the place. *Having expressed our surprise at their being able to force an entrance into a place of such great strength* our guide showed us the

spot where they undermined the foundations from without unobserved by the inmates.

Throughout the building there was ample accommodation for pilgrims and travellers. The internal architecture was most curious, with winding stairs fenced with balustrade and rails, chambers walled with perpendicular cliffs, and bedrooms which seemed to hang from the rocks with a *pleasant* prospect into the gorge of the Kedron. From one of the pinnacles we obtained a magnificent view of the country. There was indeed nothing beautiful—but the bare mountain peaks, dazzling limestone ridges, precipitous cliffs, and dismal gorges were awe-inspiring and the scene was rendered peculiarly striking by its sudden transition from brilliancy to gloom as the last rays of the sun disappeared.

But there is a sadness as well as an interest about such institutions as that of Mar Sába. Here is a building of dimensions and strength sufficient for a fortress, with several chapels splendidly furnished, an extensive library, and capable of accommodating several hundreds of persons. The money lavished in its erection and decorations must have amounted to many thousands of pounds, and after all its misfortunes is said to be the richest as well as the strongest convent in Palestine. And what practical good has ever been accomplished, or is being done in return for this enormous expenditure? Absolutely nothing! For thirteen or fourteen hundred years, this pile of masonry “seated in the heart of a wilderness country, on the precipitous banks of the Kedron, and forming one of the dreariest dwellings on the face of the earth,” has served only as a retreat for a mere handful of idle monks. The monastic system was invented at Babylon by the voluptuous Semiramus, imported into Egypt, and early engrafted on the Christian Church by the Pope of Rome. That system, the vilest on earth, has been and still is one of the distinguishing characteristics of Popery. How truthfully described in *The Course of Time* is the character—

Of the Recluse. With crucifixes hung,
And spells, and rosaries, and wooden saints,
Like one of reason reft, he journeyed forth,
In show of miserable poverty,
And chose to beg—as if to live on sweat
Of other men, had promised great reward;
On his own flesh inflicted cruel wounds,
With naked foot embraced the ice, by the hour
Said mass, and did most grievous penance vile;
And then retired to drink the filthy cup
Of secret wickedness, and fabricate
All lying wonders, by the untaught received
For revelations new. Deluded wretch!
Did he not know that the most Holy One
Required a cheerful life and holy heart!

That the monks are hospitable, is the most that can be said in their

praise. Even in this particular, Miss Martineau censures those of Mar Sâba, declaring that they are too *holy* to be hospitable. The rule of the house is that no female foot shall ever cross its threshold, "even though it were," as they say, "the Queen's daughter;" and hence Miss M. had to pass the night she sojourned there in a neighbouring solitary tower. Our lady companion, therefore, had also to be content, much to our disgust, with an external view of these *holy* walls. Like similar places, Mar Sâba has its mart of "holy wares." In the court-area a variety of articles, blest and unblest, were offered for sale, the sellers being children. We wondered *where* they had come from, but any inquiry on the point would have been far from safe. Satisfied with the sight of this wonderful building, which no pen can adequately describe, we descended to our temporary lodgings outside its gates.

There is an indescribable charm and quiet sensation about the first night the traveller enters on his tent-life existence. Freed from all the conventional trammels of fashionable squares, streets, or suburban villas, he rejoices in a camp stool easy-chair as a real luxury; mud or stone for a carpet; and half undressed, with a blanket about his head, and pillowed on his pistols, he lies down with perfect composure, although his thin canvas walls are insufficient to screen him from the moon or twinkling stars, far less from the teeth of the jackal or hyena! While we were going over the convent and holding confab with the monks, Moses had been busily preparing for our entertainment. On reaching our tents, he saluted us with a draught of lemonade—the genuine article, newly extracted from the fruit, a most refreshing beverage. The dinner was surprising. In our large circular tent a table, neatly covered, was laid out with every requisite of comfort to be found in a second-class hotel. Superior soup, mutton cooked in a variety of ways, fowl, puddings, walnuts, and wine, comprised the bill-of-fare. To avoid recurring to this topic, I may here observe, that while our dragoman manifested few of the virtues, and certainly none of the meekness, of his great progenitor and namesake, he honourably fulfilled his engagement so far as our personal comfort and safety were concerned, and that is more than most travellers have had to tell.

Being now brought into close contact with our transatlantic cousins, we sought to cultivate all the friendship possible, and after a sort of personal and national *reconnaissance* of an agreeable nature, we strolled forth to enjoy the evening air. Although there were no pleasant walks, carriage drives, or shady groves, the brilliant moon and stars and balmy atmosphere were most delightful. Scrambling over loose stones we reached an elevated point on the south side of the ravine, and got a striking view of Mar Sâba, not by the "pale," but by the brilliant moonlight. The twofold towers of the ancient monastery rose into the

welkin like guardians of the pass, a single peering light from the cell of some drowsy monk was all that indicated a human habitation, and the long-drawn shadows that fell across the Kedron completed the dismal solitude of the place. This little adventure of ours was attended with some danger, although we were ignorant of it at the time. Hyenas and jackals are said to be plentiful in those ravines, and forage for prey at night; and the prowling Bedouin is as constantly on the watch for another opportunity of sharing with the monks the hoarded wealth of the convent. On returning to our tents we found our guard "lying on their arms," ready for action in case of an attack, some of our muleteers fast asleep on the ground, and others earnestly smoking the gurgling Turkish pipe, which they kept going among them the whole night. After journalising the *incidents* of the day, Mr. B. conducted our social worship, and from this romantic spot of Judah's ancient inheritance our united prayers ascended on high to Judah's God.

Much too soon for our wearied eyes and limbs the rays of the morning sun shot through our frail walls. But there was no choice. A hasty toilet and breakfast, and into the saddle, is the rule for travellers in the Holy Land. By five o'clock Moses and his muleteers were shouting to each other. Ali-ass, our groom-in-waiting, called to us something in Arabic, which we interpreted to mean, "get up!" Breakfast was on the table at six, and while we were earnestly disposing of the productions of our excellent cook, the tents were struck, baggage packed, and the animals loaded. This was an every-morning performance. It was Hassan's special business, and the shouting, howling, and murderous-like gestures of the Arabs in going about it, which meant nothing but *sound*, were extremely amusing.

On a neighbouring height an English party, whom we did not recognise at the time, were similarly occupied, but in less favourable circumstances. They had chosen the higher ground for their encampment, and their position looked much more pleasant than our's, in the shady hollow, the previous evening, when we saw them basking in the sun. But morning told a different tale. A smart breeze had sprung up during the night and overturned their tents, and from this circumstance they got the morning sun earlier than they desired. They were most awkwardly situated, but I must own that our sympathy and gravity were irresistibly overcome by a strong sense of the ludicrous. As they turned out to be the party who had accompanied us to the Mosque of Omar, we were friends at once, and travelled together for the two following days.

Exactly at seven o'clock we were in the saddle. By this hour the sun was over the mountains of Gilead, his rays pricking like needles as *an earnest of his noon-day strength*. For a mile or more we had to

retrace our steps of the previous day, and, consequently, again skirted the fearful gorge of Mar Sâba. This was unavoidable, in order to reach the deep rugged bed of the Kedron, which for some distance formed our path. At the first rideable spot we ascended its eastern bank, and shaped a south eastern direction as near as rocky water courses and perpendicular cliffs would permit. Some of the latter were two to three hundred feet high, and looked as if they had been torn asunder by an earthquake. For several hours we had to struggle through this wild country—climbing precipices, traversing their time-polished ridges, and then descending their farther side till we reached the bottom of another gorge. The horsemanship required in such places put both muscle and brain to the test. None but Arab horses durst look at them. How we got along without a single mishap was indeed marvellous. Our guard here displayed their prowess to perfection, and seemed to court the presence of an enemy. They were five in number, one to each of the party, tall, stout fellows, and formidable enough if met as foes. Their uniform consisted of a loose shirt and knickerbokers in one piece, a broad woollen scarf of various colours around the shoulders, forming a sort of *Moose*, and a cotton scull-cap, surmounted by a huge turban of red and yellow. Their other extremities, below mahogany coloured legs, were finished off with boots of Turkish make. For “arms” each man had a seven feet musket, heavily hooped with brass—a singularly shabby looking article, a short cutlass hung in a sword-belt, a pouch and powder horn, in which I had doubts whether there were an ounce of lead or powder. Anything more unsoldierlike could scarcely be imagined. Nevertheless it was interesting to watch their antics and movements. Keeping well in advance, they ascended the most formidable heights with remarkable agility. On reaching a hill top they shouted, howled, and cut all imaginable capers—manœuvring with their guns, cowering, and looking into the distance, as if earnestly watching an enemy, and then down the other side they would tumble far out of our sight.

From the character of the country it was difficult to know whether, on the whole, we had ascended or descended from Mar Sâba. These incessant ups and downs and windings were extremely perplexing, especially as the view was mostly limited to the hill or ravine immediately before us. On attaining the south-east point of this terrible wilderness, our doubts on this score were suddenly removed by the tremendous depth that lay beyond. Like the sudden “shift” in a panorama, a new world here started into view, and we reined up for a little to enjoy the spectacle. About two miles to the left, on the summit of a conical mountain, was Neby Mûsa, a Moslem wely, where tradition has buried Moses, and whose shrine thousands of pilgrims visit every year. Our dragoman pointed it out, with evident pride, and it was vain

to attempt to convince him that his illustrious ancestor was buried on the other side Jordan, and that no man knows his grave. Farther east we had a glimpse of the valley of the Jordan, and beyond it the once fertile hills of Bashan and Gilead. Before us opened up the Ghor, or basin of the Dead Sea, in which you might entomb a mountain; on the south the mountains of Edom ran back in many a rocky fold to Arabia Petrea; and on the north of these, rose abruptly from the valley like a huge wall the still more interesting mountains of Moab; while below us spread out for miles the plains of Jericho—the city of palm trees. We anxiously looked for some peak that might correspond to Pisgah, whence Israel's leader obtained his view of “that good land,” but in vain. “Pisgah is there,” as has been well remarked, “and at its base the great plain where the Israelites encamped, but from the brief and general account given in Scripture it is impossible on this side Jordan to distinguish one place from another.”

The waters of the Dead Sea were now full in view, and the chief object of attraction. As the mountain summit on which we stood seemed to touch the water, and the intense violet haze that hung on its surface within a stone's throw, we fancied we were close to the margin of that mysterious lake. But the atmosphere was strongly delusive. A difficult and dangerous ride of several miles, under a sun as hot as that of Central India, awaited us in the space between. The attempt to ride down that mountain face, on which not even a goat's tract was to be found, looked to me very like madness. But there was no choice. So, allowing the horses to find a way for themselves, which is always the safest course in such circumstances, the riders held on as they best could. On reaching the bottom, our muleteers and guard left us and struck away to the east; while our course lay directly to the south. For some distance here we rode through what might be called an Indian jungle—tall reeds and canes and tangled thorn; but we were glad of anything approaching to a shade, or plain. On emerging from this thicket, an easy canter across a belt of dried mud and sand brought us to the pebbly shore of the Dead Sea.

Without exception the Dead Sea is the most remarkable body of water in the world. Its position has been scientifically determined by various travellers and explorers in modern times, all of whom agree that, with slight variations according to the particular season of the year, its surface lies 1,300 feet below the level of the Mediterranean Sea. From its immediate contiguity to the valley of the Jordan on the north, and its corresponding position to the Gulf of Akaba the eastern branch of the Red Sea on the south, it has been supposed by some that the Jordan had at one period flowed into the Red Sea. If this supposition were correct, it necessarily follows that by some violent depression

of the valley by earthquakes, or otherwise, the basin of the Dead Sea had been formed and the farther progress of the Jordan interrupted. As it now lies, it measures forty miles in length and eight and one half miles at its greatest breadth, and at some places a depth has been found of 2,448 feet below the level of the Mediterranean. Encompassed chiefly by bare white cliffs, a bituminous shore, and exposed to the powerful rays of a Syrian sun, the Dead Sea becomes a perfect caldron in summer. The scorching heat thus compressed into the valley produces a scene of unmitigated sterility and of dismal solitude. And excepting rare spots where a breath of wind finds its way through a mountain gully over the channel of a winter stream or brackish spring, creating a little wilderness of reeds, tamarisk, thorn, and it may be a solitary oleander, vegetation is not to be seen. The water is equally destitute of animal life; and unless it be some of the very lowest organisations, and even that is doubted, no living creature is to be found in it. At a short distance from the shore I picked up a shell, fancying I had made a discovery, but on examination it turned out to be a land, not a water, production. Whatever may be asserted of certain spots on its eastern shores, on the western side, as witnessed by us, a death-stillness reigned. "Not a blade of grass, or weed, relieved the monotony of the sandy waste, no fin disturbed the deep which it enclosed, not even a fly hummed through the forbidden air." There were indeed the remains of vegetable life, but the *remains* only. In some ancient deluge trees had been borne down by the Jordan to the sea, and in a fitful mood that gulph of death had vomited them forth upon the dry land, for there they lay like grotesque skeletons on a forlorn shore. However paradoxical it may seem, after this description, the Dead Sea, as a body of water, is majestic and beautiful. Under a mid-day sun, as we saw it, it shone like an ocean of molten silver tinged with blue, and, having a gentle ripple on its surface, it presented one of those sights from which it is difficult to turn away.

The history of the Dead Sea is as wonderful as the composition of its water, or the locality in which it lies. Nearly four thousand years ago Abraham and Lot dwelt at Bethel, north of Jerusalem. The place became too "strait" for their numerous herds, and strife ensued between their herdsmen. Abraham, with characteristic affection and generosity, said to his nephew, "Let there be no strife, I pray thee, between me and thee. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." From the heights of Bethel Lot took a survey of the country, chose him "*all the plain of Jordan*" because it was well watered, *even as the garden of the Lord,*" resolved to remove his dwelling

towards Sodom, and ultimately took up his residence within that wicked city. Soon after this an important epoch occurs in the physical history of the "Vale of Siddim." The men of Sodom were sinners exceedingly before the Lord, and the Lord determined to destroy that city, with the other cities of the plain, by a direct judgment from heaven. Abraham, who by this time had removed to the vale of Mamre, a few miles to the westward, was Divinely informed of their terrible doom. On the morning following the departure of his angelic visitors, the Patriarch rose at an early hour, and, with quivering frame and anxious eye, "looked toward Sodom and Gomorrah, and toward all the land of the plain, and, lo, the smoke of the country went up as the smoke of a furnace." We speculate not on the manner in which this awful expression of Divine displeasure was poured out. Suffice it to say that those cities were overthrown, their entire inhabitants, Lot, his wife, and two daughters excepted, perishing in the catastrophe, and their sites converted into a lake of salt and death as a perpetual memorial of their wickedness and doom.

The chief mystery of the Dead Sea, in a physical point of view, is the fact that, while continually receiving a large influx of water from the Jordan on the north, and from lesser streams on the east, without any visible outlet, there is no increase either in its depth or extent of surface. Even the extraordinary evaporation that must arise from its surface from the nature of the strata below and around, and the extreme heat of the summer's sun, will scarcely account for this singular phenomenon. Some idea of the character of the Dead Sea water, arising from this evaporation, may be formed from its peculiar properties. The saline particles of the ocean amount to only four per cent, while the Dead Sea water contains twenty-six and one-fourth per cent. The result of this is, an intense saltiness of taste, and a density which renders it impossible for the human body to sink in it. Notwithstanding the awe-inspiring history and character of the place, which the most prosaic mind could scarcely resist, the temptation to enjoy a bathe in the pellucid and sparkling element was more powerful for the moment. There being no time for reflection, and at the risk of seeing our garments marching off on the shoulders of an Arab, we instantly stripped and plunged into the refreshing and buoyant wave. Till then I had some lurking doubts of the latter property, but found it to be a wonderful reality. At the first attempt, I acquired the art of swimming, and lay upon the surface of the water with the greatest ease. The gentleman of our English party was determined on complete immersion, but being rather *portly*, as noticed on a previous occasion, the attempt was extremely amusing. When his head was down, his heels were in the air, and *vice versa*. No doubt it is possible for a person to get bodily

under the water by diving, as Mr. E. did; but considering the character of the place, few, I believe, will be disposed for such perilous experimenting. Beyond a slight prickling sensation, and oiliness on the skin, I felt nothing disagreeable. On the contrary, after dressing, all of us felt much refreshed for resuming the march. Every stage of our journey here was full of deeply interesting associations. Again we crossed the sandy plain in an easterly direction—heavy riding, and a somewhat dangerous part of the country. With little variation this plain extended for several miles, but as we galloped most of the way we soon reached the tangled forest of shrubby trees, willows, and thorns that bound it on the east. This locality at one period was famous for lions and other ferocious animals, and doubtless some of the minor species find cover there still. What the effect would have been if his majesty had appeared I shall not say, but the probability of an encounter only rendered the adventure all the more charming. Clearing these Bedouin groves, to our intense delight, we found ourselves on the banks of the most ancient and wonderful of rivers—the JORDAN. The sight was as refreshing to our dazzled eyes as its memorable associations were interesting to our minds. Gladly did I dismount and throw myself down on the grassy sward, looked at the rolling stream with unmingled delight, muddy though it was, and wondered if it really was the Jordan!

The valley of the Jordan takes its rise at the base of Mount Hermon, and terminates at the Dead Sea. Although little over a hundred miles in length, and, on an average, of no considerable breadth, this tract of country is probably unsurpassed in geographical variety, and certainly has no rival as the scene of miracles and wonderful events. Fertile beyond comparison, when Canaan was in its glory, the plains of Jordan in the estimation of Lot were an earthly paradise—even as the garden of the Lord. Blessed with every climate from the Arctic snows of Hermon to the tropical heat of the Dead Sea, and watered by the Jordan and innumerable mountain rivulets, it was capable of producing almost everything valuable for the use of man.

Now, how changed! Washed of their soil, the limestone hills which wall it in, present a most dreary spectacle. The once richly-cultivated fields at their base are overgrown with the wild products of nature. Instead of maintaining half a million of mankind, which it was capable of doing, it is the home of birds and the lair of wild animals. As recently as the year 1848, "we saw," says Captain Lynch, "the fresh track of a tiger on the low clayey margin, where he had come to drink. At another time, as we passed his lair, a wild boar started with a savage grunt, and dashed into the thicket, but for some moments we tracked his pathway by the shaking cane, and the crushing sound of broken

branches." With such companions—the natural enemies of man—the no less restless and dangerous Bedāwy robber finds a safe retreat.

Deep in the centre of this valley, which looks as if the mountains had been cleft asunder, rolls THE RIVER of the Holy Land. Taken in a straight line, it measures only about 90 miles. But such is the perpetual and almost uniform winding course it pursues, that its actual length must be nearly triple that distance. From the base of a high perpendicular precipice, near Mount Hermon, the Jordan springs into a river at one bound. Scarcely seen, when it disappears among wild rocks, roaring and foaming, and only rests to breathe, as it were, on reaching the silvery waters of Merom. South of that it rolls for a dozen of miles between grassy slopes, a majestic stream, and again pauses in the lake of Gennesareth. There it renews its strength, and shaping the most serpentine course of any river under the sun, it dashes along, now a fearful torrent, now plunging into caverns never seen by human eyes, until exhausted it sluggishly terminates its career of more than two hundred miles in the Dead Sea.

On the banks of the Jordan some of the most wonderful transactions, ever witnessed on our earth, took place. Once and again these rolling waters heard the voice of man, and at his command stood still, and parted, that the servant of the Lord might pass over. Infinitely superior to Abana and Pharpar, rivers of Damascus, its waters cured the leprosy and infidelity of the Syrian general. At Tiberias its stormy billows were converted into a pathway for its Lord and Master, and yielding obeisance to his command, they instantly became a calm.

But however interesting other localities may be, the spot on which I originally pencilled these notes is undoubtedly the most distinguished, as well as the most beautiful, part of the Jordan. We were then over against Jericho. In that immediate neighbourhood Elijah, when about to be translated to glory, "smote the waters, and they were divided hither and thither," so that he "went over on dry ground." There, the waters stood as an heap on the one hand, and were cut off on the other, leaving a passage of probably more than twenty miles, that the Hebrews might pass over and take possession of the Promised Land; there, John, fourteen centuries afterwards, baptised the thousands of Israel that resorted to his ministry; and there, the Son of God fulfilled "all righteousness," by receiving that ordinance in his own person. And while "all men mused in their hearts of John, whether he were the Christ, or not, John answered, saying unto them all, I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. And Jesus when he was baptised . . . straightway out of the water: and lo, th

heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." How very different are the scenes to be seen now in the valley of the Jordan. Rich plains have long been turned into barren wastes, happy villages superseded by the black tents of Kedar, the places where flocks and herds found abundant pasture transformed into a den of leopards, and the synagogues of the true God into Mohammedan khans—

" On Jordan's banks the Arab's camels stray,
On Sion's hill the false one's votaries pray,
The Baal-adorer bows on Sinai's steep—
Yet there—even there—oh God ! Thy thunders sleep :

" There—where Thy finger scorch'd the tablet stone !
There—where Thy shadow to Thy people shone !
Thy glory shrouded in its garb of fire :
Thyself—none living see and not expire !

" Oh ! in the lightning let Thy glance appear ;
Sweep from his shiver'd hand the oppressor's spear :
How long by tyrants shall Thy land be trod !
How long Thy temple worshipless, O God ! "

Along with our English friends we spent a couple of hours at this deeply interesting place. Almost forgetting the sanctity of the scene, we converted the river's bank into a dining table, mingled our wine with water from the briny stream, and chatted as freely as if we had been in some Scottish glen. The scenery immediately around was beautiful as well as romantic. Huge trees on both sides of the Jordan suspended their branches far over its banks, and dipped their tendrils in the water, the oleander bloomed lovely in their shade, and, directly on the other side, the " wall of Moab " shone resplendently in the setting sun. The Jordan here was deep to the edge, somewhat muddy, and turbid. As of old that river annually overflows its banks by the melting snow of Hermon. At this time it had newly receded within its natural limits, and the water was just within arm's length of where we sat. I tried to cast a stone into the land of Moab, but my utmost strength could only throw it about three fourths across the river. A little way down was one of the Pilgrim's bathing places, where extraordinary scenes and often loss of life, annually occurs. As we had so recently bathed in the Dead Sea, we felt but little inclined to strip again, especially as it would have been attended with some danger. The water was pleasant to drink, and it was equally agreeable to wash in, which each of us did seven times. After these semi-ritualistic ablutions had been completed, Mr. H. with dry waggery, which he occasionally indulged in, alleged that the Rev. Mr. M'N. of the English party, had taken six dips only. This was too much to be borne, and

to the astonishment and uncontrollable amusement of the whole company, the rev. gentleman returned to the river, and took a few extra laves to atone for the blunder.

Readers may feel surprised at this seeming levity, on what might be called sacred ground. The explanation is easy. Without such occasional pleasantries, the traveller would sink under the continual strain of body and mind to which he is unavoidably exposed. That night we were to quarter among thieves at Jericho, how the morning might find us was uncertain; but this somewhat romantic pic-nic, and the waters of the Jordan, were more than an antidote to all such gloomy speculations.

REMINISCENCES OF THE LATE REV. DR. GEORGE STEVENSON, OF AYR. FROM HIS BIRTH TO HIS SETTLEMENT IN AYR.

ARTICLE I.

IN attempting to collect and record Reminiscences of the venerable divine, whose name we have placed at the head of this article, it may be proper at the outset to state, that we are fully sensible of the many disadvantages under which we labour, and which will readily occur to the minds of our readers. Among these we might specify the length of time, which has intervened since the demise of the subject of the Reminiscences. Nearly thirty years having elapsed since Dr. Stevenson died, it is obvious that not a few, it may be, of the most important events which happened to him during his life, which would mould so far his character, and influence both his public and private deportment, have passed from the memory of all now living, and cannot be recalled. The entire generation who set out with him on the stage of life, and nearly the whole of the succeeding one, who knew him in his prime, and when he was actively engaged in the prosecution of his work, have gone the way of all the earth. No testimony, therefore, can be obtained from them regarding either his moral worth, his distinguished attainments, or his arduous labours in behalf of the cause of God and of truth. Those only remain, with few exceptions, who were conversant with him in his latter days, when the shadows of the evening were passing over him, and when neither his bodily nor his mental vigour could be so great as they had formerly been. It may also be noted, that Dr. Stevenson was not in the habit of keeping a diary, or record either of his own mental experiences, or of the views he entertained regarding the important public events which transpired in his day. It would, indeed, have been a

great desideratum, and must have greatly enhanced any account which can now be given of him, to have possessed such a record ; but as no such thing is known to exist, we must submit to the disadvantage. At the same time, to counterbalance these and such like drawbacks, it is hoped that so much may be recollected, regarding his "manner of life, purpose, faith, long-suffering, charity, and patience," as may not be altogether uninteresting to our readers, while a reference to his valuable and admired published works, and an account of his assiduous and persevering efforts to advance the public cause of God in the land, particularly the cause of the Covenanted Reformation, will doubtless increase that interest. It is, therefore, as much in accordance with our own personal feelings, as to gratify the expressed solicitations of not a few friends, that we proceed (especially as nothing of the kind has been done before) to record what we know of this eminent man of God, and faithful servant of Jesus Christ, of whom, on good grounds, we are already assured, that his record is on high, and that his memory shall be held in everlasting remembrance.

Dr. Stevenson was born at Mount Teviot in the parish of Ancrum, Roxburghshire, on the 2d of May, 1771. His parents, William Stevenson and Janet Clark, though moving in the humble ranks of life, bore an excellent character, and were much respected by all who knew them. His father appears to have been a man of strong sense, prudence, and intelligence. He had received a good education, considering his rank in life, as is evidenced from several letters, we have seen, written by him to his son after he was settled in Ayr, and some extracts from which we may have occasion afterwards to give. His mother is reported to have been a shrewd, active, and industrious woman. They were both distinguished as persons of decided piety, which sprung not from a transient impulse of excitement on some rare occasion, but was in them an abiding principle of spiritual thought and feeling, embodied in a holy life, becoming the Gospel. They had two children. John, their eldest son, died in early life, and George, consequently, from that time, was the chief object of their affection and care. At the usual time, he was sent to the parish school in Ancrum, to commence his education. After being a short time there, he removed along with his parents to Morebattle, also a village in Roxburghshire, on the banks of the Kail, which, from its source among the Cheviot Hills, flows as a tributary to the Teviot, and then in its downward course, amid scenery the most beautiful and picturesque, forms a junction at Kelso with the classic Tweed. In that village, being sent again to school, his education was advanced. *About this time it is reported of him, that a neighbour having called one evening at his father's house, and finding him poring over his*

books, put to him the question, "Well, George, and what would you like to be?" He at once replied, "I would like to be a shepherd"—an occupation which his father sometimes followed. "But what kind of a shepherd, George?" asked the inquirer. "O, said the ingenuous youth, there are only two kinds of shepherds—a shepherd of sheep on the Cheviots, and a shepherd in the fold of Christ; I would like to be a shepherd in the fold of Christ." We need not say that his early aspiration was granted. While he prosecuted his school exercise with assiduity and success, as his earnest spirit and general deportment gave evidence of personal religion, he was encouraged to commence a course of classical learning, as a preparation for the Christian ministry.

It may be proper here to notice, that Dr. Stevenson's father and mother, for many years, were members of the congregation of the Secession Church in Morebattle, then under the ministry of the Rev David Morrison. That congregation was originally organised at Gateshaw-Brae, a retired spot on the banks of the Kail, about a mile from Morebattle. The Rev. John Hunter, the first licenciate and preacher of the Secession Church, was its first minister, having been ordained on the 17th October, 1739. From all accounts he appears to have been a very remarkable man. Often have we heard Dr Stevenson, with a glow of delight beaming in his countenance, relating the accounts he had listened to in his youth, of the wonderful power of Mr. Hunter's preaching, and its no less wonderful effects. "He was, indeed, a burning and a shining light, and many rejoiced in that light." His career, as a minister of the Gospel, however, proved but very brief. After three short months, he was not permitted to continue by reason of death. Thus early, he ceased from his labours in the church on earth, and entered into the joy of his Lord.

William Stevenson, while residing in Morebattle, although he had not acquired a liberal education, being possessed of a strong and active mind, which was well furnished with the knowledge of Divine truth, watched with deep interest the progress of his son, and often, in their evening conversations, endeavoured to assist and encourage him in his study, particularly of the Scriptures. George himself was an earnest student, and applied his mind with great diligence to the acquisition of secular learning. In all his preparatory course, however, he kept steadily in view the great work to which he had already devoted himself, and for the discharge of which he sought to be thoroughly equipped. With this view, having finished his elementary education, he entered the University of Edinburgh in December 1789, and during that and the two succeeding sessions (the fourth *one being attended, as is sometimes the case still during the current*

of the Divinity Hall), he prosecuted the several branches of classical learning and philosophy, which go to constitute a liberal education. At that time, as on all other occasions, the University of Edinburgh was furnished with a staff of professors, which might have adorned any seat of learning. It is only necessary to mention the names of Hill, Dalziel, Playfair, Finlayson, and Stewart to evince this fact; and we have no doubt, that, under their varied instructions and prelections, our youthful student would make commendable proficiency, storing his mind with much polite and useful knowledge, and adding greatly to his stock of intellectual acquirement. But of all those professors the one, *par excellence*, who appears to have attracted most his attention, whom he delighted in after years most frequently to speak about, and from whom it seems he derived the greatest benefit, was undoubtedly the renowned occupant of the moral philosophy chair, Dougald Stewart—a man who, by universal consent, appears to have possessed, in large measure, not more the gifts of profound thought and eloquent utterance, than the power of instilling into the minds of his students an intense love for, and admiration of the noble science which he expounded—the science of mind, comprehending the relations in which the creature stands to the Creator. Often have we heard Dr. Stevenson speak with the profoundest respect of his revered teacher, and express the gratitude he felt in being privileged to listen to his admirable lectures. For this feeling, however, besides the attractive power of the lectures, we think we could easily find a reason in his own mental constitution. For his was eminently a logical and intellectual constitution, while he possessed also the ethical or moral powers, with which man has been endowed, in no ordinary degree. We have no means of ascertaining the relative position which Mr. Stevenson occupied among his fellow-students, as there was not then, as now, prizes awarded to those who outstripped their companions in the race of academic distinction; but of this we are well assured, that he was regarded by his fellow-students as having, by his unwearied diligence, and the vigour of his mental powers, turned to good account the favourable opportunities he enjoyed, for the accumulation of his intellectual resources. While prosecuting his course of study at the University, which he frequently did with the light of the midnight lamp, he felt a deep and ever-growing interest in the important subjects that were brought under his consideration. It was not with him, however, the interest excited and sustained by an absorbing passion for literature or science, merely for its own sake. Neither was it the love of present pre-eminence, nor of future fame. It was of a nobler order, and a higher aim. In him it was a lofty principle, springing from the purest source, and having for its object the holiest

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ends which man can seek to attain. Literature and science were carefully cultivated by him as acquisitions which, while decidedly inferior, were yet subservient to the sublimer science of theology ; and in labouring to acquire them, they were only regarded as parts of his preparation for preaching the glorious gospel of the grace of God, and for discharging the solemn duties of the sacred office.

When, therefore, Mr. Stevenson had completed his University course, he was enrolled as a student in the Divinity Hall of the General Associate Synod of the Secession Church. The Hall at that time was convened in the little town of Whitburn, and was presided over by the eminent and learned Rev. Archibald Bruce as Professor. Of the Professor, it is only necessary to state, that he has ever been regarded as a truly good and venerable man, an admirable scholar, and a profound divine. Deeply learned in the Scriptures in their inspired originals, and in various vernacular languages into which they had been translated, he was also extensively versed in the different theological systems of antiquity and those of our own times. While living in comparative retirement, he was well acquainted with the state of matters both in the Church and in the world, and observed carefully and devoutly the fulfilment of the prophetic word in the arrangements of Divine Providence. Thus highly gifted, he was eminently fitted as a Professor of Divinity, to train for future service in the Church the students under his care.

When Mr. Stevenson joined the hall in the autumn of 1792, we have frequently heard him state, that eleven or twelve other students joined it at the same time, among whom he was wont to name the late Dr. M'Crie, of Edinburgh ; Dr. Stark, of Dennyloanhead ; Mr. Smith, of Kilwinning ; Mr. Wilson, of Montrose ; and Messrs. Fulton and Armstrong, who afterwards were sent by the Synod as missionaries to Kentucky, in North America.* He was greatly gratified by enjoying, as he did in a high degree, the affectionate esteem of all his fellow-students, as well as the cordial approbation of the excellent professor. He gave regular and earnest attendance at the hall during the usual number of sessions, and performed the accustomed series of exercises prescribed. While prosecuting his studies at the hall, like many others engaged in the same pursuit, he also employed himself as a teacher. For several years, he was engaged as private tutor in the family of Mr. William Pringle, a highly respectable farmer at Holefield, in Roxburghshire, and a descendant of the Pringle family of Whitebank. Mr. Pringle had married Mary, the only child of Mr. William Davidson, whose forefathers, for several centuries, occupied

* *This statement does not apply to Dr. M'Crie, as we find from his life that he entered the hall at Whitburn in the autumn of 1791.*

lands on the extensive estates of the Duke of Buccleuch, and some of whom had suffered persecution for their adherence to the Covenanted Reformation. Mr. Davidson deeply sympathised with the movements which issued in the formation of the Original Secession Church. He was one of the earliest members of that Church in the south of Scotland, and an elder in the congregation of Gatheshaw-Brae, during the brief but memorable ministry of Mr. Hunter. He continued in that congregation when it was removed to Morebattle, and for a lengthened course of years was associated with Mr. Pringle, his son-in-law, as an office-bearer in the church, while under the ministry of Mr. Morison. We mention these things respecting this family, as Mr. Stevenson afterwards, as we shall see, became connected with it by marriage.

During Mr. Stevenson's residence at Holefield, he was much esteemed by the family there, and by a large circle of friends in the district, with whom they were accustomed to associate. By his kindly disposition he soon won the warm affection of his pupils. The ascendancy he acquired over them was secured, not by the stern exactions of authority, but by the power of meekness and gentleness. They respected and obeyed, because they loved him. He conducted their education in its various branches during the stipulated hours with great assiduity, and while stimulating their industry by every mild and persuasive art, a smile of pleasant approbation was wont to beam on his benignant countenance on watching their diligence, and witnessing their progress. When not engaged with his pupils, he earnestly embraced every opportunity for devoting himself to his own studies. He was accustomed to be shut up among his books and papers in his own room, there to spend his evenings, and not unfrequently his midnight hours before retiring to rest. Time thus occupied was not spent in vain. It was a season of much mental labour, and of great profit, in accumulating those rich stores of knowledge, which furnished materials for future usefulness in the Church of Christ. This course he continued at Holefield until November, 1795, when he went to Edinburgh with three of his pupils,* to whom he still acted as private tutor during their first session at the University, and where he himself also attended the natural philosophy class.

In the spring of 1796, Mr. Stevenson was licensed as a preacher of the Gospel by the Presbytery of Kelso, and according to the usual practice, immediately afterwards received appointments to officiate in the vacancies. His term of probationership was but short; for on the

* For the above statement regarding Mr. Stevenson's residence at Holefield, as well as for a number of the other facts relating to his early life, we have to acknowledge ourselves indebted to one of these pupils—viz. the late much respected and venerable Rev. James Pringle, of Newcastle—Dr. Stevenson's brother-in-law—who was ordained in 1804, and died so lately as 1866, having been 62 years a minister.

13th of September of the same year, he received a call from the congregation of Ayr to become their pastor. That congregation had been placed under the pastoral inspection of the Rev. John Clarkson, in 1771—a man whose name is still spoken of in terms of the highest respect, as being at once an able preacher, and a powerful defender of the Covenanted Reformation. When the well known Mr. Robertson, of Kilmarnock, heard of his decease, he immediately exclaimed, “Who will blow the Reformation trumpet now?” Mr. Clarkson being removed by death, was succeeded in the charge by the Rev. James Taylor in 1780. Mr. Taylor having been sent on a mission to Kendal in 1793, died in that town while engaged in the prosecution of his mission; so that it would appear nearly four years had elapsed from the time of his death to the issuing of the call to Mr. Stevenson. In the interval, the congregation had called one or two other preachers, but were disappointed in not obtaining the object of their choice. Nevertheless, the call to Mr. Stevenson was most harmonious and cordial. It was moderated in by Rev. James Robertson, Kilmarnock, and has the signatures of fifty *male* members of the congregation appended to it; only males being at that time permitted to sign a call. In examining it, as it now lies before us, written on stamped paper, while of course all the parties whose signatures appear, have long since been laid in the dust, we are gratified to find the names of not a few, who have been all along, and still are, for the most part, well represented in the congregation, in the persons of their descendants—such as, the Patersons, Smiths, Taylors, Gibbs, Hunters, Dunlops, and others. The call having been presented to Mr. Stevenson, he cordially accepted it, and after giving in to the Presbytery the usual trials on such occasions, on the 22d of February, 1797, he was ordained to the pastoral charge of the congregation. The following extract from the records of Presbytery, inserted in the Ayr Session Minutes, gives a succinct account of the ordination :—

“Newton, Ayr, 22d February, 1797.

“Which day and place, the Reverend the Associate Presbytery of Kilmarnock met for the ordination of Mr. George Stevenson, to the office of the ministry, and the pastoral inspection of this congregation. After praise and prayer, and a sermon by the Rev. R. Smith, their moderator, on Isaiah xxx. 20th verse, and the questions of the formula being put and answered by Mr. Stevenson, he was by prayer, and the laying on of the hands of the Presbytery, set apart to the office of the ministry, and the pastoral inspection of this congregation. An appropriate address was then delivered by the Rev. George Paxton, Kilmarnock, to Mr. Stevenson and the congregation, after which a sermon was preached by the Rev. James Robertson, Kilmarnock, on 2 Corinthians ii. 15, 16, and the public services of the day were closed with prayer and praise. On the evening of the same day the session of the congregation met, and was constituted with prayer by the Rev. George Stevenson, in presence of the Rev. Andrew Mitchell, Beith.”

Whether the above-named Rev. R. Smith, was Mr. Smith, of

Auchinleck, or his son of Kilwinning, we have not been able to ascertain. The probability is, that it was the former, as in those days, for the most part, it was customary to appoint one of the older members of the Presbytery to preside on such occasions, and as the latter had been only a few months settled before Mr. Stevenson. Looking at those ministers who did officiate at his ordination, we are assured, there were none belonging to the Presbytery, who could have been selected, more in accordance with his mind, or congenial to his feelings. With all of them, so long as they lived, he held the most intimate and pleasant intercourse, and from them we have no doubt, on account of their knowledge, learning, and experience, he derived no small measure of profit. It would be out of place here to attempt to give a description of their character. Some of them we may have occasion to refer to afterwards, not only as connected with Mr. Stevenson as ministers or co-Presbyters, but particularly as being associated together in witnessing and contending for the Covenanted Reformation. Meantime, there are a few cursory observations bearing upon two of them—viz. Messrs. Robertson and Paxton, which we cannot refrain here from mentioning, and that all the more, as they serve to elucidate Mr. Stevenson's character. It was well known to all who were acquainted with him, that there was nothing for which Dr. Stevenson was more distinguished, than his tender, warm-hearted, and winning disposition, on the one hand, and on the other, his ardent affection for and attachment to his friends. These sentiments constituted a power in him, and a power which could not easily be repressed or withstood. So strong were they even in his boyhood, that it is said, while he strove only once with a companion at school, he used his open hand in the conflict, that he might not seriously injure his opponent. They soon found room for exercise, not only in the ordinary walks of life, but among his brethren in the Presbytery. Even the somewhat rough and rugged external demeanour of worthy Mr. Robertson, of Kilmar-nock, was compelled sometimes to yield to his blandness and gentleness, while we have a beautiful illustration of the activity and strength of his benevolent affections, in the case of Professor Paxton, when the Professor was lying dangerously ill at Kilmaurs.

It appears that no sooner had Mr. Stevenson become a member of the Presbytery, than he became a great favourite with Mr. Robertson. His modesty, humility, and genuine moral worth, not to speak of his abilities and studious habits, would doubtless attract the attention of the old man, and lead him to regard him with peculiar esteem. But whatever the cause, it is certain that even at an early period of his ministry, Mr. Stevenson could *exert an influence over Mr. Robertson* which few of the other members of Presbytery could do. We have heard several

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instances illustrative of this fact, but shall only adduce the following :—It happened on one occasion, about the beginning of the present century, when Mr. Robertson was assisting Mr. Stevenson in the dispensation of the Lord's Supper, as indeed he generally did, that he fell into what was called one of his *high moods*, and became excited in no ordinary degree. The cause of the excitement is said to have been, his brooding over a subject, which it is well known frequently affected him in the deepest and liveliest manner—viz., the fearful dishonour which was being done to the name and character and glory of Christ, by the open avowal of the grossly heretical tenets of Drs. M'Gill and Dalrymple, the Established ministers in Ayr, in regard to His Person and work. So greatly agitated did he become at this time, that it was with difficulty that he could be restrained from going at an early hour on the morning of the thanksgiving-day to the church, and then and there bearing his public testimony against these errors. As the hour of meeting approached, he still seemed determined, though evidently in no fit state for it, to carry out his design, and none of his brother-assistants were fond to intermeddle with him in such a matter. Accordingly, without saying anything to any one, off he went a few minutes before the hour, mounted the pulpit, and was proceeding with the service, when several persons who were in the church, and some of the ministers who followed him, tried to dissuade him from going on ; but to all their efforts he indignantly refused to yield. No sooner, however, had Mr. Stevenson arrived, and gone up to him, and with his usual benignant smile upon his countenance, spoke a few words to him, than immediately he consented to come down, adding, "Well, may be, it will be as well ;" the lion being thus subdued by the lamb. The following can also be authenticated as genuine :—A year or two after the above incident took place, a meeting of the Presbytery of Kilmarnock was held at Ayr in Mr. Stevenson's manse, for, among other business, hearing discourses from students. It so happened, that with one of the discourses given in, Mr. Robertson was far from being satisfied, and even went the length of insisting that it should not be sustained. Several of the other members of Presbytery, and particularly Mr. Stevenson, pled on the side of leniency, without, however, seemingly making much impression upon the mind of their old father. When the matter was coming to a point, and the ill-fated discourse apparently about to be rejected, at this conjuncture the oldest boy of Mr. Stevenson, some four or five years of age, happened quietly to slip into the room, and Mr. Robertson observing him, immediately cried out, "*Come awa, Willie! you're a pawky chiel, like your father.*" This, of course, raised a general laugh, and the consequence was, that the hapless student was per-

mitted safely to cross the rubicon, with an admonition to be more careful in the future. The circumstance to which we have alluded in regard to the amiable and excellent Mr. Paxton, though containing nothing particularly striking in itself, is nevertheless worthy of being mentioned, not only on account of its illustrating the benevolent feelings of Mr. Stevenson, but because of its happy result. It would appear that Mr. Paxton, when minister at Kilmaurs, had for a length of time been labouring under a dangerous disease, which to all appearance was to prove fatal. A variety of means had been employed, but seemingly with very little good effect. Hearing one day that his beloved friend and brother was at the point of death, Mr. Stevenson, being deeply affected, bethought himself what he might do in the painful circumstances. At last he resolved that he would request an eminent medical man, who had lately returned from India, and with whom he had become acquainted in Ayr, to go and see Mr. Paxton. The medical gentleman consented, but his engagements were such, he was afraid he could not go that day. The urgency of the case, however, being pressed by Mr. Stevenson, he was prevailed upon to proceed in the evening. They arrived at Kilmaurs—the distance from Ayr thither being about sixteen miles—towards midnight; and suffice it to say, that such was the efficacy of the means, accompanied as they were with the Divine blessing, which the doctor prescribed, that the seemingly dying patient was, after a season, restored to the enjoyment of the large measure of health and vigour which for many years afterwards he was favoured with. We have been told, that even in his latter days, the venerable Professor was wont to make allusion to the kindness of Dr. Stevenson in this matter, and to declare that, under God, he had been the means of preserving his life.

Mr. Stevenson entered on his ministry under auspicious circumstances. His spirit was awed, and sometimes depressed by a deep sense of the magnitude of the work in which he was engaged, and the solemn responsibilities attaching to it. But he encouraged himself in the Lord his God, knowing that the gracious Master whom he served, would, according to his faithful character and precious promise, make his grace sufficient for him. Though the congregation had been considerably agitated previous to his settlement, in consequence of the disappointments they had met with, yet they warmly welcomed him among them, and being an intelligent, devoted, and pious people, we are well assured, also, that they highly esteemed him in love for his work's sake. But here, for the present, we must stop, reserving our reminiscences of his ministerial and other services for future articles.

ADDRESS TO THE STUDENTS OF DIVINITY OF THE UNITED ORIGINAL SECESSION CHURCH.

(Continued from Page 740.)

III. The nature of saving faith in the Word of God demands the serious attention of all, and your close investigation who have the prospect of becoming preachers of the Gospel, at a time when there are much speculative faith and great diversity of belief in the Church. At the beginning of the Reformation from Popery, Protestants held that assurance is of the essence of faith in all matters of supernatural revelation, and condemned the doubtful faith of the Church of Rome. But the faith which is now prevalent among Protestants, and threatens to inundate the Church and the Christian world, amounts to no more than sincerity of belief. This pernicious principle, which may be said to be the essence of Voluntaryism, and a form of positivism or rationalism, acknowledges its own incompetence and the impossibility of ascertaining what is truth; paralyses all testifying and contending for truth on the part of Churches; abolishes all national recognition and establishment of the true religion, and the Church of Christ; and produces a spurious charity which concedes that every form of sincere belief is entitled to respect, that for any thing we know, or can tell, the diversity of belief in others may be equal, or superior to our own; and that all denominations of professing Christians ought to honour one another's differences by forming one comprehensive brotherhood on the principle of agreeing to differ. Far otherwise, however, is the language of the Word of God. It always speaks of Divine and saving faith as including certainty or belief. Thus Peter, in name of the disciples, said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure, that thou art the Christ, the Son of the living God." The evangelist Luke committed to writing a declaration of those things most surely believed among Christ's disciples, that Theophilus might know the certainty of those things wherein he had been instructed. Paul exhorts his beloved Timothy, "Continue thou in those things which thou hast learned, and been assured of, knowing of whom thou hast learned them." And the apostle John supposes that the Christians, to whom his epistle was addressed, were so assured of the doctrine of Christ that they both could and would obey his injunction given in the following terms, "If any man come to you and bring no this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is a partaker of his evil deeds." The reason why the Scriptures thus recognise assurance is

certainty of what is testified in them as of the essence of Divine and saving faith is, that the Holy Spirit, who is the author of this grace, is the Spirit of truth, and leads into all truth. When He savingly communicates the knowledge of any truth or doctrine contained in His Word, it is with Divine light and power, or fulness of evidence which cannot be resisted, and both captivates and certifies the believing soul. (1 John ii. 20, 21, 26, 27.) I trust, then, that you, my ingenuous hearers, will perceive that there is a vast difference between mere sincerity of religious belief, and certainty of the truth of what we believe. I refer not to any imaginary, self-deceiving, or supposed certainty, which frequently accompanies the faith which is founded only on human testimony, and consists with the belief of a lie and with strong delusions; nor to a merely human certainty, founded solely on the exercise of men's rational powers, which is attainable to the extent that the Scriptures are the Word of God, that such and such doctrines are agreeable to the Scriptures, and even that some doctrines, which fall within the province and compass of human reason, are in themselves true; but to that Divine certainty which is founded on the testimony of God in His Word, and derived from the saving illumination and teaching of the Holy Spirit. This Divine certainty is known and felt to be infallible in reference to every doctrine thus revealed by the Holy Spirit; and it brings the whole soul in subjection to the obedience of Christ.

IV. Next in importance to your acquaintance with the nature of saving faith in the Word of God, I would urge the necessity of your being well informed, and well grounded in all that is contained in a *Scriptural profession of faith*. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." We are enjoined "to hold fast the profession of our faith without wavering." In Scriptural usage, a profession and a confession of faith are synonymous or identical in signification; though in a conventional sense, a confession of faith denotes an oral or a written statement of what we believe, and a profession of faith our public and practical adherence to the former. A profession of the faith is our creed, or the exponent of our faith. As face answers to face in a glass, so our profession ought to be the very reflected image of our faith; for "as a man thinketh in his heart, so is he," and "man looketh on the outward appearance, but God looketh into the heart." A profession of faith is not a declaration of what we fully or adequately understand, but of what things are surely believed among us; and hence, as certainty in the belief of the truth, though not the same measure of knowledge of the truth, is attainable by the weakest as really as by the most eminent Christian, so a profession of faith is competent to,

and incumbent on, the private members as well as the office-bearers of the Church. This consideration completely removes the very common and plausible objection against confessions of faith ; that they contain mysteries far above the comprehension not only of the ignorant, but even of the most learned and intelligent ; for there is a great difference between comprehending a doctrine, and knowing the certainty of its truth as revealed in Scripture, and consequently, a confession of faith does not contain doctrines which we profess thoroughly to understand, but to believe with certainty to be founded on the Word of God.

I would now call your attention to two very solemn considerations connected with a profession of faith, which show the necessity of its being Scriptural, both as to its matter and manner. The one is, that God holds men bound by their profession of the name of Christ, requires of them faith and obedience corresponding to it, and will judge them according to it. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His ; and, Let every one that nameth the name of Christ depart from iniquity." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Though Israel's words were good, their hearts were not sincere ; they were unsteadfast in His covenant, and lied unto Him with their tongues. The other is equally momentous—namely, that men's profession of faith is their deliberate judgment of the character of God. In so far as a profession of faith is Scriptural, our apprehensions of His character are true and right, and we honour Him as the living and true God. But in so far as a profession of faith is not in accordance with His Word, His character is misrepresented, attributes belonging to Him are disowned, and fanciful properties are ascribed to Him, which exist only in the minds of those who think Him to be such an one as themselves. The profession of Christianity made by the Church of Rome is so corrupt and idolatrous, that this society may justly be called a synagogue of Satan, and be said to worship a strange god. How unspeakably dishonouring to the Most High, for this antichristian Church to transfer to the Pope the imperial and ecclesiastical dominion which belongs to Christ as "head over all things to the Church," and to arrogate to itself the characters, prerogatives, and privileges of the Church of Christ ! What a glaring instance of the deceivableness of unrighteousness on the one hand, and of unfaithfulness to Christ on the other, that the man of sin retains, for the use of the Church of Rome, some great principles sacred to the Church of Christ, which are opposed by many Protestants in our time—such as the sinfulness of causing divisions from the unity *of the faith and the community of the faithful* ; the duty of nations

to recognise Christianity in the choice of their rulers, the framing and administration of their laws, and in all public seminaries for the education of the young; and the necessity of religious tests and qualifications for all who are admitted to civil offices of power and trust. The profession of faith made by Protestant Churches at the present time is so diversified, that if they may not be said to worship many gods, it may truly be affirmed of them, that their views of God are as manifold as their professions of faith are various. This misrepresenting of the Divine character is a sin of the same kind as idolatry, and false worship; and all the expressions of God's abhorrence of the latter are applicable to the former. How different the character of God to an Arminian or Morisonian, and to a Calvinist! In regard to doctrine, we find one Protestant denomination declaring, by their profession, that the object of their worship sanctions or disowns what another testifies, that the God whom they worship condemns or enjoins. In worship, the God whom one professes to serve and honour, approves of holidays, instrumental music, and hymns of human composition and selection; that God, whom another worships, delights in no holy day but the Sabbath, in no music but the melody of the heart and the voice, and in no praise but inspired and Divinely authorised psalmody. Again, in the government of the Church, one regards the Lord Jesus Christ as its alone King and Head; another avows Christ's concurrence in the appointment of an earthly and a visible ecclesiastical supremacy. One ascribes to Him the institution of Prelatic Episcopacy, another the erection of Independent Churches, and a third, the exclusive establishment of Presbyterial Church order and discipline. Assuredly a profession of faith is no light matter, since, as has been shown, according as it is true or false, it either faithfully reflects and exhibits, or grievously misrepresents the character of God. By our profession of faith in His Word, we solemnly declare to the world, that God Himself is a participator in our views and sentiments, that these are derived from Him, and express His mind; and that He is of the same judgment with ourselves in attaching importance to what we adhere, and in lightly esteeming what we regard with indifference. In a word, our profession of faith must be regarded not only as our declaration of our own sentiments, but also of the mind of God. For example, the language which many by their profession put into the mouth of God, respecting nations and their rulers, is this—"In your civil character and political administration, you have nothing to do with religion, nor with My Church, and My Word and law; it is impossible for you to ascertain, and incompetent for you to judge or decide for yourselves what is true or false, and what is right or wrong in My sight. Your province, therefore, is to

put all forms of religion on a level by equal countenance to all, or by showing favour to none." Others, again, by their profession, represent the Most High as addressing civil communities in this manner—"Make My law your *regula regulans*, the supreme rule of all your civil administration. If you would expect My blessing, and enjoy national prosperity, honour My Son as King of Kings and Lord of Lords, and Head over all things to the Church; and establish and exalt My Church as the pillar and ground of the truth, the habitation of justice, and the mountain of holiness." Amid such conflicting professions of faith, how needful for you, the expectant pastors and teachers of the Church, to search the Scriptures with prayer for the infallible guidance of the Spirit of truth, and of wisdom and revelation in the knowledge of Christ, to be grounded and settled in the faith, and to mark them who cause divisions and offences contrary to the doctrine of Christ, and avoid them.

V. This subject naturally leads me to submit to you a few thoughts regarding terms of communion in the Church, for these are summed up in a Scriptural and credible profession of faith in Christ. They are necessary to form that spiritual society called the visible Church of Christ, to distinguish professing Christians from the world, to inform those who are without, and to secure, as far as possible, that the members of the Church be, in profession and conduct, what Christians should be. These terms of communion, accordingly, consist of doctrines or articles of faith, and duties or rules of life. They are expressed in the Scriptures both comprehensively or summarily, and also explicitly and particularly for the use of the Church, according to her position in the world, or the circumstances in which she exists at any period of her history. Hence they may be stated with great brevity of speech and breadth of meaning, when there is no factious opposition to any part of revealed truth. But the application of them to the maintenance of present truth and duty according to the call of providence, is the test of her enlightenment and fidelity to Christ. Hence, when doctrinal and practical errors are avowed and maintained, it is needful to contend earnestly for the faith once delivered to the saints, and to state the terms of communion more definitely and fully, in order to preserve the purity of the Church and promote the honour of Christ. We thus perceive in what sense it may be said that the terms of communion in the Church are unalterable, and can neither be increased nor diminished. This is true when we view them as contained in the Word of God, the perfect and infallible rule of faith and practice; but the statement is not true when we regard them as developed in the attainments of the Church, and the circumstances in which she is placed. For example, the

express renunciation of Popish errors could not be a term of communion in the Church before Popery arose ; and the performance of any particular lawful vow, or oath, could not be made a necessary term of communion till that oath or vow was entered into. (See Neh. x.)

The question then which the Church has to decide is not, what are the doctrines essential to salvation which are to constitute her terms of communion, but what are the terms of fellowship which fidelity to her Lord requires her to frame out of His Word, and to adhere to, as the present truth and the word of His patience? To act on the principle, that nothing but what is essential to personal salvation should be made a term of communion, would be to introduce the wildest disorder and confusion into the Church, by dispensing with whole books of Scripture, and even with the Old Testament itself, because many hold that they could be saved without these. Closely allied to this is the tenet that only those truths and duties are to be deemed worthy of being terms of communion, about which all Christians are agreed. But this involves reasoning in a circle. Who shall decide how many of the professed followers of Jesus are true Christians, unless it be by the importance of the truths and duties to which they adhere? Thus it is ascertained who are Christians by the importance of the doctrines and duties professed by them, and then the value of the doctrines and duties is determined by the universal agreement of Christians. All this proves, that there is absolutely nothing which settles the terms of ecclesiastical fellowship ; but, thus saith the Lord, or the supreme authority of Christ, and if His authority is to be the rule, the character of the person who resists it does not depend on the supposed intrinsic importance of the truth or duty which he rejects and opposes. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven ; but whosoever shall do and teach them the same, shall be called great in the kingdom of heaven." An objection to which I have already referred, as brought against creeds and confessions, meets us here again, as urged against terms of Church fellowship. It is that these should contain nothing difficult or impossible to be understood. What then shall we say of the existence of God, the Trinity, the person of Christ, the work of the Spirit, and a hundred other things clearly revealed in the Word of God as objects of faith, and all of them surpassing human comprehension? Not only may an illiterate person as certainly know the truth of a mystery of supernatural revelation as the most learned, but even a person of little information, who may have but slight acquaintance with the *magistrate's power circa sacra*, may nevertheless fully believe the

doctrine, that magistrates as such, when favoured with the Word of God, are bound to honour Christ, and advance His kingdom in the world. So also, he may not understand more than the general outlines or great and leading features of a religious covenant, and yet be fully persuaded, from the oracles of God, that it is a lawful oath, that it is binding on the Church and nation, that the breach of it is perjury, and that perjury is an awfully heinous sin, sufficient not merely to exclude from Church communion, but also, if unrepented of, to bring down the wrath of God on the persons or community guilty of it. Another objection against terms of communion is founded on an abuse of the Apostle's language in Romans, chapter xiv., 1, 2. "Him that is weak in the faith receive ye, for God hath received him." Here there is nothing positively culpable laid to the charge of the person referred to, as unfitting him for fellowship either with God or His people. He is simply described as weak in the faith, and not as departing from the faith, or an adversary to it. But by a perversion of the text, it is urged that the Church should admit to its visible fellowship all who are in a state of grace and acceptance with God. To take off the force of this argument, let it be considered that the terms of communion with God are a person's *state and exercise*; but with the Church, his profession and outward conduct. One may be a worthy communicant as a true penitent *in foro Dei*, and not worthy *in foro Ecclesiæ*, because there may as yet be no sufficient evidence of his repentance; and conversely, he may have a right to the Lord's table in the view of the Church, and have no right in the sight of God. The grand term of Christian communion held by the favourers of free communion, may be thus expressed—Admit to the Lord's table all who may be reckoned Christians, though not in profession and practice, what the Word of God declares they should be. The grand term of fellowship held by the friends of strict communion may be stated thus—Admit to the Lord's table all who may be reckoned Christians, who are in profession and practice what the Word of God declares they ought to be. The verbal dissimilarity is small; but oh how great the doctrinal difference!

It may not be out of place here to state, that the common ground of ecclesiastical fellowship is far more extensive than that of merely religious fellowship in family worship, or any other act of moral natural worship. Paul prayed with all his fellow passengers in the ship, as recorded in Acts xxvii.; but he would not have communicated with them all, nor would he on that occasion pray, as he did with the elders of the Ephesian Church, in Acts xx., and with the disciples of Tyre, and their wives and children in Acts xxi.

There are two other subjects of vast importance in themselves, of

prominent place in the Reformed Church of Scotland and testimony of Seceders, of serious concernment to all at the present day, and of special interest to you as theological students, for the ministry in the Original Secession Church. I refer to our national covenants in their Scriptural character, comprehensive and commendable design, and permanent obligation; and to the mutual friendly relations which ought to subsist between the Church and civil society, as ordinances which God has joined to Himself and to one another, and which no man, with impunity, may put asunder. He promises to the Church, and to the land or nation in which it exists. "The Gentiles shall see Thy righteousness, and all kings Thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Desolate, neither shall thy land any more be termed Forsaken; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." But as your attention has of late been repeatedly and specially called to these things, with much fulness and power of argument, I purposely refrain from entering on them now, and proceed to glance at the two remaining topics of this address.

VI. Forbearance in the Church, and toleration in the State. The nature and extent of these have originated and perpetuated many much vexed questions, both in ecclesiastical and civil society. Deviations, by right and left hand extremes, from the straight line of forbearance and toleration laid down in the Word of God, have led either to tyranny and persecution, or to the encouragement of schism and licentiousness. Diotrophes is the type of ecclesiastical usurpation and domination. The apostle thus speaks of him, "Prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would; and casteth them out of the Church." Most of the evils which prevailed, in some of the Seven Churches of Asia, were owing to the opposite extreme of sufferance of error and immorality without adequate censure. Antichristian powers, like Jezebel of old, have in their furious and spurious zeal thought they were doing God service, by persecuting and tormenting the saints, and shedding the blood of the martyrs of Jesus. In modern history, infidel France is as notorious for encouraging irreligion and profaneness, as Papal France for its massacres. In reference to the doctrine of forbearance, the Word of God *prohibits from avenging ourselves*, and enjoins forgiveness of

all personal injuries and offences, with attempts at reconciliation between parties at variance. It requires us, however, from love, both to God and our neighbour, to take part with God even against our brother who in word or deed offends Him—"Thou shalt not hate thy brother in thine heart, thou shalt in anywise rebuke him, and not suffer sin upon him." When Peter dissembled, "Paul withstood him to the face, because he was to be blamed." The Scripture exhorts the strong to bear with the infirmities of the weak. The strong are they who know those things to be harmless and indifferent, to which the weak attach so much importance as to account the use or the disuse of them sinful; such as ceremonial holidays, meats, and drinks, while they were virtually and permissively, but not actually and authoritatively, abrogated. In all such matters, as are in themselves lawful or indifferent, the strong must not exclude the weak from the privileges and fellowship of the Church because of their conscientious scruples, but receive them. Much less must the strong ostentatiously, proudly, and provokingly, display their liberty, for the purpose of irritating, grieving, or ensnaring the weak. "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother is offended and made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." On the other hand, the weak must rest satisfied with the liberty conceded to them, and must not demand that their infirmities should rule the strong, so as to produce absolute and universal compliance with them and conformity to them. "All things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any." Under this head may be ranked open questions, properly so called; respecting which persons must be allowed to hold diversified opinions. These only are really open questions which relate either to matters which are not clearly revealed in Scripture, or which, if revealed, the Church by its collective wisdom and in its judicative capacity has not yet had sufficient enlightenment to ascertain and determine, and to testify for as the truth of God, by embodying them in her creed or Confession. Far otherwise, however, is the doctrine of forbearance, set forth in Scripture in regard to all matters of doctrine and duty, which the Church has learned and been assured of by the teaching of the Holy Spirit, and has exhibited in her profession as a part of the faith once delivered to the saints. Such as have a competent knowledge of the comprehensive and leading statements of doctrine and duty in the profession of the Church, and adhere to these as scriptural, though they are not sufficiently informed and resolved as to *some particular articles of faith and practice* included under the

former; yet are desirous of more light, and willing to be instructed, ought to be treated with great tenderness, consideration, and patience, after the example of Christ toward His disciples, while he was with them. But when persons who have made a profession of the truth, or who profess to know the truth, openly, avowedly, and obstinately reject and oppose any of the doctrines, ordinances, and laws of Christ, recognised by His Church, after all suitable means used to reclaim them; regard to the Divine honour, the welfare of the Church, and of their own souls, requires that they be excluded from ecclesiastical fellowship until they repent and reform. Hence the commendation bestowed on the Church of Ephesus, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars;" and his condemnation of other Churches for suffering false teachers and seducers to remain in their communion.

Religious toleration in the State is the sufferance of opinions and practices in religion and morals, contrary to those recognised, upheld, and sanctioned by the laws of the land. It professes to regard the rights of conscience, and conscience has inherent rights which can neither be ignored, nor alienated; nor bartered, nor bought and sold; nor proscribed by compulsion; but it has no acquired rights to public favour and protection, unless what arise from the goodness of the cause which it advocates, in other words, from its enlightenment in the knowledge of truth and duty. Hence there may be interference with the dictates of conscience, which in one case is persecution, and in another, just and necessary defence of the public weal. Religious toleration by a State consists in exempting the disaffected, or professedly conscientious Dissenters, either from liability to punishment properly so called, or from civil disability to hold places of power and trust in a nation or commonwealth. The former of these is the lower, and the latter the higher grade of religious toleration. Instead, therefore, of distinguishing this toleration into negative and positive, correctness of thought and language seems to require, that we should characterise it by exemption either from positive, or from negative pains and penalties, that is from liability or disqualification. The inferences to be deduced from these premises are, that though good and peaceable subjects are not always eligible to, or worthy of responsible and influential stations in a civil community, yet in no case ought they to be treated as criminals, by being subjected to positive pains and penalties; that this dishonour should be inflicted *only on those, whose principles and conduct are really hurtful to the true and the best interests of society*, for tolera-

tion of the higher degree is too much for such ; that all whose principles and conduct are not so good as those required by the laws of the land, should be carefully excluded from places of power and trust ; and that while others whose principles and practice are better than any recognised by the state or nation, may in their piety toward God, account it a privilege to enjoy toleration in its lowest form, so as to be allowed to live quiet and peaceable lives in all godliness and honesty ; yet toleration in its highest grade is too little for them, who deserve to be rewarded with the most distinguished honours and offices of the State, even with such as were conferred on Daniel and his companions in the province of Babylon, and kingdom of the Medes and Persians. "The time will come when the saints will possess the kingdom, and when the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High" "I saw thrones and they sat upon them, and judgment was given to them, and they lived and reigned with Christ a thousand years."

These statements amount to a summary of the doctrine of religious toleration held by our Reformers, and received by the Secession Church. Though the licentious spirit of our age brands them with ignorance of the principles of toleration, yet the Lord will vindicate them and His Word in His own time. In one instance, indeed, at an early period of the Reformation from Popery, our godly ancestors erred, by regarding the sanctions of the judicial law given to Israel as obligatory under the present dispensation ; and if in any case it can be shown that they subjected good and peaceable subjects to civil pains and penalties, simply on account of religious sentiments, the Secession Church will not attempt to justify their conduct.

I hasten to conclude this rapid, excursive, very imperfect, and perhaps tedious address, with a few words of encouragement.

During periods characterised first by defection from the Covenanted Reformation, then by sectarianism and schism, and again by latitudinarian schemes of union with their open questions, essentials and non-essentials, and lax terms of communion, the Original Secession Church seems to have been appointed of God, and, in the course of His providence, constituted by Him, the custodier of the present truth, in regard to the Covenanted uniformity, comprehending the doctrines of grace, scriptural simplicity of worship, the Divine right of Presbyterian Church government, the continued obligation of our national covenants, the duty of nations and their rulers to the Church of Christ, and the nature and extent of lawful subjection to civil government. Unpopular as these great principles now are, and few and despised as are they who adhere to them and contend for them, if we are found faithful to the trust committed to us, we may expect

the blessing of Obodedom, in whose house the ark rested till it was transferred to the city of David. Though meanwhile incapable of large missionary enterprise and efforts, and of widely disseminating the principles of the Covenanted Reformation, yet if instrumental in the hand of God in transmitting them to generations to come, until the Spirit is poured out from on high, the Secession Testimony will resemble the grain of mustard seed, which sown in the earth became a tree for the birds of the air to lodge in its branches, or leaven hid in three measure of meal till the whole was leavened; and the Secession Church ultimately appear to have been a great missionary institution for the revival and reformation of religion at home, the universal extension of the kingdom of Christ, and the introduction of the glory of the latter day, when the kingdoms of this world shall become the kingdoms of our God and of His Christ. "Not by might, nor by power, but by my Spirit, saith the Lord." It is not enthusiasm, it is not presumption for a Church, furnished with the panoply of God, to appropriate the following promises made to those who have the Lord of Hosts on their side, and who are on His side. "Thou art my battle axe, and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." And again, "But that which ye hath received, hold fast till I come. And he that overcometh and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers; even as I received of My Father. And I will give him the morning star. He that hath ears to hear, let him hear what the Spirit saith unto the Churches."

And now, students devoted to the service of Christ, farewell. It is my prayer, of my brethren, and of the whole Church, that you may be "scribes instructed unto the kingdom of heaven, and like unto a man that is a householder, who bringeth out of his treasure things new and old."

THE LATE REV. DR. BLAKELY, OF KIRKINTILLOCH.

WE have much pleasure in giving insertion to the following letter from Dr. Whitelaw, Kirkintilloch, regarding the public services of Dr. Blakely in that town and neighbourhood. The letter is alike creditable to the head and heart of the writer, as it is honouring to the memory of our lamented brother:—

Kirkintilloch, November, 1868.

To the Editors of the Original Secession Magazine.

Sirs—As your Memoir of the late Dr. Blakely is evidently near its

close, it may not be out of place to present a note of his public services in this town, as they recur to my memory.

The late Doctor was a prominent member of the local Working Men's Association, of which he was always either the president for the year or a director. He regularly attended the lectures, taking his turn with the local clergymen in the opening and closing of the meeting. In addition to securing for lecturers such friends as Rev. Dr. Wylie and Rev. Messrs. Smellie and Gardiner, he likewise went at times to the desk, his last lecture being on "Nineveh and its Lessons."

Dr. Blakely was also president at one time of the Young Men's Mutual Improvement Society, his lecture to whom, in the Wesleyan Church, drew a large and appreciative audience. He presided likewise over the Penny Savings Bank, the importance of which institution may be indicated by the fact that its deposits exceed £400.

Of the Industrial Schools and the Town Mission he was a leading director. He devoted a considerable portion of his time to the Schools. In addition to periodical examination of the children, and attending their social meetings, he spoke often in their behalf at the public meetings of their directors and friends, held annually in the month of March. In his last appearance thereat he appealed earnestly to all the churches to look after the young, on whose mental, moral, and religious culture the future of the country would depend. At the annual meeting of the Town Mission in September, 1866—a meeting at which his excellent friend, Rev. D. Cunningham of the Free Church, now also numbered among the departed, was present—the Doctor spoke with more than his usual intensity of feeling; his remarks having reference to the great want of personal faith, and the never-ending conflict between good and evil.

These reminiscences show that Dr. Blakely, though a keen and often hostile observer of the signs of the times, was not a cynic, much less a misanthrope, and could with alacrity leave for a time his own church circle, and co-operate with other earnest spirits in the cause of social and religious advancement. They also illustrate his own working plan, which I heard him explain at a soiree in the village of Auchinairn—viz., that his rest consisted mainly in a change of employment. If he were tired writing, he either took up a book, or visited a sick friend, or went, as occasion arose, on the platform before a public meeting. Hence the secret of his literary labours and pastoral acceptability. "Dining out" he sedulously avoided, because it absorbed valuable time.

The Doctor was a tower of strength and aid to several young men, *now ministers of the Original Secession Church*, whom I am glad to

reckon among my own friends. When I once met two of these in the O. S. manse, he did not monopolise the conversation, as by his experience and learning he was well entitled to do, but preferred to listen, and, as it were, to give free play to the mental strength of his young guests.

Of his pulpit ministrations it becomes me to say little. He evidently studied hard for them, and was the very antithesis of

“The things that mount the rostrum with a skip,
And then skip down again, pronounce a text,
Cry hem ! and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene.”—*Cowper's Task*.

His Sabbath evening services were often advertised to the general public, and included lectures on the plagues of Egypt and the Book of Jonah. As a visitor of the sick he was indefatigable, and frequently I met him at the bedside of his own hearers and other friends.

Now that it has pleased the Master in His inscrutable providence to take him home, Dr. Blakely is missed in Kirkintilloch as a catholic co-operator in all good works ; and though praise to the dead be cheap, the present generation in the town sincerely feel, I think, that in him they had “the assurance of a man.” God grant that his mantle may fall on a worthy successor.—I am, Sirs, yours respectfully,

W. WHITELAW, M.D.

Literature.

The Seventh Vial, or the Past and Present of Papal Europe, as shown in the Apocalypse. By the Rev. J. A. Wylie, LL.D. New and Cheap Edition. Revised and greatly Enlarged. Edinburgh : A. Elliot.

THE study of unfulfilled prophecy should on many accounts be felt to be an attractive one. It gratifies the desire which all men have to look behind the dark veil that hangs before the future. It meets especially the longing which good men have to know the future of God's Church—the longing which prompted the cry of Daniel, “O, my Lord, what shall be the end of these things ?”—the longing which made John weep much because “no man was found worthy to open and to read the book,” in which were written the future purposes of Him that sat on the throne. And when we think of the condescending grace of the great God in disclosing to us creatures of a day His everlasting plans ; when we think of the beneficent design of the revelation, *even to cheer the Church in her long dark night of conflict and trial,*

by throwing forward on her path the light of her predestined triumph and glory ; when we think that each fulfilled prophecy is another seal of Heaven set on the truth of Christianity, imparting fresh strength and boldness to faith, and casting darker confusion on the hosts of infidelity ; when we think of the special benediction which, in the opening of the Apocalypse, Christ pronounces on the man who attentively studies it—"Blessed is he that readeth and they that hear the words of this prophecy ;" when we bring into view considerations like these, it seems strange that Christ should have given so large a place in His Word to the sublime visions of prophecy, and that the most of Christians should so much neglect them.

For this neglect various causes may be assigned. When vital religion is in a low state there is a decline of large-hearted zeal on the part of those who profess it, and if they only know as much as is likely to secure their personal salvation, they care little about the public interests of the Church of Christ, whether in the way of maintaining her attainments in the past, or inquiring into her prospects for the future. It must be admitted, too, that much discredit has been cast on the study of unfulfilled prophecy, by the rash and fanciful and hopelessly conflicting views of its meaning, given by not a few of its professed expositors, who have sought to its oracle, rather to find support to their own fantastic theories than to inquire reverently "what saith the Lord ;" while the seeming darkness and strangeness of its symbols—the fancied impossibility of deciphering with certainty its mysterious hieroglyphics—has deterred many from attempting to find that key to unlock their meaning, which God has furnished in other parts of Scripture, and which may easily be found by all who are at pains to search for it.

If any of our readers have been prejudiced against the study of prophecy on the two latter grounds, we know of few things more likely to cure them of the prejudice than the perusal of "*The Seventh Vial*." Dr. Wylie has qualifications for the exposition of prophecy such as meet in few. He has long and ardently studied the subject. Perhaps no other man in this country is so familiar with Popery, the great and central subject of later prophecy. Then he has a singularly large and firm grasp of those great moral principles, which are the only clue to guide one through the involved mazes of the great Providential plan, whether it be disclosed in the visions of prophecy or in the facts of history. Nor can we omit to mention his power of vivid and pictorial illustration, which enables him to preserve much of the colouring of the prophetic symbol in his exposition of its meaning and fulfilment.

Though called "The Seventh Vial," the present work embraces a

concise but perfectly luminous exposition of the book of Revelation, from the fourth to the nineteenth chapters inclusive. But as the name leads us to expect, attention is chiefly fixed upon the view given in the mystic record, of the rise, the culmination, and the decline of the great Papal Apostacy, of which the judgment of the seventh vial is to be the final and tremendous overthrow. No one can read it through with ordinary attention, without acquiring a very definite and comprehensive notion, both of the plan and meaning of the Apocalypse, and of the system of Popery which it mainly unfolds. And so powerful is the interest of the subject, so clear and graphic and eloquent is the style, that we venture to say few will begin to read it, who will not feel constrained to read it through. We know of no work better fitted to popularise the study of prophecy, hitherto so much and so culpably neglected.

In this second edition the work has been considerably altered, and on the whole, to our mind improved. We have, however, marked one or two alterations, which we can hardly accept as improvements. One of these has reference to the meaning of the "four living creatures," which John saw "in the midst of the throne, and round about the throne." Dr. Wylie now looks upon these as symbolic of "all created agencies"—as "the ministries which God has called into existence, and by which He carries on His government—the Angelic, the Human, the Animal, and the Physical." This view, which is substantially that taken by Alford and some German commentators, is surely far from satisfactory. Can we suppose the representatives of mere creature-existence to occupy a place nearer the throne of God and the Lamb than "the four-and-twenty elders," who, all admit, represent the Church of the Redeemed? The context shows that these living creatures join with the four-and-twenty elders in the "new song" in praise of the Lamb, saying, "Thou wast slain and hast redeemed us to God by Thy blood." Can we suppose the representatives of the Angelic, the Animal, and Physical creation joining in *that* song?—a song which plainly implies that all who join in it are sinners redeemed by Christ's atoning blood. And how can we suppose the Angelic creation to be included in the symbol when we observe that, as the vision unfolds itself, the angels appear as a separate company, outside the inner circle of the redeemed, and uniting in another and more general anthem of praise? The living creatures are undoubtedly redeemed men, and we have seen no explanation of them which so much satisfies us, as that adopted by Dr. Wylie himself, in the first edition of this work—namely, that they symbolise *the Gospel ministry, whose official gifts are fitly indicated by the attributes of these creatures, and whose high official position*

as the ambassadors of Christ, places them nearer His throne than the members of the Church to whom they minister.

We could have wished also that Dr. Wylie had adhered to the view, taken in the first edition, that the seven-headed beast which John saw rising out of the sea is the Roman Empire in its secular form, as existing under the Papacy. There are statements which seem to imply that he takes the same view still, but the reader gets somewhat confused and embarrassed when, at p. 131, he finds the author, for the purpose of solving an admitted difficulty as to the seventh head of the beast, interpreting the beast to mean the idolatrous kingdom of Satan, as it has existed in the world from the beginning, and as it has culminated at different periods in the seven great empires that have successively ruled the earth—the Egyptian, the Assyrian, the Babylonian, the Medo-Persian, the Grecian, the Pagan Roman, and the Papal Roman. This interpretation is ingenious and striking in its boldness and grasp, but there are various considerations which we think justify exception to it. It destroys the identity hitherto supposed, on good grounds, to exist between the seven-headed beast of John and the fourth beast of Daniel; which latter is almost universally understood by Protestant expositors to symbolize the Roman Empire, and, as the fourth beast of a series, cannot possibly include the idolatrous empires which preceded it. Then again we cannot reconcile it with the inspired interpretation of the symbol given in Rev. xvii. 9, 10, which plainly limits the seat of the power represented by the beast to a locality marked by “seven mountains, and to Rome therefore, the city of the seven hills. In the words of Elliot, quoted by Dr. Wylie himself, though he does not answer them—“It binds the power symbolized through all its various mutation *from its earliest beginning to its end*, to that same seven-hilled locality even like one *adscriptum glebae*, and as an essential part of his very constitution and life.”

It is, however, in the latter and leading part of the work, which relates to the winding up of the great Apocalyptic drama, that the chief interest centres. Many will be eager to know what, in the reckoning of one so competent to judge, is the point on the great dial of prophecy on which the shadow is presently falling. In 1848, when Europe was rocking in the earthquake of revolution; when the head of Papal dynasties were either being discrowned, or forced to give free constitutions to their subjects; when the Pope himself was fleeing from Rome disguised in the livery of a lacquey, we do not think it surprising that our author, like many others, should have taken such a great and wide-spread convulsion to be the beginning of the outpouring of the seventh vial. The sudden reaction, however, which

brought back the Pope and his brother despots to their old thrones, has proved this to be a mistake. The alterations in the latter part of his work show how wisely and well Dr. Wylie has profited by the mistake. It has enabled him to rectify his exposition of the fourth and fifth vials particularly, in such a way as to bring it, to our mind, into something like self-evident accordance with what has transpired in Europe during the past twenty years. Indeed, the striking manner in which he shows the dread imagery of the first five vials to be reflected in the successive judgments that have descended on the Papacy and the Papal kingdoms of Europe, since the French Revolution, must carry something like the force of demonstration, we should think, to the minds of most readers. Dr. Wylie regards Europe at present as amidst the "darkness"—the perplexity, and social and political confusion—which distinctively mark the period of the fifth vial—a view which the aspect of the time, we need not say, singularly confirms. Many expositors have regarded the drying up of the river Euphrates, which takes place under the sixth vial, as prophetic of the gradual exhaustion of the Turkish Empire, and thereby of the extinction of the Mohammedan system. Our author holds, on the other hand, with those expositors who think that all the vials are poured on the Papacy, and within the limits of the Papal earth. His view is, that as the Euphrates was one of the defences of the literal Babylon, and as it was by the drying up of its bed that the army of Cyrus found entrance into the city, so the drying up of the Euphrates under the vial of the sixth angel symbolizes the weakening and overthrow of Papal influence in some European kingdom, which has been a chief defence of the mystic Babylon, and the defection of which shall prepare the way for its fall. That kingdom he takes to be Austria, and in the recent remarkable changes that have passed upon the Austrian Empire, he is disposed to see the sixth great judgment on the Papacy. Our objection to this is, that it introduces an arbitrary diversity of meaning among the Apocalyptic symbols. Dr. Wylie and all interpreters are agreed that "the loosing of the angels bound in the great river Euphrates" (Rev. ix. 14) has reference to that eruption of the Turks from the East which ended in the establishment of the Turkish Empire. And if in the one passage the river Euphrates refers to the Turkish power, we naturally expect that in the other passage it will refer to the Turkish power also; and the fact that we have the *rise* of that power predicted would lead us to anticipate also a prediction of its *fall*.

As to the date of the final downfall of Popery, Dr. Wylie speaks with wise and commendable caution. He refers to three great epochs in its rise, from each of which he thinks the 1,260 years of its dura-

tion may be calculated, thus giving three successive corresponding epochs in the history of its fall. He is quite clear that the first period of 1,260 years extends from the edict of Justinian in 532 to the French Revolution in 1792. Of the other two periods we allow the author himself to speak in the following sentences :—

“The second epoch—that of Phocas, A.D. 606-8—brings us to 1866-68. All admit that the Pope was by this time vested in the title and powers of Christ's vicar. The general consent on this point warrants the conclusion that at this era there was a fuller manifestation of Antichrist; that now, at least, he was fully come; and that at the corresponding era of 1866-68 he may be overtaken by the plagues of his final ruin. But though the Papal system may, about that time, begin to be broken up and swept away as a government, remnants of Popery may linger in being, and the full glory of the millennium, consisting in the restoration of the Jews, and the full conversion of the Gentile world, may not be realised till toward A.D. 2000, forming a third period corresponding to the era of Charlemagne.”

With another brief extract we conclude, earnestly commending this interesting and eloquent volume to our readers. Wonder and discouragement are often felt and expressed that since Italy and other Popish countries have been opened to the Bible and the Gospel, so little progress is made in their evangelisation. Dr. Wylie shows that this is precisely what prophecy teaches us to expect. He is expounding Rev. xv. 8—

“‘And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.’ God was present on the scene as an avenging God, punishing the Popish nations for the blood they had shed and the idolatries they had committed, the smoke from the glory of God and from His power that filled the temple; and till He had vindicated His holiness by the infliction of these awful plagues no man was able to enter into the temple. Nevertheless, all the while the storm was raging it stood open, revealing, as it were, to the nations, the sanctuary of safety and the temple of worship, where they should ultimately be gathered. Since evangelistic agencies have begun to be employed on the continent of Europe, there have been individual conversions not a few; but there has been no general or national evangelisation; nor are we to expect that there will be till the judgment of the seventh vial be ended. France, Austria, and the other Popish countries of Europe continue nominally Popish to this hour. This has often occasioned great discouragement to the friends of truth; but when we think that it is precisely what was foretold, the result ought to confirm their faith in the Divine Word, and stimulate to greater exertions in spreading it. The labours of the missionary are not in vain, though not followed by immediate fruit. After the ‘lightnings and thunderings and great hail’ of the vials, will come the ‘tender rain’ of the Spirit; and then the seed He is now sowing shall spring up. He who has gone forth to sow in tears shall carry back the sheaves of that glorious harvest amid songs of joy.”

The Increase of Faith. William Blackwood & Sons, Edinburgh and London, 1868.

THIS is a thoughtful book, the fruit of not a little study and research and what is still more gratifying to us, displays a truly devotional and unctious spirit. Its author, the Rev. Dr. William Lee, of Roxburgh has evidently read largely on the subject of faith, has stored his mind

with the sentiments, which many of the best divines, both in former and later times, have written upon it, and, for the most part, has made good use of his varied erudition. The method which he adopts in discussing his subject, is natural and comprehensive. Confining himself strictly to what that subject is—*The Increase of Faith*—after an introductory chapter on the nature of faith, he proceeds to illustrate the following topics :—The aspirations of the believer for the increase of faith ; that faith is capable of increase ; what the increase of faith is ; of faith as the gift of God ; of the means of faith's increase ; of the hindrances to the increase of faith ; of the assurance of grace and salvation ; and, lastly, of faith made perfect. With the greater part of what is adduced by the author in illustration of these important subjects, we cordially agree. In the chapter on faith's increase, we might have desiderated somewhat more definiteness both of sentiment and expression, and that we have been told, in explicit terms, what the increase of faith really is. Thus, when it is said in this connection, that "the believer's faith grows in comfort," this is true ; but it is rather the evidence of an increased faith, and not what an increased faith consists in. The reasoning here is too general. We consider also, that the author fails in his argument to prove the perpetuation of faith, as a grace, in heaven. He acknowledges that the opposite opinion has been maintained almost universally by the soundest divines, and anything which he says to the contrary has, in our opinion, no force. We are particularly pleased with the remarks made on faith as the gift of God, and on the means of faith's increase, and the hindrances to its advancement. The chapters containing the illustration of these topics are replete with sound scriptural truth, eminently practical, and calculated by the Divine blessing to be of great use in promoting the Christian life.

But while we thus express our general approval of this work, and our belief that it is fitted to be useful, there is one doctrine taught and much insisted upon in it, of which we can not only not approve, but to which we must take leave to state our decided opposition. That doctrine is—That assurance does not belong to the nature of faith. So strongly is Dr. Lee of this opinion, that he not only devotes the greater part of his introductory chapter to the defence of it, but intersperses a number of remarks in other parts of his work with the same view. He seems, indeed, to cherish not merely an aversion, but something like a positive horror, at the idea of connecting assurance with the nature of faith, expressing himself thus—"The misery is not to be told that has been, and is every day, caused by misapprehensions thus fostered, in regard to the relations of assurance of grace to saving faith, and not the misery only, but even more serious mischief in the

way of self-delusion." Now as we cannot but regard Dr. Lee as labouring under great misapprehension in reference to this matter, and manifestly confounding things which differ, and as, moreover, the subject itself is important, it may not be improper to consider what he says upon it.

After defining faith most truly to be, "trust in, or reliance upon, Jesus Christ for salvation, resting upon Him for God's mercy and favour," and showing that this is the "only essential, absolutely essential, constituent of a true scriptural faith," Dr. Lee proceeds to state, "that this has not been, certainly, the uniform teaching of Christian divines" upon the subject. In proof of this last remark, he refers briefly to several of those grosser perversions of the Scripture doctrine concerning faith, which have been maintained by many; such as, that it consists of a mere intellectual assent to the truth, or that it is a mere pseudonym for justifying works, views of faith which are palpably fallacious. He then goes on to examine at greater length another view, which he regards as no less erroneous—"namely the view, that justifying or saving faith consists in the assurance, that the believer is himself in a state of grace and salvation;" and here at the outset he declares—

"I shall not here attempt to determine how far it is true that this view was taken as has been alleged, by the early Reformers themselves. 'Assurance,' says the late Sir William Hamilton, a very high authority on such questions, 'personal assurance, the feeling that God is propitious to me, that my sins are forgiven, was long universally held, in the Protestant communities, to be the criterion and condition of a true and saving faith, and is part and parcel of all the Confessions of all the Churches of the Reformation, down to the Westminster Assembly.' In that Synod, he adds, assurance—i.e. personal assurance—was, in Protestantism for the first time, declared not to be of the essence of faith."

In reference to this we may state, that it was well that Dr. Lee did not make the attempt he here speaks of, as we are persuaded he would have found it to be vain. Sir William Hamilton, high an authority as he is declared to be, has been proved to be a misleading guide in such matters before, and we are persuaded that he is no safer one in reference to the subject before us. But even Sir William Hamilton's representation of the matter is less offensive, than is that of Dr. Lee. It will be observed that Sir William lays particular stress upon the expression *personal assurance*, which, in this connection, may have, as those acquainted with the controversy know, a particular meaning attached to it. But where in all the writings of either the earlier or the later Reformers, or in which of the Confessions of the Reformed Churches, shall we find Dr. Lee's form of expression asserted or maintained—"That justifying or saving faith consists in the assurance that the believer is himself in a state of grace and salvation." To connect the names of the illustrious Reformers in

any way, with such a sentiment, was, to say the least of it, most unwarrantable. While not committing himself to the sweeping declaration of Sir William Hamilton, we nevertheless find, that Dr. Lee is greatly dissatisfied with the views of the Reformers on the subject of faith. "Even accepting," he says, "what is the more obvious sense of the words employed, not once or twice, but uniformly, by the Reformers, and even supposing that (to use the guarded words of Owen) they did 'place the essence of justifying faith in a fiducial trust in the grace of God by Christ, as declared in the promises, *with a certain uncovering application of them to themselves,*'" he is surprised that such an error should be held, by men so worthy of our reverence and confidence. He objects, accordingly, to the definition of faith given by Calvin, the first part of which, however, he only quotes, but which we give entire, as follows:—"That it is a firm and certain knowledge of the Divine favour toward us, founded on the truth of a free promise in Christ, and revealed to our minds, and sealed on our hearts by the Holy Spirit." He objects in like manner to the statement of the Helvetic or Swiss Confession, "that faith is a most firm confidence, and clear and constant assent of the mind, with a most certain comprehension of the truth of God set forth in the Scriptures, including also the saving knowledge of God himself, who is the supreme good." And while thus objecting to the views expressed by the Reformers, which he represents as hardly less misleading than those of the Papists, he adds—

"It is remarkable, however, to find the same sort of language often employed in our own times, and especially to find it apparently (though not without some qualification) countenanced by so learned and able a writer as Bishop O'Brien, who defines faith not only as 'trust in Christ, or in God through Christ,' but as 'an entire and unreserved confidence, a full reliance upon Him and upon His work.' (The italics are the author's.) To speak thus of the degree in which faith is found in any believer, as an essential quality of the grace itself, is surely as illogical as it is, I venture to think, unscriptural."

Now for Dr. Lee to write in the manner in which he here does, we have no hesitation in saying is for him to set himself not only in direct antagonism to all the Reformers, from Myles Coverdale to Samuel Rutherford, and the soundest divines who have treated this subject since their day, but it is to set himself in equally direct antagonism to the plainest statements of the Word of God. In expressing himself as he does, we cannot but think that he displays great misapprehension and confusion of thought in regard to the whole subject. He himself defines faith to be, "trust in, or reliance upon, Jesus Christ for salvation." The question then is, what kind of trust or reliance is it? *Is it a firm and certain trust, a full and unreserved reliance, or, in other words, is it an assured trust?* Dr.

Lee objects to the Reformers and others describing it as such. What, then, in his estimation, must it be? In the nature of things, it must just be the opposite—a doubtful, uncertain, wavering, and unstable trust. There can be no mean between the two. And is this, we may ask, the kind of confidence which we are to place in the infallible Word of the infallible Jehovah? Is this the character of the faith, the credence, we are to give to the promise of Him, who is truth itself, and who cannot lie? Wherein does it differ from the “doubt-some faith” of the Papists, which Protestants universally condemn? Faith, Dr. Lee must admit, has reference to testimony. It rests upon testimony. Now, men ordinarily attach that degree of faith to testimony, which they consider due to the veracity of the person who gives it. If his veracity is doubtful, they do not give his testimony their implicit assent, but receive it with caution. If, on the contrary, he is a person of undoubted veracity, they give the highest assent to his testimony which human authority can demand. Still allowance must be made for human fallibility. But in the case before us, God is a being of infinite veracity; it is impossible for God to lie. His testimony, therefore, demands the fullest credence, the fullest *assurance*; and unless this is yielded to it, we hold that it is not received at all. This, and this alone, as the Apostle Paul declares, is to receive it not as the word of man, but as it is in truth, the word of the living God. Hence the absolute *certainly* expressed in the following declarations of believers:—“We are sure,” said Peter, “that Thou art the Christ, the Son of the living God.” “Now we are sure,” said the disciples, “that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God;” so entirely did they exclude all doubting, uncertainty, and wavering from their faith. Hence are we commanded, in every act of worship, to draw near to God, not only with a true heart, that is, with a sincere and upright heart, but *in full assurance of faith*—an expression, the real meaning of which Dr. Lee appears to us completely to misunderstand. True faith, in its nature, excludes all doubting. May we not now, then, retort Dr. Lee’s language upon himself, and say, that his theory of faith which excludes *assurance* from its nature, is not only “illogical, but, we venture to think, unscriptural.”

But this is not all. From the nature of the testimony believed, it is evident that faith invests its possessor with an interest in the blessings exhibited in that testimony. The testimony of God, as set forth in his Word, is not a bare relation of facts, but a testimony carrying in it a grant of privilege through Christ to the persons to whom it is addressed. It is a testimony to every Gospel hearer, that through Christ is preached unto him the forgiveness of sins. It is a

record to all who are favoured with the Gospel dispensation, that through the blessed Saviour life and eternal salvation are exhibited to them for their acceptance. Such a testimony, along with an unreserved assent to its truth, must demand a reception or an appropriation of the blessings exhibited, else it cannot correspond to the nature of the testimony; yea, in such a case the testimony is rejected. Such, accordingly, is the uniform representation which is given of true faith in Scripture; and such precisely was the view taken of it by the Reformers, and that which has been taken of it by all who have been accounted sound divines since their day. On the part of its possessor it lays claim to (and this is its distinctive function), appropriates to itself, upon the authority of God, the benefits which He has graciously engaged to bestow. So that when Dr. Lee objects that faith, when in exercise, whatever may be its degree, however weak it may be, enables the believer to say, that his sins are forgiven, or that Christ is his, he objects to what we regard as clearly taught in the Word of God. But it is evident that throughout the whole of his reasoning on this subject, he confounds two things that differ materially from each other—viz., the assurance that belongs to the nature of faith, and the assurance of hope, or, as it is ordinarily termed, the assurance of sense. That he cannot be ignorant of this distinction we readily admit. From his extensive reading, he cannot but know the particular meaning attached by the Reformers to the term *fiducia*, so often employed by them; or to the similar expressions of more modern divines, *fiducial application*, *fiducial apprehension*, *fiducial affiance*, and so forth. Nevertheless, he entirely ignores the distinction, inasmuch that it is not once mentioned throughout the whole of his book. He limits his view to personal assurance of grace and salvation; in other words, to the assurance of sense; and blames the Reformers, like his great authority, Sir William Hamilton, for uniformly teaching that this sentiment was implied in the nature of faith, while they manifestly refer only to the fiducial confidence, the assured affiance, that is necessarily involved in the very essence of faith, and in every act of it when it is put forth. But into the further discussion of this subject, our space forbids us now to enter. Only we cannot but add, that the reference which Dr. Lee makes, *in a foot note*, to the Marrow-men, and to Marshall on Sanctification, and Hervey's "Theron and Aspasio," and the fear he expresses lest their views should be revived, only shows the more, either the ignorance or the misapprehension under which he is labouring in regard to the whole of this doctrine. We regret that we have to make these remarks respecting *his book*, otherwise calculated to be useful, and which, notwithstanding the blemishes, we should rather

say errors, with which it is tarnished, we still trust may be productive of good.

The Late Dr. Chalmers on the Establishment Principle and Irish Protestantism, with some Forgotten Chapters of Free Church History. By James Begg, D.D. Edinburgh: James Nichol, 104, High Street. 1868.

UNABASHED and undaunted, notwithstanding all the hard words and bitter sayings, which are being so profusely directed against him, Dr. Begg courageously moves on in the even tenor of his way, maintaining and defending the great scriptural principle of national establishments of religion, and administering severe reproof to not a few of his Free Church brethren, who, only a few years ago, stood up as stoutly and manfully for the same principle in its entirety, as he has done, but who now seemed to be prepared to let it drop from their public profession and creed. The utterances which of late have been given by many leading Free Churchmen on this subject, appear to us to be utterly astounding. We took leave to direct attention to some of them in our September number last year; and the additional evidence adduced by Dr. Begg, to the same effect, in the pamphlet before us, only increases our astonishment. It is truly humbling to perceive such inconsistencies, on the part of ministers and elders of the highest standing, in regard to great Bible principles, affecting so much the glory of God, and the good of the Church and land. Dr. Begg has assuredly done well, as an ardent lover of truth and consistency, in recalling to mind "some forgotten chapters of Free Church history." These are set forth in the Doctor's usual powerful, pointed, and telling style. The remarks which he makes in regard to Irish Protestantism, we do not think it necessary here to dwell upon, as we have in a preceding article given our views upon that subject; and we shall only add, that we cordially wish Dr. Begg all success in his strenuous and persevering efforts to root out Popery, Prelacy, Erastianism, and godless Voluntarism from the Church and land.

The Question of Doctrine, in Connection with the Negotiations for Union Between the Free and United Presbyterian Churches: A Tract for the Circumstances. By James Julius Wood, D.D., Dumfries. 1868.

It is well known that in the Joint-Committee of the Free, U. P., and R. P. Churches, which has been meeting for several years past with a view to effect an incorporating union between these Churches, serious differences have arisen upon the matter of doctrine, and particularly the doctrine of the atonement, including both its nature and its extent. Keen and lengthened discussions, we have been given to understand, have been carried on between the different parties,

especially between certain members of the Free and United Presbyterian Committees, upon this vital subject. Among all who have taken part in these discussions, no one, we believe, has stood more prominently forward, or felt a deeper interest in the questions raised than Dr. Wood, the respected Free Church minister of Dumfries. This being well known, he has been urged, it would appear, "to present the matter in the form of a tract," which is now before us. In the tract, Dr. Wood treats the subject merely in a historical point of view, tracing, by means of the documentary evidence which he adduces, the difference of sentiment, which, particularly during the last thirty years, has been prevalent in the United Presbyterian Church in regard to this great doctrine, from what were its acknowledged views previous to that time. As this is not the place to discuss the subject, all that we shall now state is, that as we can vouch for the accuracy of the facts which Dr. Wood has brought forward, and as these facts have an important bearing upon the controversy on hand, we can confidently recommend his pamphlet to our readers, assuring them that they will find it both interesting and instructive. We design to return to the subject, in connection with a review of the posthumous work of Dr. Marshall, of Kirkintilloch, on the Atonement, lately published.

Our Home Mission.

REPORT OF HOME MISSION OPERATIONS IN AYR.

In presenting a short account of home mission work in Ayr, since I became missionary, it is not necessary that I should say much regarding the district, or the character of those among whom we labour. These remain unchanged, and are therefore well known to the readers of the *Magazine*, from the previous reports which have been submitted.

Great variety of character is met with among the people. Some are sunk in the most profound ignorance, while others have a considerable share of intelligence and information. Some are in moderately comfortable circumstances, and many are apparently in utter destitution. Their sentiments and feelings in regard to religion are of course equally varied. The missionary generally meets with a respectful reception, but on the part of many there is an utter indifference and listlessness about Divine things, though to others the visits seem to be very welcome and refreshing. A good deal of attention is always paid to the sick and afflicted, many of whom would enjoy no opportunity of religious instruction were it not for the mission.

Four meetings are held weekly—one on Sabbath evening, and the others on week-nights. The attendance at these meetings during the summer has been pretty good, though not so large as we could desire, the difficulty of getting the people out being much increased in the summer season. The attention paid to the addresses and other exercises has been very good, and we may hope, through the Divine blessing, our labour has not been in vain.

Visitation is engaged in at an average of three hours daily, during five days in the week. The work of tract-distribution is still carried on by a number of ladies in the congregation, who have kindly given their services for this purpose.

I subjoin a few cases which have been met with in the course of visitation.

Mrs. A— This person is very ill with cancer in the head and face. At first I was almost sickened with the sight of the ravages the disease had made. She is, however, a wonderful example of the sustaining grace of God. She has some times of darkness, but at others is lifted above all fear, and though all alone in her suffering

is able not only to trust but to triumph. She says, she never doubts the faithfulness of Jesus, though her own state is changeable, and is willing to wait His time and go when He calls. I tried to assist her faith and minister to her consolation, but I felt more in the position of a learner than a teacher. I read and prayed with her, and was thanked for my visit.

Mr. B— I went up this stair and found a door half open, and a tall thin man standing in the room, who seemed rather surprised at my appearance. I asked if I might come in, to which he replied, "Oh, yes." Entering, I found a very small room with neither bed, table, nor a single article of furniture of any description. I stated that I was the missionary, and asked whether he attended any of the meetings. He said, "No, he had once gone, but had not been able to do so for some time." I asked if he referred to his clothes, and he said he did. I urged that our meetings were intended for those who could not dress well, but he said that he was so ragged and dirty that he would feel to go as he was. Enquiring what had been the cause of his losing his clothes, he said he had been a long time out of work, and his wife was delicate, and he had two children, and had had great difficulty in procuring food for them. I believe his story is true, for he had not the appearance of a drunkard, but had rather a good-humoured expression. I asked, if he had never thought of the things of God and of his soul after his worldly circumstances had become depressed, and he replied, "No, he had not troubled himself much about these things." I reminded him that though his trials must have been sore to endure, they were sent by God, and could never be meant to make him forget Him, but rather to draw him closer to Him; that if we had not this world, we had all the more need to seek a portion beyond the grave, and that life was short at the longest, whether happy or miserable, and at all times very uncertain. All this he agreed to as if he really believed it, yet it seemed to make little impression on him, and I could not prevail on him to come to the meeting as he was. I then asked after the children, and found they were neither working nor attending any school, either week-day or Sabbath. I urged him to send them to the Sabbath school, but he said they were in rage, worse than himself, and he could not send them as they were. He admitted that it was very desirable they should be taught, and that they themselves would like to go. I remonstrated with him on the cruelty of keeping them back from religious instruction, merely to save his own regard for appearances; but he would not say he could send them. Neither he nor his wife can read any. I read a portion of Scripture and engaged in prayer, and left promising to call again.

Mrs D— This old woman makes considerable profession of religion. She is always very anxious to be visited. When I saw her first I was very favourably impressed by her, but I have been led to modify my opinion a good deal on a further acquaintance. She speaks much of resignation to the will of God in her afflictions, and trust in Him to supply her wants; but there are some who have as great trials to endure, who manifest their faith and resignation in seeming to be lifted above their afflictions, and not speaking of them at all. It is natural that one should mention his afflictions to a friend, or one whom he has reason to think a friend; but it is not a very good sign of any one if this is the whole tenor of his conversation.

She has very much the appearance of one who has a story by heart, and out of the line of which she is at a loss. She often refers to the Disruption, when she left the Established Church, and to which act she seems to attach considerable importance. Though this is the case, she evidently does not know any thing about the cause which led her to take this step, and seems to think it quite unnecessary that she should know any thing about it. She will never attend any of the meetings, though one is only a few doors from her house. Her excuse is her health, and also want of proper clothes. She can, however, go quite as far every day, and of course be seen by her neighbours too, so that we can regard this as a mere pretence. This is a very sad case. She is very old; she has seen a good deal of sorrow of various kinds; she is very poor, and is a good deal afflicted in body, and ought not to be judged harshly; but though she has been formerly a regular attender on the public ordinances, we must conclude that she has never become experimentally acquainted with religion.

D. GRAY.

KILMARNOCK HOME MISSION REPORT.

THE place selected as the scene of operations is in the immediate vicinity of the Church, best known as the Newton of Kilmarnock. Although to external appearance not a place specially calling for attention, yet we have only to enter into and become acquainted with the general habits of the people to be fully convinced of the need of Mission operations, as very many live there who altogether neglect ordinances.

Our labours in the Mission may be divided into four parts—1. Household Visitation; 2. Meetings; 3. Classes; and 4. Tract Distribution.

1st, HOUSEHOLD VISITATION.—In this department I have spent at least eight hours

each week. In visiting, I do not think it at all necessary to call upon every family in the district, as a number have ministers of their own, and this would be looked upon by many as an effort to draw from other Churches, rather than to gather in the out-set, which is the design of the Mission. Out of many we will only notice two interesting cases which came under our observation.

1. Husband and wife, with one child. I learned that they did not wait upon ordinances, yet were quite able to do so. After a little conversation I found that the husband was an Episcopalian in principle, the wife a Presbyterian, but now they went nowhere. I enquired if they were satisfied with this state, when both held down their heads and confessed that it was both improper and unsatisfactory. Their convictions seemed to be deep. They expressed a strong desire to honour God in His own ordinances. I dealt with them as tenderly as I could; but still there were difficulties in the way. I invited them to come to the Church on the first Sabbath. The wife promised to come; and after engaging in prayer the husband also promised that he would come. They have been true to their promise, and only on one Sabbath, for which there was a good reason, have they been absent. I believe that in due time they will ask admission to the fellowship of the Church.

2. The next case is that of a young woman about sixteen years of age. Passing along the street I was told that there was a young woman lying in a dying state in a certain close. I at once proceeded to the place, but on going to the door found it locked. I went into a neighbour's house and made enquiry. I was told that the mistress was out, but that she had the key and would let me in. I learned that the young person had been suffering for a considerable time, but that she was much worse the last three weeks. On looking at her, I concluded in my own mind that her days upon earth could not be many. I spoke to her of her latter end, to which she said she was looking forward, and was not without hope, as she had given her soul to Christ a long time ago; and she was now endeavouring to lay hold upon His "finished work." I read a short passage of Scripture, made a few remarks upon it, and engaged in prayer. She said that religious exercise was her greatest desire upon earth, and she urged me to call upon her next day, which I did. I found her again alone, read another short passage, and engaged in prayer. This being Friday, I said that I would not call again before the beginning of the week. Before nine o'clock on Tuesday morning, I had a message from her that she was very anxious to see me. I went; she was evidently much weaker in body, but was as evidently "growing in grace." She said that now her whole desire was to be with Jesus. From that time I visited her twice each day until she died in the end of the week. I was much gratified to find on each visit, although now so weak that she was scarcely able to say it, "I am just waiting for Jesus to come." I was asked by the landlady (for this girl was an orphan and in lodgings) to come to the coffin. I promised to do so, and was there before the undertaker came with the coffin. There was a good number of persons present—neighbours. Knowing the character of the majority of those present, I endeavoured to press home the dispensation of God's providence in as suitable an exhortation as I could for the present, and all seemed to be affected to a lesser or a greater extent.

MEETINGS.—The meetings are two in number, one on Sabbath evening and the other on Wednesday evening. I cannot report anything very flattering with regard to these as yet, but the summer season is generally acknowledged to be a bad season for all kinds of meetings. The Sabbath evening meeting has had an average attendance of 50, not all mission people, as it is hard to bring them out in daylight, but a good sprinkling through the general audience. As the season has advanced this meeting has improved, and we fondly hope that by the time we again require to give in a report that it will be more favourable. The Wednesday evening meeting, so far as the mission is concerned, has been a failure. It was also held in the church, but for the most part attended only by our own people. We have seen cause, however, to change it to dwelling-houses, and make it what may be best described as a "travelling meeting," for which three houses have been kindly offered.

CLASSES.—A senior and a junior were at once formed, and although the young people of the congregation are understood to attend, yet they are by no means confined to the congregation. The attendance at the senior class averages 12, and the junior from 10 to 20—the latter for the most part children of parents who make no profession of religion.

TRACT DISTRIBUTION.—We commenced tract distribution, which has been carried on with commendable zeal by the distributors. In the district there are 381 dwellings. This is overtaken by seven distributors, male and female, who voluntarily offered their services. The tracts are for the most part 16 pages, carefully selected, and put into paper covers, upon which is a printed label intimating the meeting on Sabbath evening. *The distributors report that in the majority of cases the tracts are very thankfully received.*

MISSION MEETING, POLLOCKSHAW.—At the close of the Communion services on Monday, October 26, a meeting of the Pollockshaws Congregation was held for missionary objects. The Rev. W. B. Gardiner presided, and briefly introduced the business of the meeting. Mr. George Anderson, Missionary, gave a very interesting and encouraging account of his labours, reading some short extracts from his *Journal* as descriptive of the class of persons he visits, the reception he meets with, and the evidence given that he has not laboured in vain. Brief and appropriate addresses were delivered by the Rev. John Barr, Coupar-Angus; and Mr John Currie, elder, after which the meeting was closed with the benediction.

Foreign Missionary Intelligence.

WE have been solicitous to give a larger space to foreign missionary intelligence than of late we have been able to do, the more so as the Synod, at its last meeting, adopted a resolution warmly recommending the foreign field to the serious and prayerful consideration of the members of the Church. We need scarcely say, that we cordially concur in that resolution, and with a view to aid in carrying it out, we shall endeavour to give as much information on the subject as our limits will admit. The following extracts, we trust, will be found interesting:—

MADAGASCAR.—A remarkable change has of late taken place in this Island in regard to the religion of the blessed Redeemer. Whereas formerly it was scarcely tolerated, and not a few of its professors were cruelly persecuted and put to death, multitudes of all ranks appear now to be flocking to hear the joyful sound. The change has been brought about chiefly through the instrumentality of the medical missionaries. The Rev. W. E. Cousins thus describes the gratifying fact:—We have every reason to hope that Christianity will make even more rapid progress than it has done. Never, since we have been in Madagascar, has there been such a strong feeling in its favour as at present. During the public mourning our congregations remained about the same as they had been; some were rather below the average; but on Sabbath week—the first Sabbath after the cessation of the mourning—our chapels were crowded to overflowing. Raimmaharavo and Ravomnahitriniarivo attend public worship often, and their example, together with the knowledge that the Queen and Prime Minister are favourably disposed to Christianity, has encouraged many to come to our chapels who had stood aloof as long as they thought there was any reason to fear. Some, indeed, who made themselves conspicuous by their cruel treatment of the Christians during the persecution, have commenced to attend our services. Never have larger congregations been gathered together in Antananarivo than on the two last Sabbaths. The chapels are too small for the press of hearers, and on all hands we hear of intended enlargements. Of course we rejoice in such a movement; but we are deeply sensible of the dangers that will beset our Churches as Christianity becomes more popular and fashionable. We rejoice with trembling, and we would wish our friends in England earnestly and frequently to commend us to the care of Him who can guide his people, and keep them from all harm.

Another of the Missionaries writes as follows:—Mr. Cousins has told you of the progress made by the Government, and the favourable effect of this on Christianity. I need add merely what more especially concerns my own sphere of labour. The first Sabbath after the close of the period set apart for mourning, my Chapel, which had been well filled for several Sabbaths previously, became crowded to excess, whilst many sat round outside, and others went away to seek places in other Chapels. Among those present were many of the Queen's household, Raimmaharavo, the chief Secretary of State Ravoninahitriniarivo, the Prime Minister's eldest sister and his eldest son, besides some of those who worked the Sikidy during the time of the late Queen. Last week we knocked out the side wall of the Chapel, and carried the roof on to the wall of a yard opposite, enlarging the building 64 feet by 15 feet. On the Sabbath following the place was again crowded by eight o'clock in the morning, and many had again to seek places elsewhere. In the afternoon it was the same. The deacon's counted the people as they left in the evening, and made their number to be 2,450 inside and 130 outside. Their counting cannot be relied upon, yet I shall not be far wrong when I state the number inside to have been 2,000. The Prime Minister's sister was baptised last Sabbath, and is very anxious to be admitted into the Church. She has our principal teacher to instruct her nearly every evening at her own house, and has committed to memory a great deal of the Catechism appointed for candidates. Ravoninahitriniarivo wishes to be admitted into the Church to-morrow, also the eldest son of the Prime Minister. Amparibe is crowded, and the

have made a place for the people to sit outside under the verandah. Ambatonahanga Memorial Church was comfortably full last Sabbath. I hear Mr. Pearce, at Analakely, is about to enlarge his Chapel. At Ankadibevara they have been obliged to enlarge the building very considerably, as the place has been crowded to excess. In the country Chapels there is the same eagerness to hear the Word of God. Some have already enlarged their Chapels, and others are thinking of doing so. This earnest desire to hear the Gospel is not confined to one class or one locality, but seems to be universal.

AFRICA.—Mr. Laing, Free Church Missionary at Burnhill, announces the baptism of no fewer than 12 native converts. On Sabbath, 20th September, he says—I baptised 12 adults and four infants. Two adults who were examined for baptism were kept back on account of defective knowledge. The time during which these candidates were under trial and special teaching extends from May, 1866, to January, 1868. We look on knowledge and consistent conduct as the chief qualifications for baptism, and some possess these qualifications in a good degree before they enter the class of catechumens. The time for such persons to remain under trial need not be long. One of the females baptised is a servant in a European family, and obtains an excellent character from her master. It is our wish and endeavour that all young candidates should learn to read, and the most of those admitted at this time are capable of obtaining knowledge from books. Besides constant oral instruction and the Bible, I use the Mother's and Shorter Catechisms in teaching the candidates. At every meeting they repeat the Ten Commandments, and an explanation, longer or shorter, is always given. The above mentioned persons are scattered over a district 20 miles long by 12 broad, and when so situated indicate that the missionary will have considerable labour in going to their own dwellings and seeing how they do. We have found the erroneous idea somewhat strong in the minds of newly-admitted members, that they might to a large extent cease from learning when received into the Church. In the special address given to the candidates at their baptism, the missionary endeavoured to press on their attention the importance of their giving constant and careful diligence to acquire scriptural knowledge. To-day (September 22d), after having held the weekly general meeting for the candidates, I was much gratified by the elder of a certain part of the district bringing up a young married pair, with one child, for admission to the class of catechumens. Such persons may be expected to walk together as heirs of the grace of life. I found on inquiry that they had already established family worship in their house. We have still more females than males among our candidates, but it is very pleasing to see numbers of young men, both married and unmarried, beginning to attend to the things that belong to their everlasting peace.

Presbytery Meetings.

GLASGOW PRESBYTERY.—The Glasgow Presbytery of United Original Seceders met at Glasgow on the 28th of October—the Rev. Dr. M. Murray, of Glasgow, Moderator. An application for a moderation in a call was granted to the congregation of Kirkintilloch. Mr. Anderson, student in arts, was examined upon "Whatley's Logic," and John's Gospel in the Greek New Testament, and acquitted himself satisfactorily. At the same time, Mr. Alexander Yuill delivered a lecture upon Romans viii. 35—39, which was received with marked approbation; he then read an exercise and additions, and a Thesis in Latin. He was also examined upon "Cunningham's Historical Theology," volume ii.; upon the 17th century in Church History; and upon the Greek New Testament *ad app. lib.* Having completed all the subjects prescribed to him, as trials for license, in a creditable manner, and his discourses and examinations being sustained separately and *in cumulo*, it was unanimously agreed to license him as a probationer for the holy ministry, which was accordingly done by the Rev. Dr. Murray, who addressed him in a suitable and impressive manner.—The Presbytery met again on the 18th December at Glasgow. It was reported by the Rev. Mr. Gardiner that according to the appointment of Presbytery he had moderated in a call at Kirkintilloch on the 30th ultimo, and that the congregation there had given a unanimous call to Mr. Thomas Gilchrist to be their pastor. The conduct of Mr. Gardiner was approved of, and the other proceedings being found correct, it was moved and unanimously agreed to sustain the call as a regular Gospel call. A petition for a moderation in a call from the congregation of Glasgow for one to be colleague and successor to the Rev. Dr. M. Murray was unanimously granted, and the moderation was appointed to take place on the 29th instant—the Rev. James Smellie to preach and preside. Some conversation took

place respecting the oversight of the students in connection with the United Original Secession Church, of whom a considerable number are known to be attending the Arts Classes in the University of Glasgow during the present winter. It was agreed to appoint the Rev. Dr. Murray and the Rev. William B. Gardiner to meet with them from time to time with the view of joining with them in religious exercises, seeking to imbue their minds with a devotional spirit, and giving them such directions in their studies as may seem calculated, by the Divine blessing, to prove beneficial to them in the solemn work which they have ultimately in view.

PERTH AND ABERDEEN PRESBYTERY.—The Perth and Aberdeen Presbytery met at Coupar-Angus, on the 15th December—the Rev. William Robertson, Dundee, Moderator. A call from the congregation of Arbroath in favour of Mr Alexander Stirling, which had been laid on the table and sustained at a previous meeting, was presented to Mr. Stirling, and cordially accepted by him. The commissioners from the congregation expressed their great satisfaction at this result, and requested that the settlement take place with all convenient speed. The Court signified its willingness to comply with this request, and prescribed to Mr. Stirling the usual trials for ordination. Commissioners from the congregation of Perth were present, and laid on the table a petition asking the moderation of a call to one to become colleague to the Rev. Dr. Manson, their esteemed pastor. After consideration, it was agreed to grant the prayer of the petition, and the moderation was appointed to take place on the 26th January next—the Rev. John Barr to preach and preside. It was also agreed to request the Committee of Supplies to grant Perth another hearing of all the preachers before the time fixed for the moderation. Presbytery had some conversation on the overtures sent down by the Synod anent representative elders from vacant congregations, but the further consideration of this subject was delayed to a subsequent meeting.

Miscellaneous Intelligence.

BURSARY COMPETITION.—At a meeting of the Hall Committee held on the 16th ultimo, for the purpose of adjudicating upon the students competition papers, it was found that the first bursary (£5) had been gained by Mr. George Anderson, Pollockshaws; and the second (£4) by Mr. William Hamilton, Carlisle. The successful competitors are attending their third session as students in arts, at Glasgow University. The competition was founded on *Bulter's Analogy of Religion, Natural and Revealed*, and took place at 16, Douglas Street, Glasgow, on the 27th October last.

DROMORE CONGREGATION.—A special and most laudable effort was made by this congregation in the beginning of October last, for the purpose of liquidating the debt incurred in seating and otherwise repairing their church. On such occasions, it is customary in Ireland to be assisted by friends and well-wishers in the neighbourhood, and in the present instance the call for aid has been most handsomely and generously responded to. The Rev. Mr. McDonald, of Terrace Row Presbyterian Church, Coleraine, kindly granted the use of his church for the services, and earnestly commended the object to his congregation; while a number of gentlemen, including the High Sheriff, several Justices of the Peace, and other official parties, as kindly agreed to act as collectors, and to receive subscriptions—the admission to the church being by ticket. The Rev. James Patrick, the pastor of the congregation, was assisted on the occasion by the Rev. Thomas Robertson, Kilwinning, who preached, forenoon and evening, in Terrace Row Church, two excellent sermons from Luke ii. 16, and Hosea xiv. 5, to large and most attentive audiences. At the close of each of the services, a collection was taken up, which, along with a number of donations sent by persons who could not attend, amounted to the handsome sum of £77 12s 6d, which will serve to clear off almost the entire debt upon the church. The result is matter of great thankfulness to God, as well as truly encouraging to our brethren in Ireland. The minister, session, and committee, on behalf of Dromore Congregation, accordingly, while acknowledging the good hand of God in what has been done, at the same time beg to return sincere and hearty thanks to the Rev. Mr. McDonald, his session and congregation, for the use of their commodious church, and for their invaluable assistance; to the gentlemen who kindly and cordially acted as collectors; to those who so freely forwarded donations; and to all who manifested their Christian sympathy and friendship on the occasion. Their prayer is, that those who have thus served to them of their carnal things may reap an abundant reward in spiritual blessings.

CALL.—At a meeting of the Kirkintilloch Congregation, held on the 30th November, a very harmonious call was given in favour of Mr. Thomas Gilchrist, preacher. The Rev. W. B. Gardiner, Pollockshaws, preached and presided on the occasion.

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ORIGINAL SECESSION MAGAZINE.

MARCH, 1869.

REMINISCENCES OF THE LATE REV. DR. GEORGE STEVENSON, OF AYR.

HIS MARRIAGE—MINISTERIAL WORK AND PREPARATION FOR IT—HIS
SERMONS AND THEIR DISTINGUISHING CHARACTERISTICS.

ARTICLE II.

ABOUT two years after his settlement in Ayr, Mr. Stevenson married Jane, eldest daughter of Mr. Pringle of Holefield, where, as we have already seen, he had, during several years of his student life, acted as a private tutor. By one who had the best opportunities of knowing Mrs. Stevenson before her marriage, it has been stated, and we cannot do better than adopt his language, that she had the privilege of being descended from pious parents, by whom she was taught to know the Scriptures from her childhood. The exercise of real religion by which her character was moulded, shone forth with an attractive light in her spirit and deportment, as she grew up in the large family circle to which she belonged. She felt it at once a duty and a pleasure to minister to the comfort of all with whom she was connected. As a daughter, she was ever prompt in complying with the wishes of her parents, and in carrying out, as far as in her power, the plans which they proposed for the benefit of the family. Being the oldest of the family, she took a kind of maternal charge of her younger brothers and sisters, encouraging them by affectionate advice, and by her own example, to show a dutiful regard to their parents, and to live in unity and love among themselves. Her spirit was so unselfish, that she often seemed forgetful of what was requisite for her own personal enjoyment, provided only that *she could*, by her generous self-sacrifice, contribute in any measure to the comfort of those around her. A

spirit like this, by its peculiar moral power, proved a centre of attraction in her father's house, to all the members of the family circle. Some of them have often since emphatically said, that they were accustomed not only to cherish a warm affection for her as a sister, but to love her tenderly, and esteem her highly, as if she had been their mother. Such an amiable disposition, it is evident, was eminently fitted to promote the well-being of those with whom she had social intercourse, in whatever sphere she moved. In having her for his partner in life, Mr. Stevenson found one of a kindred spirit with himself, who for a lengthened course of years, as a wife and mother, lived loving and beloved by him and the children whom God gave them, and who also, by the delight she took in doing good to others, won for herself a deep and lasting place in the hearts of a large circle of acquaintances and friends. We may have occasion afterwards to allude to some particular traits in Mrs. Stevenson's character. In the meantime, and in connection with his marriage, we may only further refer to the text from which Mr. Stevenson preached on the first occasion Mrs. Stevenson appeared in the congregation of Ayr, as it was accounted not a little singular. It appears that there had been some speculation beforehand among some of the people what the subject would be. We may imagine, better than we can describe, the surprise with which not a few would be taken, when they heard it announced, as none other than the solemn and emphatic words of the Apostle Paul in his Epistle to the Romans (vii. 24)—"O wretched man that I am, who shall deliver me from the body of this death." And when the apparent incongruity—calculated, to say the least of it, to call forth a smile—was afterwards spoken of to Mr. Stevenson himself, it appeared that it had never struck him; showing only all the more the purely unsophisticated nature, in regard to all such matters, of which he was possessed, and not a few evidences of which he gave during his subsequent career.

But to proceed with the more immediate subject of this paper—Dr Stevenson's ministerial work and the manner in which he discharged it. And here we consider it altogether unnecessary to dwell upon the fact—a fact which will be readily admitted by all who were acquainted with him—that Dr. Stevenson, during the long course of his ministry to use the apostolic phraseology, was a workman that needed not to be ashamed, rightly dividing the word of truth; that he was instant in season, out of season; that he reprov'd, rebuked, exhorted with all long-suffering and doctrine; that he shunned not to declare the whole counsel of God; that he preached the glorious Gospel of the grace of God fully, faithfully, in its native purity and simplicity, and with *special application to the spiritual condition and circumstances of his*

; and that, moreover, he performed the other parts of the office, visited the sick, exhorted from house to house, and led both the old and the young of his flock with diligence and

To affirm these things of Dr. Stevenson would only be to what he had in common with every other faithful and zealous minister of the Gospel, whatever his talents or the amount of acquirements he had made. To be a faithful and zealous minister is indeed a high attainment, and a distinguished honour; and in nothing, we are assured, did the subject of our reminiscences more earnestly desire to excel, than in fidelity and zeal for his Master's work. He loved his Master, and he loved His work, and to the discharge of every part of it he devoted himself with all assiduity and perseverance, that he might faithfully perform it, and thus, according to the apostolic injunction, make full proof of his ministry. At the same time, in surveying the character, and surveying the labours of Dr. Stevenson as a minister, we consider it would be doing injustice to him, if we did we represent him as merely occupying an ordinary place among his brethren. On the contrary, in several important respects he regarded him as equalled by few, and excelled by none of his contemporaries. As in the natural heavens, one star differeth from another in glory, some shining with a brighter and intenser light than others, so in the ministerial there are stars of different magnitudes; among these we have no hesitation in assigning to Dr. Stevenson a place in the first class. Not that we would attribute to, or claim for, anything of which we are not fully conscious he was possessed, but that we would indulge in pronouncing any fulsome eulogium on his character and works. The vivid remembrance of his own modesty and deep-seated humility, forbids such being done. Honour to whom honour is due; and if powerful intellectual endowments and the most eminent theological attainments, together with the richest treasures of heavenly and spiritual knowledge, duly apprehended and perseveringly distributed to others, entitle their possessor to a high place among the ministry, that place is undoubtedly due to Dr. Stevenson.

We have already seen, that during his student life, Mr. Stevenson assiduously applied himself to the acquisition of those stores of knowledge which were afterwards to fit him for efficiently discharging the duties of the ministry. After his settlement in Ayr, instead of relaxing his efforts in this direction, they were rather increased. Then indeed, as we have heard himself aver, that he began particularly to view divinity as a *system*; to view its different parts in their various dependencies, and to regard them, when taken collectively, as making a *harmonious, beautiful, and connected whole*. Of the necessity

and advantages accruing from a minute and accurate knowledge of systematic Divinity, he was deeply convinced. Let others decry it as they might, he would not join them in their empty and ignorant shout. Hence did he not only pursue the study himself, and pursue it continuously for a lengthened period, but in his riper years he urged the importance of it upon his younger brethren in the ministry, and especially upon all who were entering on a theological course. He was wont to gauge the fitness of a young man for the work of the ministry, by the degree of attention he had given to this department of study; a thorough knowledge of doctrine in its systematic form being with him an essential qualification for the Gospel ministry. We may add, that this was one of the main causes of his own excellence, and the unquestioned eminence to which he afterwards attained, both as a preacher and a theologian.

In prosecuting this study, Mr. Stevenson availed himself of all the helps within his reach. His favourite authors among continental divines were Calvin, Turretine, Witsins, and especially Mastricht, whose famous work entitled *Theoretico—Practica Theologia*, he was wont to say, united more the doctrinal and the practical than did the others, and so was particularly acceptable to him. Accordingly, though a small matter, it may not be unworthy of notice, that this was one of the first books he added to his library after his ordination, as we find from the superscription in his own handwriting, on the title-page of the copy he possessed—" *Ex Libris*—George Stevenson, Ayr, 15th May, 1797"—his ordination being in the end of February preceding. The works of these celebrated authors, Mr. Stevenson not only read, but carefully studied, comparing the sentiments contained in the one with those embodied in the others; and it is easy to perceive how such an exercise would tend to advance his knowledge both of systematic and practical Divinity. Among English and American divines, the two that undoubtedly rose highest in his estimation were John Owen and Jonathan Edwards, to both of whom he acknowledged himself under deep obligations. All the writings of the great English Puritan he delighted to peruse; but those of them which most attracted his attention, and from which he evidently derived the greatest advantage, were his treatises on the "Person and Glory of Christ," "Exposition of the 130th Psalm," "Communion," "Spiritual Mindedness," and "Death of Death in the Death of Christ." Those who were acquainted with these books, and were in the habit of hearing Dr. Stevenson preach, could not fail to perceive that he had carefully pondered, and made his own the weighty and elevating truths which they contain. And here we must not omit to add, as we believe it be a fact, that even during the early part of his ministry

nt over, and so far mastered—Herculean though the task must
een—the ponderous but invaluable “Exposition of the Epistle

Hebrews,” by Owen ; and how much by this feat alone (for
deed it was) he must have added to his theological lore, all who
painted with that admirable work will at once admit, as the
ble Professor Paxton was wont to say, that the man who
ed Dr. Owen on the Hebrews was no mean theologian. Besides
ffered to, the works of many other English divines Mr. Steven-
this time examined, and thereby much enriched his mind. To
them, however, we shall only further in a sentence or two
as he happened to speak of them to ourselves, and recom-
l a similar study of them, at the outset of our ministry, as he
had prosecuted. The works in question were “Hurrian’s
Crucified and Glorified,” and “Hurrian on the Spirit.” In
ce to these works, he stated to the effect, that the brief but
hensive and sound system of Divinity, as he called it, which
ntained, he at the beginning of his ministry carefully studied,
a series of discourses gave forth the result of his meditations
people ; and he earnestly recommended the adoption of the
ourse by ourselves. Should this remark meet the eye of any
minister, we have no hesitation in giving him a similar advice,
g him of the advantage which will accrue both to himself and
ple from judiciously carrying it out.

while Mr. Stevenson thus assiduously applied himself to the
f the most approved theological systems, we are not to suppose
implicitly accepted the sentiments they contained, without
sting them by the Supreme Standard. Whatever was found
to, or discordant with it he at once rejected. Nor are we to
that he adopted in every respect in point of form or arrange-
y of these systems, even those compiled by the most renowned
. This the very constitution of his mind prohibited. He was
rist, nor could he be a mere imitator, at least of any human
ty. He had too independent as well as stalwart a mind for
He could adopt nothing but what he had made thoroughly his
that was the result of his own cogitation—what had passed,
McCrie expresses it, through his own riddle—what, in short, he
self drawn directly from the Word of God. Accordingly taking
ord, as the supreme and infallible guide, and seriously and
lly pondering its sacred contents, while aided doubtless by
t thrown upon it by those who had gone before him, he formed
a judgment of its meaning, and of the place which its sacred
s severally occupied in the Christian system. And although
d not aver that he constructed a new system of theology,

differing materially from those which had been already promulgated, and which he had taken so much delight in studying, yet we have no hesitation in affirming, that that which he did adopt was really his own, being the result of his own independent thinking, and that as expounded by him was, in point of truth, harmony, and completeness, not a whit behind any of them.

That Dr. Stevenson had enlarged views of the Christian system, those who were accustomed to wait upon his ministry, or who are acquainted with his writings, will readily admit. Few, we believe, in modern times have equalled him in this respect. He could traverse the whole field, in its length and breadth, with open eye, and know perfectly where he was, never being bewildered, never in the dark. And as his views were enlarged, so were they also minute and comprehensive. To use a common-place expression, he could tell where every pin of the tabernacle should be placed, and, if required, could assign a reason why it should occupy that place. With the almost numberless controverted matters connected with the Christian system, he was intimately acquainted, and one had only to ask his opinion on this or the other knotty point, to have his doubts resolved, and his difficulties removed. It was accordingly no small advantage, particularly for a young minister, to enjoy his society. For our own part, we cheerfully make this admission, and we doubt not there are not a few still alive who will join us in making the same acknowledgment. Nor did Dr. Stevenson confine himself to the ordinary beaten track in expounding abstruse theological subjects, or clearing away difficulties connected with them. From his powerful intellect—inventive in a high degree—no less than from his extensive knowledge, he frequently brought forward striking original ideas, which tended at once to throw a flood of light upon the subject he was illustrating, and to confirm the views he was maintaining. The clearness and precision of his views, indeed, upon all religious subjects, as well as their extent and comprehensiveness, were marked features of his character.

In discharging his ministerial work, while conscientiously performing all its different parts, it is well known that Dr. Stevenson spent a large portion of his time, and put forth a proportionately large measure of his strength, both physical and mental, in preparing for his pulpit duties. Recognising the preaching of the Gospel, not only as the leading Divinely appointed means for the conversion of sinners and the edification of saints, but as the most efficient instrumentality, by which he could influence and benefit those committed to his charge, he was constrained throughout the long course of his ministry to bestow the *utmost attention upon this part of his work*. And certainly a more

careful, painstaking, and laborious composer of sermons never did, as we believe, never could exist. This the literal pile of manuscript volumes of discourses—the greater part of which, we regret to state, are now scattered or lost—which he left behind him, not to speak of the testimony of his nearest friends, sufficiently attests. It is believed, that on very few occasions did he go to the pulpit without having his sermon fully written out. And then, the very style of the writing is something worthy of note—its neatness and distinctness, not a blot to be seen on the page, and very few corrections, or if any of these occasionally appear, they are executed in the same neat style at the side of the page—all showing the correctness and orderliness (if we may coin a word) of the mind as well as of the hand of the writer. We have been told, that when writing his sermons, Dr. Stevenson was sometimes seen tearing a leaf out of his note-book. This was done when a sentence or two which he had written did not please him; and rather than that an erasure to any extent should be allowed to appear, the whole must be re-written. In constructing and arranging his discourses, the same love of order, or rather, we should call it here, *system* or *method*, was exhibited. He could do nothing indeed but methodically. Never had Coleridge himself a more faithful disciple in carrying out his Rules of Method than was Dr. Stevenson, although we are perfectly sure he never saw them. He thought methodically, and he wrote methodically. In arranging his discourses he was wont to say—"I look at the subject in the order of nature, which, with him, was the order of the system; I endeavour to *begin* at the *beginning*, and then gradually to ascend, taking in the different parts, still according to the order of nature, until the whole subject was included." And what was this, but just the true natural logic applied, as Coleridge would denominate it, to the science of theology. Hence the clearness, the fulness, the completeness, we had almost said the *naturalness*, of Dr. Stevenson's discourses, which commanded the admiration of all who heard them, as well the learned and the critical, as the unlearned and simple-minded. And from Dr. Stevenson's minute and accurate knowledge of the system, he was enabled to carry his truly philosophical plan of constructing his discourses into effect. In his latter days, he was wont to recommend this plan to his younger brethren, and in doing so, he generally concluded by saying, "*Be sure and begin at the beginning, and work up according to the order of nature.*"

But not merely for their singularly unique and almost perfect arrangement, were Dr. Stevenson's sermons admired. They had other and still more important excellencies. That they were all replete with sound scriptural views of Divine truth, calculated to inform the

judgment, and by the Divine blessing to purify the heart, need scarcely be stated. It is more to our purpose to notice the *depth*, the *profoundness* of these views, as elicited by him. This we have always regarded as one of the most distinguishing characteristics of Dr. Stevenson's preaching. He did not move merely along the surface, but descended far into the mine of supernatural revelation, and brought up thence things both new and old. While reverentially guarding against going beyond what is written, or speaking words unadvisedly with his lips, yet such was the insight he had obtained into the mysteries of our holy religion, that he could open them up and throw light upon them which very few were able to do. And here we refer not only to such subjects as the Divine decrees, the doctrines of election and predestination, or the permission of moral evil in our world, but to such as the origin, nature, and establishment of the covenant of grace. On this latter subject, he wrote and delivered two sermons, which were not only much admired by all who heard them, but by not a few ministers also who obtained a reading of them, for the profound and original views which they contained. As an illustration of this characteristic of his preaching, should our space permit, we may subjoin an extract from these sermons, which we have no doubt our readers will be glad to peruse. But with all their profoundness, a singular *clearness and plainness* also pervaded the discourses of Dr. Stevenson. There was no obscurity, no mystification. All was lucid as the noon-day, so that even when treating of the "deep things of God," the most untutored of the hearers, as well as the best instructed, could at once perceive the meaning of the doctrine taught, or the truth which was being confirmed. For this distinguishing characteristic of his discourses, we can account not merely from the fact of the singularly clear view which he himself had of the subject he was discussing, but also from the style in which he chose to clothe his ideas. That his style was as terse, pithy, and expressive as may well be conceived, every one acquainted with it must admit. Not a word was put down, but what was absolutely necessary to bring out the sense. The "turmoil of verbiage," of which John Foster complains so many preachers indulged in, was utterly eschewed by Dr. Stevenson. With him, indeed, as has been well said, there was an *economy* of words, which was not only uncommon, but something remarkable. This very sententiousness of style, however, combining strength with brevity, would tend to render his meaning more easily understood, whatever the subject he was treating. In connection with this, we may mention another distinctive feature of Dr. Stevenson's discourses. We refer to their *fulness*, or rather we should express it the large amount of doctrinal

for which they contained. Of all their characteristics, this was the most marked. It was that particularly which attracted the attention of those who only occasionally heard

Accustomed, as perhaps they were, to listen to loose, declamatory harangues—"a turmoil of verbiage"—they were struck by the literal mass of solid, substantial, well-arranged, and connected doctrine, which Dr. Stevenson embodied in his discourses. Was this only an occasional thing with him, it was his every-day vice. Rejoicing himself in the glorious doctrines of the grace of knowing well the bearing which the true knowledge of them upon the Christian life, regarding them as the only foundation which the faith of God's people could rest, yea more, recognising as the grand charter of all the hopes and privileges of the men of men both for time and eternity, he was deeply solicitous of all who were under his charge, and all who heard him, should be instructed in them. Therefore did he strive to exhibit them in their fulness as well as their purity. Accordingly, it was often remarked, that a single sermon of Dr. Stevenson's contained as much as might be found in half a dozen of many other ministers; as the result of this plenteous exhibition of Divine truth, we can say, from personal knowledge, that not a few of those who had sat under his ministry for a length of time, were as knowing and intelligent professing Christians as could anywhere be met with. He himself was wont to say respecting some of them that they knew his doctrine as well as he did himself. But while thus replete with the pure and ennobling doctrines of the Bible, the grand end for which the revelation and proclamation of these doctrines were made, was not lost sight of by Dr. Stevenson in his ministrations. On the contrary, there was a fine blending of the *practical* with the *doctrinal*, clinging to the admirable system of *Mastricht*, to which we have already referred, and we may add of the Bible itself, while the direct tendency of the whole was to lead to a holy life. The doctrine which Dr. Stevenson preached was the doctrine according to godliness; the doctrine which, when believed and received, issued in a life of faith in the Son of God, a life of entire devotedness to the service of God, a life of obedience to his laws, and a life of pure morality. He gave the solemn and earnest exhortations which he was wont to address to his people, that they should abound in every good work, and he equally solemn and powerful appeals he made to formalists, hypocrites, and backsliders in religion to give up their wicked, God-dishonouring, and soul-ruining courses. Assuredly none could sit under such a ministry, and remain unaffected. We only add one distinguishing characteristic of Dr. Stevenson's discourses.

Whether it may have occurred to, or may be acquiesced in by, those who were in the habit of hearing him, we know not ; but we hesitate not to mention it—viz., the *ingenuity*, or we might rather call it the *genius*, which was displayed in them. As it seemed to us, this appeared not unfrequently both in the divisions which he made of his subjects, and in the illustration of them. While perfectly natural and very comprehensive, his divisions often showed real genius. They were such as, either in whole or in part, would not have been made by the generality of ministers. To give an example : The writer of these reminiscences remembers having, on one occasion, an assistant at his communion who was accounted, and he believes deservedly, one of the best preachers in the body at the time. On the Saturday, this assistant chose for his subject the important question which Jesus put to the Pharisees (Matthew xxii. 42), “What think ye of Christ ?” from which he delivered a most instructive and appropriate sermon, dwelling, however, principally upon the character and work of Christ, asking and replying to such questions as these—What think ye of Christ in His Person, as God, and as God Man Mediator ? What think ye of Him in His humiliation as the Father’s Servant, becoming obedient to the law, dying the accursed death of the Cross ! and so forth. When the services were concluded, the writer said to his assistant, “Strange, the text you preached from this afternoon was the very text from which Dr. Stevenson preached this day last year.” “Indeed, said he, and how did he treat it ?” “He had all yours, and something more,” was the reply. “And what was that ?” asked he eagerly. “He had not only your division, What think ye of Christ *personally* ? but he had a second head, stating it thus—What think ye of Christ *comparatively*—what think ye of Him in comparison of the world, of your nearest and dearest friends, yea of life itself ?” “Indeed,” responded the assistant, “how ingenious !” And so it was, for it was such as only a man of genius would have thought of. Instances of similar ingenuity, we believe, were of frequent occurrence in Dr. Stevenson’s discourses, and it is evident that they would give a life, a power, and a zest to them which few others possessed.

Such, then, are a few of the characteristics of Dr. Stevenson’s preaching ; and that they mark him out not only as a great preacher, but as one of the greatest in his day, we have no manner of doubt. That he was not, indeed, what is usually termed an eloquent preacher—although at times eloquence of the highest order proceeded from his lips—we readily admit ; but being possessed of such qualifications as those to which we have already referred, he had that which rendered *him far superior to many of the most eloquent*, but for the most

part empty declaimers that ever ascended the pulpit. In speaking of his preaching, we have not adverted to the wide range of subjects which it embraced. As might be expected, the grand and fundamental doctrines of the Gospel occupied the leading place; the person, offices, and work of Christ, the glory of God as seen in the face of Jesus, the harmony of the Divine perfections, the office and work of the blessed Spirit, and such like. But he preached much on other and collateral subjects. The rise, progress, and establishment of the Church in our fallen world, the opposition hitherto shown to her, and her ultimate triumph and glory, were favourite themes with him. We have heard also of several lengthened series of discourses which he delivered on particular topics, or connected portions of the Word of God. One of these, which was much spoken of, principally by the older members of his congregation many years ago, was on the whole of the *45th Psalm*, and appeared to have been peculiarly rich and edifying; and another was on the *Benefits of Redemption*, which it was supposed he designed to publish as a sequel to his work on the *Offices of Christ*; but we regret to state that, so far as we know, the manuscripts containing all or nearly all of these are now lost. His sermons on Sacramental occasions were magnificent exhibitions of Gospel truth, more than ordinarily replete with doctrine and unction in a high degree. The last sermon which he wrote was upon the words, *Isaiah lxiii. 1*—"I that speak in righteousness, mighty to save;" and the text upon which he was preparing his discourse for the following Sabbath, when the last messenger suddenly came and put an end to all his ministerial and other work on earth, was *Psalm lxxii. 8*, "Arise, O God, judge the earth: for thou shalt inherit all nations." When he was removed, we may assuredly say, *a great man, a great preacher, had that day fallen in Israel.*

In regard to his *delivery*, candour requires us to state that it was the least attractive part of his preaching. With little animation, it was generally slow and monotonous, with at times a degree of hesitancy which was far from being pleasing. He had few or none of the graces of oratory; and although, considered in themselves, these are of no significance, yet we have frequently heard it stated by some of his greatest admirers as matter of regret, that he had given so little attention to the art of public speaking, as they were convinced, that had such discourses as his been delivered in a lively and animated strain, or such as suited the subject, the effect produced by them, according to human calculation, would have been far greater than it was. At the same time, we must add that even in this respect, he sometimes *rose above himself*, when warming with his subject, and, *elevating his tall and comely figure, with his long right arm stretched*

out, he made the matter he was delivering tell with triple effect upon the hearers. When this was done the regret was felt, that it did not occur more frequently.

We have already stated, that Dr. Stevenson performed all the other parts of the ministerial office with fidelity and diligence. Family visitation and catechising, with visiting the sick, were regularly attended to by him. We had the happiness to accompany him on several occasions when he was engaged in these duties, and it was refreshing to observe the deep interest he took in the members of his flock, and in all that concerned them. A word in season being spoken to young and old, masters and servants, he exhorted them all with purpose of heart to cleave unto the Lord. In visiting the afflicted, the dying, and the bereaved, his tender and sympathising nature was visibly manifested. We remember one occasion, a peculiarly affecting one, when we saw him fairly overcome by his feelings. It was when a member of his congregation, actively engaged in business, had left his house intending to return in a few minutes, but who was suddenly struck down by the hand of death, and carried back a lifeless corpse, leaving a widow and a number of children to bewail their loss. We accompanied the Doctor to the house, and it is more easy to conceive than describe the scene which was witnessed. Still the words which he spoke were most consolatory and sustaining. Nor was it only the members of his own flock that he was in the habit of visiting. He was often found at the bedside of the sick and dying belonging to other denominations, or who went to no church at all. The destitute poor in his own neighbourhood he was particularly attentive to, comforting them in their afflictions, and ministering to their necessities. And while thus proving himself a comforter to others, he not unfrequently found his own soul comforted. With a brief relation of an instance of this kind, we shall conclude this article. It happened when he was visiting an aged lady, not a member but only an occasional hearer in his congregation, who, though not confined to bed, was in consequence of infirmity, prevented from attending public ordinances as regularly as she could have wished. Being a Christian lady, Dr. Stevenson had pleasure in visiting her. On the occasion referred to, it appears that he had himself been in a rather disconsolate state of mind, from what cause is not known. Showing, however, by his conversation that such was the case, and speaking much upon the mysterious dispensations of Providence which are often measured out to the people of God, the lady was led to interject, "But you know, Doctor, *He leadeth them all in a right way.*" "That is true," replied he, "and it would be well if we could always *keep it in mind.* It would tend much to take the burden off our

back, and to assuage our grief;" and so saying, he left. Being concerned about the Doctor, the lady made an effort to go to his church on the following Sabbath, that she might see how he was, and hear what he should preach upon, after the conversation she had with him; and that her presence might not disconcert him, she went to a different seat in the church from what she usually occupied, and where she thought he would not see her. We may imagine her delight as well as surprise, when he gave out for his text, Psalm cvii. 7, "And he led them forth by the right way, that they might go to a city of habitation," from which he preached, she said, one of the sweetest and most comforting sermons that ever she heard him preach. Next day Dr. Stevenson called upon the lady, when she welcomed him with even more than her wonted cordiality, and said, "Aye, Doctor, and you took *my text* yesterday, and what a comfortable discourse you preached from it." "But how do you know what my text was, and what kind of sermon I preached from it," said he. "Because I was at the church and heard it," replied she. "Well, I did take your text," responded he, "and was greatly comforted by it." And so it not unfrequently happens, that he that watereth others is watered himself.

EXTRACT FROM SERMON BY REV. DR. STEVENSON ON ISAIAH LV. 3,
REFERRED TO IN THE PRECEDING ARTICLE.

Let it be observed, 1st, That the grand plan of mercy about man's salvation is primarily presented to our attention in the Holy Scriptures, as a gracious purpose of Deity. God worketh all things after the counsel of His own will. His own eternal purpose is the plan of all His operations in time. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure. The redemption of man, in particular, is invariably mentioned in Scripture as the result of an eternal purpose of Deity. In regard to the objects of redemption, we are taught to consider them, as selected from the rest of mankind, to the enjoyment of salvation, by a free and sovereign decree or purpose of Deity. This decree as it regards their persons is called election or choice. Eph. i. 4—"Having chosen us in Him before the foundation of the world, that we might be holy and without blame before Him in love." As it respects the blessings or benefits to the enjoyment of which they were chosen, it is denominated predestination. Eph. i. 5—"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Had this decree respected innocent persons, then nothing more would have been necessary to render them eternally happy, but a simple purpose or determination of the Divine will, as in the case of the confirmation of holy angels. But since, in the decree itself, they were considered as fallen, it became necessary that, in the same purpose, along with the proposed end or man's eternal salvation, provision should be made, by the removal of human guilt, for its taking effect in a full consistency with the honour of God's moral perfections, and the dignity of His moral government. Hence, in the same decree, the electing love of God is represented as terminating upon an elect world, and upon God's own Son as their surety, through whose service and sufferings they might be eternally saved. They were chosen in Him before the foundation of the world—predestinated unto the adoption of children

by Jesus Christ unto Himself, according to the good pleasure of His will. And as they were chosen in Him, so He was pre-ordained, or set apart to His office, work, or service for the purpose of our redemption. "Who verily was foreordained before the foundation of the world, but was manifested in these last times for you." In fine, this purpose or decree made provision not merely for their redemption through the blood of Christ, but for their salvation by the effectual operation of His Spirit. "We are bound always to give thanks unto God for you, brethren, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." All this is to be considered as one simple act of the Divine will, without any succession of thought or process of determination, as in the case of human schemes or purposes.

2d, It is, however, to be carefully remarked that the purpose of which we are now speaking, is the purpose of the Godhead in three persons. As these three are one in essence, so they are also one in will. What the Father wills the Son wills, and what the Father and the Son will, the Spirit wills also. But though the Divine will, as well as the Divine nature, is one, essentially considered, it must be three in respect of operation. This must be granted, if we admit the doctrine of a Trinity of persons in the Divine essence; for we cannot conceive of volition or willing, but as the act of a person, nor of a person without a distinct power of volition: understanding and will entering into the very definition of a person. As the Divine will is three in respect of operation, as the Godhead is three in respect of personality, so the personal agency of the Divine will in respect of order is founded on the order of subsistence among the Divine persons. Thus, as the Father is the first, the Son the second, and the Holy Ghost the third in the order of personal subsistence; so the Father is the first, the Son the second, and the Holy Ghost the third in the order of volition and operation. The plan of mercy, therefore, viewed as an immanent act of Deity, is the purpose of a Trinity of persons in the order of their personal subsistence. It is in respect of the order of volition first the will or purpose of the Father, secondly the will or purpose of the Son, and thirdly the will or purpose of the Spirit. The thing willed, in respect of the matter of it, is one, as the will itself absolutely considered is one—the one purpose of Godhead in three persons. Had this plan respected a work to be executed by the common agency of Trinity, such as the creation of the world, without any part of it being assigned exclusively to one person, it had borne no other form but that of a purpose; but,

3d, From the singular nature of the plan, and the peculiar agency of the persons of Trinity, both in its design and execution, it presents itself to our view in the form of a covenant. A covenant is an agreement between two parties, on certain terms to be performed by them respectively; and these terms usually bear the form of a promise and a condition—a promise to be fulfilled by the one party, upon the stipulated condition being performed by the other. Though this transaction has no parallel among human covenants, yet if we find it contains the essentials of a covenant, we will see the propriety of the designation as applied to it. And we apprehend these essentials of a covenant will be found, from a short survey of the actings of Trinity, both in purpose and execution about the salvation of man, and the relation their personal volitions and operations bear to one another. Thus, the Father, as the first in the order of personal subsistence and operation in Godhead, willed or purposed that a certain number of our ruined family should be distinguished, in the Son of his love, as the objects of his special and peculiar favour, and enjoy eternal life through Him. That to pave the way for this gracious purpose taking effect in a consistency with the vindication of the honour of the law, the claims of justice, and the dignity of His moral government, He would send His own Son into the world, that He should assume human nature, and that in that nature He should satisfy all the claims of law and justice by His obedience unto the death. Now these, taken abstractly, bear the form only of a purpose; but considered in relation to the Son, they bear the form of the stipulations of a covenant. Did the *Father purpose that a certain number of our fallen family should be distinguished as*

the objects of His special and peculiar favour, in the Son of His love? This branch of the purpose, as it respected a number of mankind, bore the form of a choice or selection of them from others; but as it respected the Son, a grant of the objects of the choice to Him as His spiritual seed. The Father, having made them His by special choice, gave them to His Son by special grant. "Thine they were (says Christ), and Thou gavest them me." Did the Father purpose, that all those thus given to His Son should enjoy eternal life through Him? Then, in reference to the Son, this part of the purpose bore the form of a promise. "In hope of eternal life, which God, who cannot lie, promised before the world began." Did the Father purpose, that to pave the way for His design of mercy taking effect in the salvation of elect men, His own Son should, in human nature, satisfy the claims of law and justice by His obedience even unto the death? This part of the Father's purpose, as it relates to the Son, bore the form of a condition, on the ground of which He was to be His seed, and they were to be put in possession of eternal life. Thus in the purpose we have, on the part of the Father, the terms or stipulations of a covenant. Now, since the Son is one in will, as well as in nature, with the Father, He must have willed or purposed the same things as to the matter of them; but from His distinct personal agency in the purpose, and the peculiar work assigned Him in its execution, viewed as the objects of His volition, they must differ in form. Did the Father's will or purpose of election, viewed in relation to the Son, bear the form of a grant of an elect world to Him as His spiritual seed? The Son's willing the same thing must have borne the form of an acceptance of that grant. Did the Father's purpose of conferring eternal life upon an elect world bear the form of a promise to the Son? The Son's willing the same thing must have formally consisted in acceding to the Father's grant of life in the promise on behalf of His spiritual seed. Hence all the grace of the promise is said to have been given us in Christ, before the world began. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, given us in Christ before the world began." Did the Father will to send the Son into the world, that He should be made of a woman, made under the law, and that in human nature He should satisfy all the claims of the law by His obedience even unto the death? And did this purpose or will of the Father, viewed in relation to the Son, bear the form of an appointment to His office as Mediator, and to the performance of the whole of His surety-service, as the condition of His people's salvation? The Son's willing the same thing, as to the matter of it, must have borne the form of an engagement, or surety-undertaking. If the Father willed to send the Son to be the Saviour of the world, the Son, in willing the same thing, must have willed to be sent, or to become the subject of a mission. If the Father willed that the Son should become man, be made under the law, and put away sin by the sacrifice of Himself, the Son must have willed to take upon Him the form of a servant, to be made in the likeness of men, and to humble Himself and become obedient unto death, even the death of the cross, for the redemption of the Church. Thus in the same purpose, considered as the act of the Son, we have the stipulations of a covenant on His part. We shall only add, that, since the Holy Spirit is a distinct person in Godhead, as really as the Father and Son, He must have willed the same things; and by consequence, formally engaged to accomplish His part in the grand economy of grace. From this survey of the purpose of mercy we learn, that it also bears the form of a covenant; that the purpose was not, as some have supposed, a prior arrangement of Deity to the covenant, but that both are one simple act of Godhead in three persons, with whom there can be no succession of thought, or process of determination; that the Trinity did not first purpose, and then covenant, about the salvation of man, but in purpose entered into covenant; that the covenant was made with the Son, as the Son, and not in any prior assumed character. In fine, that the mediatory character of the Son, as well as the economical character of the Father, arise from this federal transaction, or spring from the exercise of their one common will in the establishment of the covenant itself.

FASTING AND THANKSGIVING.

THE age in which we live is frequently called an age of improvement, and in some respects it may be so ; but we fear, so far as religion and its duties are concerned, it is rather a backsliding and degenerate age. A strong and growing disposition is everywhere manifesting itself to forsake the good old paths in which our Fathers walked. Among many other examples and proofs of this mournful fact that might be mentioned, we may include the general indifference and neglect with which the duties of fasting and thanksgiving are now treated. These are scriptural duties, and have been observed by the Church in every age, and under both dispensations. They were acknowledged and observed by all the Reformed Churches, more particularly by the Church of Scotland. Their obligation is expressly asserted in her Confession of Faith, and various rules are laid down in her Directory for their right and acceptable observance. Of late years, both of these duties have been much neglected, and lost sight of by professing Christians. The nation, as such, has now for a length of time neglected them entirely. No attention is now paid by our public rulers to calls in Providence either to fasting or thanksgiving. Many new practices in the worship of God, which have not the stamp of His authority, are being introduced, while those which *have* are openly set at nought, or are being silently allowed to fall into desuetude.

It may not be unprofitable then, or unseasonable, to offer a few observations on the two special duties to which we are referring. And in the first place, we may remark that fasting and thanksgiving are duties in their own nature not of a *ceremonial*, but of a *moral and religious* kind. Among the Jews, under the Old Testament, they were usually observed with some accompanying ceremonial circumstances, and in a manner corresponding to the typical and figurative character of the dispensation under which they were living. During seasons of fasting, besides fasting literally, they clothed themselves with sackcloth, wore no shoes, and put ashes on their head. During seasons of thanksgiving they feasted literally, and their feasting was accompanied with music and dancing. It has been a question among Christians, whether abstinence from bodily food be still included in the duty of fasting. This was the general opinion of the reformed divines, and is the doctrine laid down on the subject in our Reformation Standards. Indeed, "in times of danger or general affliction, and when the soul is under a distressing sense of sin, nature itself," *as has been said*, "ceases to crave the ordinary means of subsistence

and comfort." Certainly nothing could be more unbecoming, than the free indulgence at such a season of the good things of life. Even those, however, who allow that literal fasting is still a part of the duty, plead for it only in so far as strength permits. We find Esther and her maidens on a memorable occasion fasting three days and nights, and it can hardly be supposed that they continued to abstain during the whole of that time from all means of bodily sustenance. Besides, it is undeniable that in the Old Testament the word fasting sometimes signifies not a total abstinence from food, but only a renunciation of everything like feasting and mirth. Thus we read of Daniel fasting three whole weeks, during which period he "ate no pleasant bread, neither did flesh or wine come into his mouth." Our Saviour never gave any countenance to that mode of fasting which was common among the Pharisees, nor did He enjoin the duty on His own disciples. He intimated, however, that they would observe it after His departure to heaven, as accordingly we find them doing, though we are not told in what manner. There can be little doubt that they practised bodily fasting, but, we may safely suppose, only so far as strength permitted, and as the literal part of the duty was a help to the performance of the spiritual and more important part. What this is we are very plainly taught in Scripture. It consists in afflicting our souls on account of sin, and on account of the manifested tokens of God's righteous displeasure against it. This is *spiritual* fasting, and ought to be accompanied with all outward religious exercises corresponding to the nature of the duty; such as, not only the suspension of our worldly employments and recreations, but our making a free and unreserved confession of our sins before God, acknowledging our just exposure to His wrath, supplicating forgiveness for His mercy's sake, and for His son's sake, and our resolving, through His grace, to do iniquity no more. Fasting includes, moreover, actual reformation of heart and life—a forsaking of all known sin, and performance of all hitherto neglected duties. Accordingly these—the practical effects of true fasting—are frequently put in Scripture for the duty itself. "Is not this," says God, "the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," &c.—Isaiah lviii. 5.

The other duty—that of thanksgiving—according to the literal import of the word, consists in the solemn giving of thanks to God for His mercies, and, in particular, for any providential deliverances or tokens of His goodness with which He may have favoured us. This duty, in the substance of it, is just heartfelt gratitude to God, and the outward expression of it in a suitable manner by the solemn

acts of His worship; such as, the devout celebration of His praises, the pouring out of our hearts before Him in prayer, the reading and hearing of His Word, and entire devotement of the season, which has been set apart for this service, to religious exercises, except what is taken up with works of necessity and mercy.

We may again observe, that fasting and thanksgiving are not stated but *occasional* duties. They are of a special and extraordinary nature, and to be observed only on extraordinary occasions, and when there is some special call to their observance. Thus there is such a call to public fasting and humiliation after the commission of any great sin, or in a time of abounding iniquity, or when God's judgments are being poured out, or when there are manifest tokens of approaching judgments, as in the case of the Ninevites, when Jonah was sent to reprove them for their sins, and forewarn them of the destruction of their city. On that occasion they had a special call to humble themselves before God, and turn from their evil ways, which they accordingly did, and in such a manner as to avert from themselves the threatened effects of the Divine displeasure.

A similar remark applies to the duty of solemn thanksgiving. This, like fasting, is not a stated, but only an occasional duty. True, as we ought always to be of a humble and contrite spirit, and to express it by daily confessing our sins to God, so ought we always to be of a thankful spirit, and to be every day giving Him thanks and praise for His manifold benefits. Our setting apart, however, a special season for the solemn observance of the one duty or the other is not required, and cannot be acceptable and pleasing to God, or really profitable to ourselves, unless there be circumstances which render it proper, and may be regarded as a providential call to it. Thus, when the disciples of our Lord were found fault with, because they fasted not as the disciples of the Pharisees did, He vindicated their conduct in the omission of that duty, by remarking that they had then no proper call to its performance. Would they have the children of the bride-chamber fast while the Bridegroom was with them! But ere long the Bridegroom would be taken from them, and then there would not be wanting occasions for fasting. That there must also be a special call to solemn thanksgiving, in order to render it seasonable and proper, is implied in the frequent reproofs addressed by God to His professing people under the Old Testament, for indulging in festivity and joy at times when they ought rather to have been mourning and weeping for their own and the sins of the land, and for the judgments they were lying under, or which were coming upon them. The same thing, we may add, is implied in what Solomon says in *Ecclesiastes*, about there being "a season and a time to eve

purpose under heaven"—among others, "a time to weep and a time to laugh; a time to mourn and a time to dance."

Another general remark respecting seasons of fasting and thanksgiving is, that they ought to be kept on a *week-day*. The practice has been introduced by some of the Churches around us of observing them, especially public thanksgivings, on the Sabbath. Instances could be mentioned of Presbyteries appointing a particular Sabbath to be observed as a day of thanksgiving for some special token of Divine goodness, such as a bountiful harvest.

Now, while it is readily admitted that in such cases special notice ought to be taken by ministers, in their ordinary public ministrations, of the mercy which has been granted, and the attention of congregations specially directed to it, and public thanks offered up on account of it, yet as this is not always enough, but as there is sometimes a call to set apart a season for the solemn performance of this duty, what we maintain is, that the season thus set apart ought to be some portion of our weekly time, not the Sabbath, which has been already appropriated by God to Himself for special ends—for commemorating His own rest, as Creator, from the work of creation, and Christ's rest from the work of redemption, as well as for the stated administration of the various public institutions of the Gospel. Seeing, then, that the Sabbath has been already appropriated by God to Himself, and for special ends, we have no right to take and use it for any other purposes distinct from these, even though they may be of a religious and spiritual nature. Thus all will perceive how unwarrantable it would be for any to set apart some particular Sabbath as a season of private fasting or thanksgiving, because this would necessarily interfere with their ordinary Sabbath duties. Equally unwarrantable would it be, on the same ground, for a congregation or church so to set apart any Sabbath. Hence the Fast usually kept before the sacrament of the Supper, and as a preparation for that solemn work, is never kept on the Sabbath preceding, but always on a previous week-day. When, therefore, there is an extraordinary call either to fasting or to thanksgiving, the season set apart for this end must be not the Lord's-day, but some part of our own time, which may be called ours, because given to us by God for our own secular and common purposes.

We may add here, that as the season set apart ought to be a week-day, so it should be a *whole* day. Under the Old Testament it sometimes lasted several days. What length of time was set apart by the Apostles and primitive Christians for their fasts and thanksgivings we are not told. All that we seem warranted to infer from the statements of the New Testament on this subject is, that they —

observed only on special occasions, and never on the first day of the week. As a sufficient length of time, however, is required for the due observance of a solemn season of humiliation and prayer, or of thanksgiving, we may reasonably suppose, that a whole day ought to be set apart, and devoted entirely to the public and private exercises of religion. Some may grudge giving so much of their common time to the immediate service of God in addition to the Sabbath, but He will not accept at their hand that which costs them nothing. Indeed, one part of the honour done to Him by His people in such cases is, their making Him a freewill offering of this portion of their time for sacred and spiritual ends, at the expense of their subordinate and secular interests; and certainly, considering what His claims are, and our obligations, and also how few and simple are the ordinances of worship which we are now, under the Gospel state, required to observe—the easiness of Christ's yoke compared with the yoke of the Mosaic rites and ceremonies—none have any cause to complain of occasional calls to set apart a day for the special duties to which we are referring, as the exacting of too great a sacrifice from them, or the imposing of too heavy a burden upon them. We shall only remark farther, before leaving this point, that the law and practice of the Reformed Churches, and of all Presbyterian Churches, till of late, has been, that as not more is necessary than one whole day, so not less is sufficient for the proper observance of the duties in question.

But we go on to notice that these two duties may be gone about, as they have usually been, at *separate* times. There may be a special call to one of them, and no special call to the other. For example when some crying sin is committed, fitted to bring down God's wrath upon a country, or when the enemies of the Church are suffered to take some new and bold step in their opposition to her interests, and obtain some important advantage over her, or when any great public calamity is sent or seems to be impending—under such circumstances the call is specially to fasting and prayer, as in the case of Esther and the Jew before Haman's wicked design was frustrated, and of the Ninevite when destruction was denounced upon them. For either of these on such an occasion to have celebrated a thanksgiving would have been wholly out of place, and a mockery of Divine providence. On the other hand, when any great and signal mercy is bestowed, such as some seasonable interposition on Zion's behalf, or deliverance from some desolating judgment or threatened danger, as when Israel beheld Pharaoh and his army drowned in the Red Sea, or when Haman, the Jew's enemy, and his ten sons were themselves destroyed, and their wicked purpose effectually baffled. On such occasions the special call is to thanksgiving and praise.

But while the two duties are distinct, and while different seasons are usually and properly set apart for their observance, yet in their own nature they are inseparable from each other. Even when one of them is specially called for, and should have the principal place, we must not overlook or exclude the other. We may be keeping a fast, but, though directing our attention more particularly to the grounds which we have for humiliation and contrition, we ought at the sametime to keep in view the grounds we also have for gratitude and praise. However many and great our sins, and however severe God's chastisements may be, there are never wanting temporal and spiritual mercies mingled with them, and which we should thankfully acknowledge. On the other hand, we may be keeping a thanksgiving, as the duty specially called for in the circumstances, yet the other duty, though occupying a less prominent place, must be conjoined with it; nor can the one be acceptably performed apart from the other. Besides, the one duty is an incitement and help to the other. Nothing is so fitted as a lively sense of God's mercies to deepen our sense of sin, and melt our hearts into sorrow and contrition on account of it; while nothing is so fitted as such a sense of sin to impress us with a grateful sense of the mercies of God, and stir up all that is within us to magnify and bless His holy name.

Our only other general observation has respect to the parties by whom the duties of fasting and thanksgiving may on proper occasions be observed. As they are not duties of a ceremonial but moral nature, all allow that they may be gone about by Churches and congregations, and by Christians in their private capacity; but of late, many deny that they can be gone about *nationally*. According to the advocates of Voluntarism, and many more who do not bear that particular designation, the State, as such, or nations and their rulers, considered in their civil and national character, have nothing to do with God and religion. Consequently they cannot in that character commit sin, or perform any religious duty. If so, they cannot make a national profession of repentance for sin, or of gratitude for any Divine mercy. According to the doctrine of our Confession, laid down from God's Word, nations and their rulers, as such, have a *religious* character, and, therefore, may contract guilt in the sight of God, which they are bound on special occasions solemnly to acknowledge, by the appointment of national fast-days. Equally bound are they, when favoured with national mercies and deliverances, to acknowledge these, and express their gratitude for them by the appointment of days of national thanksgiving. It is a sad proof of our national apostacy from the doctrines and principles of the Reformation, and from the cause of God, that such days should be no

longer appointed. This ominous circumstance, with all the movements that are now taking place, both in the political world, and among the Churches, seems to portend that the time is not very far distant, when Britain and Ireland shall throw off nationally the remains of their Protestantism, and thus all obstacles be removed out of the way of Popery and infidelity gaining for a time—we know it shall be only for a time—the ascendancy in these kingdoms.

In drawing this paper to a close, we may remark that the present times throughout Christendom and throughout the world—more especially in these Covenanted lands—are sinning times. All the nations and kingdoms of continental Europe, even those which once embraced the Protestant religion, have renounced their allegiance to the King of Zion; and by none has this sin been committed with such high aggravations, as by the lands in which we dwell. That very system of soul-destroying error which we once vowed to do everything in our power to extirpate from our own country and from the earth, we are now, in a variety of ways, countenancing and encouraging. The watchword of modern liberalism is not the reformation of our Protestant institutions, according to the Word of God and our National Covenants, but their destruction. The whole tendency of its tactics and policy is to abolish the connection between Church and State, and put all religions—Orthodoxy and Heterodoxy, Presbytery and Prelacy, Protestantism and Popery, Christianity and Paganism—on a level.

The spread of these latitudinarian principles has not certainly been followed by any revival of practical godliness. The Reformation had this effect in a pre-eminent degree; for none, we are told, “complained so much of the change in the times as the taverners and innkeepers, people had become so sober.” But very different has been the practical effect of modern latitudinarianism. Never were impiety, and vice, and licentiousness more fearfully prevalent among all classes than at the present day. Of the truth of this assertion we do not need to produce any proofs or illustrations. They are everywhere manifest.

But it may be said to ourselves, as it once was to ancient Israel “Are there not sins amongst you also against the Lord your God?” We are a small remnant, witnessing for the attainments and vows of a bygone age; and, so far as regards our public profession and testimony, we are distinguished above others. We occupy a higher and more scriptural position than they do; but, so far as regards the power of godliness, the life of faith in the soul, humility, self-denial, separation from the world, and fruitfulness in good works, may it not be said to us, “What do ye more than others?” Nay, how many are

there ignorant of certain parts of Bible truth, which we know and profess, and connected with churches into which we could not consistently enter, with whom, in respect of the weightier matters of the law, we could not be brought into favourable comparison, some of whom might put many of us to shame! Thus there is a loud call to humiliation as well for our own sins as for the sins of the Church and nation. God's righteous hand should also be acknowledged in the various temporal judgments which He has been pouring out, and earnest prayer made that these solemn dispensations may be sanctified to ourselves and others. Nor should we overlook the call which there likewise is to thanksgiving for all the mercies which God, notwithstanding our many sins and provocations, is still bestowing on us. No country enjoys so great privileges, civil and religious, and so much temporal prosperity as our own continues to enjoy. We behold here God's goodness and forbearance and long-suffering towards us; yet it would be well to remember that He acted in a similar manner towards His professing people the Jews; and as the distinguishing favours and mercies which they received from Him did not prevent the ultimate destruction of their city, and their national rejection and dispersion, so neither will our mercies, however manifold and long continued, prevent our being sooner or later visited with desolating judgments, if, like them, we persevere in our present course of national defection from Christ and His cause.

THOUGHTS FOR THE COMMUNION.

A HOMILY IN VERSE.

Subject—The Redeemer announces his last sufferings.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again." (Mat. xx., 17-19.)

"Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on; and they shall scourge Him, and put Him to death; and the third day He shall rise again." (Luke xviii., 31-34.)

EXPLORE our mind, with bleeding mysteries,
The story of the Saviour's death displays
Its awe-inspiring scenes. The Lamb of
God,
Submissive to the purpose form'd of old,
Ere time began, draws nigh to offer up
Himself a sacrifice for sin; to die
A death accorded of God in room of those
Who, being rebels 'gainst the law divine,

Had brought upon themselves eternal
wrath.
And now, the bonds, the scourge, and
thorny crown
Come into distant view; while as we list
Unto those most expressive words which
fall
From Jesus' lips when on the cross He
hangs,
They seem to us to sound the fatal knell

Of Satan's reign, and likewise intimate
Freedom and joy to Adam's sinful sons.

While tending sheep on Horeb's hoary
mount,
A wond'rous sight attracted Moses' eye,
A bush, enwrapped in flame, yet uncon-
sumed

By that devouring element; from out
The midst he heard the deeply solemn
charge,

"Put off thy shoes from off thy feet,
because

The place whereon thou art is holy
ground."

But with much stronger emphasis may
we

Regard such words as unto us addressed
From that more sacred spot, where all
the types

Exhibited of old, are seen fulfilled.

Wonders, the most sublime, will in re-
view

Present themselves to us as we proceed
To meditate upon the Saviour's work.

Thence will be seen, springing from out
a scene

The most appalling e'er the world beheld,
A paradise of peace: thence, too, emerge
From sufferings which the world ac-
counted black

With deepest infamy, a triumph such

As must in glory greatly far excel

The mighty deeds that ever were by
men

Performed on earth: thence, too, there
will arise

From that most dreadful death which He
endured,

A life divine and never-fading, which

As His most dearly-purchased, greatest
gift,

He'll offer freely to the sons of men.

As we this theme, this mighty theme
essay,

May true humility and child-like faith

Fill and possess our soul; but chiefly
may

The Lord, who at His girdle wears the
key

Of David, ope to us the mysteries

Of His own sacred passion, make us know

The truth, and feel the power of grace
divine

Secured to men of every clime and race,

When He for them breathed out His
soul and died.

Among the many wond'rous works per-
formed,

In confirmation of his rightful claims,

By Jesus on the earth, the last, not
least,

Was that of raising Laz'rus from the
dead.

But though the fact was true, and was
confessed

By priests of highest rank and Pharisees,

Yet they refused, nor only did refuse

To welcome Christ as God's anointed
Son,

They also did conspire and counsel took

To rid them of Him by a cruel death.

This Jesus knew, and therefore are we
told

That for a season "He did no more walk,
As was His wont, with openness amongst

The Jews, but sought the peaceful desert
shade

Where Ephraim's city stood, and there
abode

Surrounded by the twelve." But when
the time,

The God-appointed time, was fully come

That He should die, He stedfast set His
face

To go to Salem—where, "without the
camp,"

His life's blood should be poured.

With this design

He calls aside His chosen band, that He
May information give of matters which

Would prove of deepest interest to all

Of every after age. It was not meet

That men, to be employed in building up

The Church of God, as they, should be
without

A full and comprehensive knowledge of

The counsels framed by Wisdom infinite

For the redemption of a guilty world.

The Master's call is readily obeyed,

And on His lips His scholars eager hang.

Perhaps they hope to hear intelligence

Which will confirm the carnal-minded
views

They had so fondly cherished of the reign
Of Christ below. But ah! between their

thoughts

And those of God there is a mighty
chasm.

They seem to think sin's nature not to be

ul as it is ; as if it had
it a rupture alight 'tween God
n,
the breach was one that might
ed
r declaration from above
to the lost, and specially
is was met by sin's confession

men. Not thus, howe'er,
hose
themselves estranged from God
ce
y be restored, and brought to

fruits of sovereign grace and

d, then, the twelve would
be
om the Master's mouth, the
came
wordly glory, but of woes
severe as soon to overtake
m they deeply loved. "Be-
ays He,
o Salem's city, where all things
been writ by holy men of old
Son of Man shall be fulfilled."

ere, first of all, how that these

Jesus' part, a purpose fixed—
er love's strong impulse, He is

resolve, to move along the

ed path, although He knew it

with the direful instrument
planted on Golgotha's hill.
ce before, He spake of this

as Peter sought to interfere,
well-meant but foolish counsel,

subject Himself to such a fate.
the most impressive earnest.

nation kindled in His eye,
el He refused, and, with rebuke
ly pungent, He to Simon said,
get thee behind ; to Me thou

ence, because thou savour'st not
that be of God, but those of

So clear was it to Him, that what He
should

Endure of suffering was not to be viewed
As the mere efflux of depravity
Evinced by men, but also as the will
And counsel most express of God Most
High.

Wherefore, in that advice the Apostle
gave,

Jesus could only see temptation foul
Coming from lowest hell, and Simon as
The instrument in bringing it to bear
Upon his mind. But now He will not be
Restrained from His divine-appointed
course

By love's entreaty, neither will He be
Deterred by hatred's menace. Well He
knows

That those who seek His blood already
have

Assembled to concert their murderous
plan ;

Yet He will not resile. His watchword
is,

"Behold we go ;" and though a sea of
blood

Were foaming at his feet—and though
not one

But many deaths awaited Him, there is
Within His heart one sentiment alone,
Which He expresses thus—"We upwards
go."

Because it was His Father's will. It was,
Besides, the path—the only path—by
which

His great and longed-for aim of saving
men

Could possibly be reached. Herein He
does

Exemplify the greatest love to men,
A spirit most submissive to the will of
God, who sent Him on His gracious
work,

And prompt obedience to the law divine.
This language further teaches us what
was

His stay and staff, while trav'ling o'er
the road

That led Him on to suff'ring and to
death.

His comfort He derived from God's own
Word,

Wherein He read the things that holy
men

Taught from above had said concerning
Him,

And those wise counsels which the Lord
Most High
Had by His Word revealed. When thus
we see
The ever-blessed King of truth regard
The Scriptures as th' undoubted record
sure
Of God's own mind, what proof is this to
us
Of that Divine authority by which
They are inspired? This record Jesus
bears
Upon His heart, both night and day. It
is
To Him the law which terminates all
strife
On ev'ry vital point of human life,
According to its statutes He decides
And guides His steps where'er it points
the way,
Whether His Father's voice is heard
direct
From heaven, or sounds from out this
record true,
To Him it is the same. The latter He
Regards as equal to the former, and
With rev'rence bows unto its ev'ry jot.
Thus all His ways are sure, and there is
sealed
To Him, by ev'ry hour's experience,
The fact that He obeys commands divine;
All that the Word enjoins in Him be-
comes
A great reality, and ev'ry trait,
However delicate, is made assume
Both life and substance gloriously fair.

In being guided by and looking to
The Word for solace in His hour of need,
Has Jesus left to all who follow Him
A full example of the means to which
They should repair when they are pressed
down
By trouble's dark'ning load. And just as
He,
Amid the manifold and special ills
Which it foretold would fail not to o'er-
take
Him in His earthly course, found much
to cheer,
To comfort, and support, in prospect of
The aid of promised grace, the victories
And triumphs He should gain; so may
the saint.

The course which it apportions unto all
Believers is, that only when they have

Endured their share of tribulation great
They pass into the rest above. Like
Christ's,
To whom they are conformed, their way
unto
The crown is by the Cross. Let this,
howe'er,
By no means lead them to despond, for in
The Word there are for them "exceeding
great
And precious promises," which cannot
fail
To strengthen faith's endeavours, and to
cheer
The trusting soul. Let these be firmly
grasped,
And in the light of truth let all betake
Themselves by its appointed path, with-
out
A handbreadth's deviation from the way
Which it prescribes, then shall they
realise
Within their breast that goodliest pearl,
peace,
The peace of God; thus also will they
find
The promises to fall upon their path
Like lights from heav'n, dispelling all
the gloom
Which seemed to thicken round them,
and to hide
The issues of their course from out their
view.

The Lord has stedfast set his face to go
To Salem, and His purpose, we have seen,
Is to lay down His life. Surely there
must
Be something of momentous import
linked
With that event. Yes; now indeed has
come
Redemption's hour of crisis—solemn
hour!
To which, from all eternity, He looked
As God's fixed time when all that mighty
work,
For which He left His Father's bosom and
Came to our earth in servant's form,
should be—

Most happily for men and for Himself—
Most gloriously achieved. Were this not
The case, then, judging in the gentlest
way,
It would have been a tempting God to
ruah

On death, by going where He knew that
men
Were plotting for His hurt. Nor only so:
The Righteous One who rules on high
would have

Exposed His justice to reproach, had He
On such a supposition given up
The holy Jesus, who had ever done
The things that pleased Him, to the
fearful fate

Which terminates the malefactor's life,
In glaring contradiction to the laws
Of His own moral rule. But no mistake
Is made, no error is, or can be done,
Or by the Father or by Christ; for in
His counsels framed, ere time began to
roll,

For saving men from sin and wrath and
hell,

There was embraced the scourge, the
cross, and crown

Of thorns, as means of penal torture
which

Man's surety should endure; and all who
spoke

By inspiration of the Holy Sp'rit
Were taught to interweave these emblems
dire

Along with the majestic image of
The Christ whom they portrayed. And
thus it was

The Lord could say with deepest truth—
"All things

That written are by holy men about
The Son of Man shall be fulfilled; for He
shall be delivered to the heathen, who,
With Jews, shall mock and spitefully
entreat,

And spit upon and scourge, yea, crucify
Him as a felon on th' accursed tree."

Ingredients such as these were to be
mixed,

And fill the cup the Saviour had to drink
Agreeably unto His Father's will.

And sure that will went infinite beyond
All that we understand by martyrdom,
Or chastisement, or purifying test.

These things He needed not as for Him-
self;

For was He not the Holy One, quite free
From ev'ry shade of sin's polluting stain?

Ah yes! than these the passion of our
Lord

Is deeply more profound, and reaches in
significance a height too great by far

For man's unaided mind to apprehend.

Hence Luke informs us of the way in
which

The Twelve received the information that
Their Lord had giv'n—"They did not
understand

These things, and from their mind the
truth

Was hid; nor did they know the things
which were

Addressed to them." How striking is
this fact!

Who can withstand to make inquiry what
It was they did not know? Surely they
could

Not possibly mistake what had been said
By Jesus in regard to all He should

Suffer at Salem. That He did intend
To ratify His doctrine by His death

May likewise probably have struck their
mind

As an important end. Still it is said,
"They did not understand." From this
'tis clear

That those who would regard Christ's
passion as

A martyrdom alone, in no respect
Essential differing from that endured

By many of the saints who also shed
Their blood for truth divine, don't know

aright

Its depth of meaning; plainly it appears
That here a reference is made to some

Much deeper cause as that which brings
about

The tragic end in which His life is closed.

Undoubtedly th' eternal Father might,
Had He so pleased, have crushed our
guilty race,

In which sin's seed had taken root, and
thus

Have put an end to ill. But then it was
His purpose we should live. Accordingly,

Not only has He caused the sin of man
To be a foil by which He might the more

Display His glory—specially His love—
He further has, by offering up His Son,

Employed a means by which the chosen
might

Be raised to higher honour than they
once

Possessed in Adam, their old covenant
head,

Or would have been enjoyed by him and
his

Had he his primal innocence retained.
 The fall of man not merely did afford
 An opportunity for God to show
 His justice in the punishment of sin,
 But likewise mercy in forgiving it,
 While yet his holiness remains unstained.
 When man had sinned, and so became
 exposed
 To God's most righteous curse, the Son
 of God
 In due time was made flesh, and satisfied
 The claims of law and justice in the
 room

Of God's elect, and further clothed them
 with
 A robe of righteousness, in which they
 should
 Meet with acceptance in His Father's
 sight—
 Raised them to dignities and blessings
 such
 As He Himself, now resting from the
 strife,
 Enjoys, and knit them to Him by the
 bonds
 Of faith divine and holy heavenly love.

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 24.)

THERE are few historical names more familiar to the Bible reader than that of Jericho. It was over against Jericho that the Israelites crossed the Jordan, and that large, and strongly-fortified city was the first to fall before the invaders. The inhabitants, for their conspicuous wickedness, were doomed to utter extermination, and a terrible curse was pronounced against the man who should rebuild the city. In the reign of Ahab, 530 years afterwards, when the Israelites had to a great degree cast off the fear of God, Hiel the Bethelite, in defiance of the word of the Lord by Joshua, rebuilt Jericho, having laid "the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son, Segub." Soon thereafter a school or college of young prophets was established there. Elijah, accompanied by Elisha, paid a farewell visit to this seat of learning immediately before his translation. That their beloved teacher and head was to be removed had been divinely communicated to the students there, as well as at Bethel, and as Elijah and Elisha proceeded to the Jordan, "fifty men of the sons of the prophets went, and stood to view afar off." From an eminence, probably that on the north of Gilgal, they saw the waters of the river divide, and the two pass over, and, from the other side, the former go "up by a whirlwind into heaven." Elisha, on his return, miraculously healed the waters of Jericho of their poisonous nature, and the surrounding country of its barrenness—"Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land."

During the captivity Jericho appears to have fallen into decay. *Afterwards its far-famed palm and sycamore groves and balsam gardens*

were gifted by Antony to Cleopatra, and by her sold to Herod, who restored the city, adorned it with a hippodrome, and many other stately buildings. And there, too, "that monster of iniquity died." In the Saviour's time the *new* Jericho, which stood rather more than a mile to the south of the former, was a splendid city, one of the seats of civil government, and was honoured by a personal visit from Him and the miracles He performed on that occasion. When the country was subsequently overrun by the Romans, the inhabitants of Jericho a second time stoutly resisted the invaders, and again failed in the attempt. The place afterwards became one of the ten toparchies of Judea, but was deserted soon after the Mohammedan conquest. As the city was never again restored, its very ruins are now almost untraceable; the surrounding plains are of excellent soil, but lying waste; and the natives who inhabit the place have long ago acquired a world-wide evil reputation.

From the point at which we started, the distance between the Jordan and Jericho is about seven miles. The road being across a comparatively level plain, it was an easy ride, yet so much had we been accustomed to climbing up and tumbling down mountain sides as to render it positively irksome and dreary. About midway we turned a short distance off the track, to the left, to visit *'Ain Hajla*, one of the ancient fountains by which this plain is still watered and enriched. This fountain marked the boundary-line between Judah and Benjamin, and to this day indicates the site of *Beth-hoglah*, one of the cities of Benjamin. We dismounted to taste the water, and found it excellent. The remains of Beth-hoglah are still traceable, scattered about the locality, and the building around the fountain, ranks probably with the oldest of the kind in Palestine. Three-quarters of an hour more brought us to the outskirts of *Er-Rtha*, the only modern representative of the ancient Jericho. Riding through fortifications of thorny *nubk*, fruitful, though sadly neglected fields and gardens—a striking contrast to the suburbs which at one period surrounded "the City of Palm-trees"—we reached the most miserable village in all Palestine. The principal houses were formed of stones rudely thrown together, some were of mud and built in the most slovenly manner, the roofs of all of them were brushwood covered with gravel, and their interiors dens of filth moving with fleas. Close by the village stands an ancient tower, about thirty feet square and forty feet in height. Tradition has dignified this building with the title of "the House of Zacchæus," while another as trustworthy, maintains that it is part of the original city walls, and that on its roof Rahab concealed the spies. The inhabitants of Jericho are as wretched as the place itself—fierce, poor, and profligate, and retaining some of the vices for which *Sodom* was notorious four thousand years ago.

On the west side of the village we found our tents pitched on a

pleasant spot, the "guard" on duty, and everything safe. Our arrival was the sign for a turn-out of the natives, who collected in front of our tents in considerable numbers, both men and women. All of them were miserably clad. The men were tall, stout, fierce-looking fellows, and every man of them more or less armed. It was very evident that if our safety had depended on the *strength* of our so-called guard, our case would have been desperate enough. Including our English friends, we could have mustered a pretty strong force, but a dozen of those powerful Arabs would have been more than a match for us. There was no use, however, and it would have been extremely dangerous, to manifest the least timidity. Aware of that, we strolled leisurely a short distance from our tents to enjoy the magnificent sight of the setting sun. These descendants of Ishmael, though in heart set against every man, find it prudent at times to restrain their thievish propensities. Though they manage to get pistols, they are often unprovided with ammunition. They know the Englishman always has powder, they have a superstitious dread of his revolver, which they cannot understand, and as we took care that they should see we were so armed, it probably had some influence in keeping them at a respectful distance. A proposal was made through our dragoman that they should be allowed to dance for our amusement, but knowing the nature of their dances we declined the offer. Our cook had prepared for us, what was far more acceptable, an excellent dinner. While at dinner, the deep shades of evening came down with remarkable suddenness, the natives disappeared for the night, and we were left unmolested. One of the finest evening views I have ever looked on rapidly followed the brief twilight. From the deeply-dark firmament the stars shone forth with extraordinary brilliancy, and as the full-moon arose over the mountains of Moab, the spectacle became indescribably grand. In the distant west glistened the limestone regions of Judah and Benjamin; on the east, the gloomy valley of Gilgal; the *Quarantania* mountain rose like a giant in the north; and in the south, the moon reflected herself in the silvery waters of the Dead Sea. We enjoyed the panoramic scene for a while, as one we would never see again, and, after committing ourselves to the care of Him who, of old, overthrew the walls of Jericho, we lay down and slept and sustained no evil.

No person can fail to appreciate the zeal and apparent sincerity, as I may have already observed, of the true Mussulman. The pity is that his zeal is not associated with a truer faith and a purer morality. By daybreak the inhabitants of Jericho were squatted around our tents at their morning devotions, bowing towards the rising sun, and going *through* the other formalities of their worship. There is no moment in *which a Christian is in greater danger than when they rise from their*

prayers, so we paid no attention to their movements. By seven o'clock our tents were struck, the mules loaded, and ourselves in the saddle. In leaving, our guard kept in the rear to see that all was safe, and without the least feeling of regret we cleared the thorny-walls of this den of thieves. The district is said to be infested with numerous wild animals, but, excepting some of the most contemptible species, we saw none of them. A small stream ran close by the back of our tents; it was swarming with frogs of large size, and their most unmusical croaking concert threatened to cheat us out of our night's rest. In the morning, at a short distance from the village, we crossed an army of ants, a curiosity of its kind. They were marching from west to east, in packed "file," tumbling over each other, and, as neither the beginning nor end was visible, they looked like a black belt laid along the plain. The woody songsters, too, were all in motion, and the lark was high in mid-air. But what pleased me most was the cuckoo, whose familiar notes brought fresh to memory the forest-glades of my native land.

Half-an-hour directly north of Er-Riha we came to the most interesting spot in this locality. Between us and the Jordan lay the district anciently known as Gilgal. On this north-eastern portion of the plain the Israelites first encamped after crossing the Jordan, and there, Joshua erected the twelve stones taken from the river to commemorate that glorious event. At Gilgal the manna—the angel's food with which the Lord had fed His people in the wilderness—ceased; there they first ate of the corn and fruits of the land; and there the tabernacle found a resting-place till it was removed to Shiloh.

The section of the plain on which we are supposed to be standing is covered with mounds—ancient foundations, the *debris* of buildings, fragments of pottery, and heaps of loose stones—all indicating the remains of a great city. That this was the site of Jericho is undoubted. The distance from the Jordan, the description given by Josephus, and the inspired narrative, all concur in fixing this as the place. But what puts it beyond dispute on topographical grounds is the fountain *'Ain es Sultan*, or Fountain of Elisha. From the base of a considerable mound in the centre of these ruins the water of this fountain bursts forth into a rudely-formed circular pool, out of which it is conveyed in ducts across the plain. The principal stream flows towards Er-Riha, the same beside which our tents were pitched. The water of this fountain is excellent, and its perpetual flow has for thousands of years rendered the plains of Jericho the most fruitful district in southern Palestine. However wicked the people, the miraculous "healing" through the instrumentality of Elisha retains its virtue to this day. Of this identical fountain the men of Jericho said to Elisha—"The water is naught. And he went forth unto the spring of the waters (with a cruse of salt), and cast the salt in

there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land."

The great Healer of the souls of men also—once at least—visited this place. Going from Samaria up to Jerusalem, He must needs pass through Jericho—a circuit that increased the journey by more than thirty miles. He had souls to save there, and that was enough. "And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging;" and being told that Jesus of Nazareth passed by, he began to cry out, "Jesus, thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, gloryfying God." Hearing of this striking miracle, Zacchæus, who was probably a foreigner though a chief citizen, "sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way." Zacchæus was already a rich man, but little did he anticipate the incalculable wealth he was that day to inherit. On coming to the place, Jesus "looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house." How inexpressible his joy! From that hour he was another man. Heedless of the unbelieving and self-righteous rabble, Jesus, with infinite benignity, said unto him—"This day is salvation come to this house, forsomuch as he also is a son of Abraham."

We watered our horses at the far-famed fountain, drank of the water ourselves, and from the eminence immediately above, surveyed the scene of some of those thrilling events which have rendered this land for ever famous. The fertile character of the soil of the plain is evident from the fact that at one period it carried magnificent palms, sycamores, and balsams, and that these have long dwindled away, is solely attributable to the moral degradation and physical indolence of the people. It is a remarkable fact that the apples of Sodom, though not plentiful, are still to be found there. A tree well covered with them hung its branches over the fountain 'Ain es Sultan as if again to poison its waters. From the saddle I pulled a few of the apples. They were about an inch-and-half diameter, and of a bright yellow colour. However beautiful, they were full of rottenness within. Before evening they were almost down to dust, and it was with difficulty that I preserved the rinds.

From 'Ain es Sultan we proceeded along the base of the mountains *on the north side of the plain*, till we reached those which terminates it

on the west. This was accomplished by an hour's smart riding, and then began our first climb for the day, which was as steep and stiff as the cone of Ben-Nevis. On attaining the summit of the first range, which might be called the heights of Jericho, we brought up, in order to view from that commanding point the most remarkable depression anywhere to be seen on the earth's surface. The effect of the atmosphere and geographical arrangement of the scene, in diminishing distance, were very striking. Bashan and Gilead, and the mountains beyond were distinctly visible; Ammon, Moab, and Edom, looked quite near; while nearer still lay the plains of Jericho and Gilgal, and the Dead Sea flowing over the once populous Vale of Siddim. The opposites that here mingled, the nameless dyes that blended in the rays of the morning sun, produced a spectacle, though wild, intensely beautiful, and on it you might have traced one of the most remarkable pages in our world's history! On the southern declivity of the mountain stood the ruins of an ancient tower. Tradition has it that it was one of David's threshing floors, and Moses, our dragoman, was as certain of the fact as if it had been duly recorded in the Books of the Kings. The landmarks on our other hand were of a much more interesting character, and still more certain as regarded their history. Among a mass of sterile rocky ridges, Wady-Kelt, a deep ravine, was visible at various points winding its way towards the Jordan. This ravine is not less than four to five hundred feet wide, yet so narrow below that the streamlet which with difficulty finds its way in the bottom has been compared to a silver thread. "Its sides are sheer precipices of naked rock, occasionally pierced by grottoes apparently inaccessible to everything excepting the eagles that hover around them; and yet history tells us that these uncomfortable dens were once occupied by hermits."

That this wady is the Valley of Achor, where Achan was stoned to death after the destruction of Jericho, is almost universally believed. Some are of opinion that it is also the brook *Cherith* of Elijah, where the prophet was commanded to hide himself, and where he was supernaturally fed by ravens. *Cherith* is said to be "*before Jordan*," the word *before* being generally understood to signify toward the sun rising, or on the east, and in this view the brook must have been on the east of the Jordan. Young translates the word "*before*" into *front*, others render it *towards*; and as the latter is the more natural, and agreeable to other Scripture renderings, and is supported by the unchanged bearings of the locality itself, I incline to that view, and consequently to the opinion that the *Kelt* is the ancient *Cherith*. The eastern section of the wady is strewn with ruins, which correspond exactly with the Jericho of Herod and the New Testament, while those around the fountain of Elisha are the remains of the Jericho of the prophets.

Close on the other side of the Kelt rose an object of still deeper interest—the *Quarantania* mountain. This mountain has been so named from a tradition that here the Saviour passed the forty days and forty nights He fasted in the wilderness, and also that it is the exceeding high mountain from whose top the Tempter showed Him all the kingdoms of the world and the glory of them. The side facing the plain is as perpendicular and apparently as high as the rock of Gibraltar, yet on its white naked summit stand the remains of a convent. In places which would almost turn the brain to look at, are dark streaks, the entrances to cells at one period tenanted by hermits. Even to this day, it is said, an occasional Copt or Abyssinian ends his days in devotion in that dreadfully doleful place. The Bedouins now claim the mountain as their legitimate territory; few will envy them of their conquest—the traveller especially, if he manages to pass their borders unmolested. Our road here was extremely fatiguing. For miles we were tossed about, as it were, among hill-tops, now winding around one conical eminence, and next over the crown of another, just as our horses, led by instinct, could find a way. A miserable vegetation struggled for existence among these almost soilless rocks. In some of the hollows there were patches of barley in the ear, whitened, but not ripened, by the scorching rays of the sun; and I noticed that where a breath of air found its way through the mountains, the herbage in grateful acknowledgment yielded a greener hue.

The road from Jericho up to this point was literally a *high-way*, and might have been pronounced “good” in contrast with that which succeeded. We had now arrived at what in Alpine phraseology might be designated the “difficult bit” of the way—a scene dreadful enough to look at; to travel, apparently impossible—a scene which the mind never could imagine, and which no pen could pourtray. So terrific is this locality that no writer in attempting to describe it can avoid feeling his liability to the charge of exaggerating. To any description of my own, therefore, I prefer allowing the reader to be indebted to the following brief extracts from the accounts by distinguished writers and travellers:—“The mountains,” says Dr. Olin, “seem to have been loosened from their foundations, and rent to pieces by some terrible convulsion, and then left to be scathed by the burning rays of the sun.” “Language cannot better describe the road from Jerusalem to Jericho,” says Dr. Aiton, “than the writings of Ezekiel and Jeremiah—‘For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.’ For twenty miles I did not see a bird, or a beast, or even

an insect. The bridle-way led through one terrific chasm after another, in every one of which there was presented the face of terror. There was nothing but abrupt rocks, deep ravines, and yawning caverns, without water or life even for a summer fly. When the sun passed the meridian its fierceness was overpowering. The rocks were of white limestone, and they reflected the excessive heat from every side. The tendency to drowsiness, amounting almost to stupor, was irresistible, and I felt myself sometimes fast asleep on the saddle, or sick even to faintness, or feverish, and afraid even of madness. During the whole morning I wended my way down rugged rocks and over tracts scarcely passable, and hemmed in behind and before and on both sides by solemn desolation in the grandest scale. The silence all around was still as the grave." "Our guide announced to us," says Gadsby, in his *Wanderings*, "we are entering into the Wilderness of the Temptation. The Wilderness of the Temptation! I exclaimed; every circumstance at the same time rushing into my mind connected with that awful period when Christ was driven into the wilderness to be tempted of the Devil." After some beautiful reflections on his own experience at the moment, the writer continues—"If, in crossing the desert, I had beheld sterility and death-like desolation; if I had passed over rugged hills and along deep ravines, such as appeared to me unsurpassable for fearfulness; all sank into nothing compared with what was now before me. Limestone mountains rose one above another, without a blade of vegetation in any part, while towering cliffs and terrific precipices stared wildly over our path, and gulf-like ravines yawned below us. And through this wildness our road lay. Over and over again the track was so dangerous, so narrow, steep, and rugged, that a single slip of our mules' feet, to the extent of only a few inches, would have inevitably dashed us into the gaping chasm below. The sun burnt with an intensity that must have been at least ten degrees hotter than the hottest day I had in the desert (of Sinai), and the reflection of its rays from the chalk rendered it impossible for me to keep my eyes even partially open. It seemed as though I were at the mouth of a furnace, and there was not a breath of air to mollify the burning heat. My every limb seemed to have lost its power, and I wonder to this day how it was I did not drop off my mule like a dead man."

Before this we had travelled not a few rugged paths, some of them bad enough, but here there was no path at all. A mountain of naked limestone rock—a succession of fantastic crags hanging into space, as if nature had tried how wild she could make them, and sending forth an overpowering heat and glare—stood right in our way. Without making a detour of many miles, which no traveller would readily think of doing, there was no escaping this fearful climb. My horse, I imagined, had

travelled that way before. He began the ascent with cautious step, placed his iron hoofs in safe positions, and seemed instinctively to know the safest track. We soon attained a giddy elevation above the minor mountain tops we had traversed below, and the gorges which separated them from each other were at a depth dangerous to look on. Our road, if it might be so named, was from one rocky stratum to another, and ran in zig-zag courses the whole way. In this ascent, the mountain rose close above us on the one hand; while on the other hand, a few inches only saved us from the chasm immediately below. Every step of the way was perilous in a high degree; but the critical bits lay in turning the corners while passing from one crag to another. The considerable distance necessarily kept between each rider rendered the *situation* all the more irksome. I could risk only a look forward between the ears of my trusty animal, and did not feel my position by any means improved by an occasional glimpse of the horse and rider next ahead between me and the sky. On attaining the summit each rider pulled up to await those who were in the rear, and it was with profound thankfulness that we saw the last of our cavalcade in a position of safety. Terrific as this rocky descent may be, strange to say, the traveller will find on some of its wildest peaks the bench-marks of English engineers.

The western side of this mountain, though not so steep and difficult as that just described, is no less dangerous to the traveller from other causes. "This is considered the most dangerous part of the road," said our *Guide Book*, "and somewhere thereabouts, Sir Frederic Henniker, was stripped, wounded, and left for dead, by the Bedawin in 1820. He was probably thinking of the parable of the Samaritan when the assassin's stroke laid him low." Many similar instances have occurred since that time, and no one will pass through this region without feeling how admirably fitted it is for deeds of violence and blood by the half naked Arabs who skulk among the rocks around. "The traveller, in going down to Jericho from Jerusalem," says Aiton, "is still as liable to fall among thieves, or even to be shot by the deadly aim of the robber's musket from behind a rock, as he was in the days of our Lord." The Dr. might have added that while that is so, he has no chance whatever of being overtaken by some humane Samaritan who will bind up his wounds and carry him to an inn.

This locality, moreover, is distinguished by an event unspeakably more wonderful and instructive than even the parable of the good Samaritan. This was "the Wilderness of the Temptation." In this place—where nothing but white limestone ridges blaze in the scorching sun, where there is not a blade of grass to relieve the eye, where solemn *desolation reigns on its grandest scale*, and where all creation is silent *as the grave—Jesus. the Son of God, the Saviour of the world, was*

held captive by the Devil for forty days. Immediately after His baptism and heavenly recognition on the banks of the Jordan, "the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto Him."

However solemn the scene, our circumstances at the time were far from favourable to any serious reflections. Moses, being a Jew, had no sympathy with these momentous events. He was far more concerned about our personal safety and the safety of his animals, and hurried them along as fast as they could go. On coming to a small rocky platform, which *time* had polished nearly as smooth as glass, he announced the "dining-room." Many a weary traveller and pilgrim, in less favourable circumstances than we were, had rested there. The space was just sufficiently large to allow us, animals included, to huddle together. Although a few inches more to the one side would have tumbled us into a ravine a thousand feet deep, a perpendicular cliff on the other side shadowed us from the sun, and as a stream of excellent water issued from its base, we enjoyed our luncheon with real delight. Few places could look more remote than this from the abodes of men, and yet there were considerable ruins of ancient buildings close by. We made particular inquiry about them, and so far as we could learn then, or I have been able to trace since, they may be dated back to the times of Solomon, or to some other of the architectural kings of Israel. Moses, with his peculiar instinct for certain bits of ancient Bible history, although he made a woful mixture sometimes of dates and events, assured us that it was here that the man fell among the thieves, and was left for dead, and that an old wall, which he pointed out, was the remains of the inn or khan to which he was carried by the Samaritan, and had his wounds cared for. Knowing the character the place still bears, I confess for myself that Moses's literal exposition of the parable on the spot would have been more acceptable and edifying somewhere else.

On the west of this we dived down into a bleak glen, in the bottom of which was a little fountain called *Ain el-Haud*. *Enshemesh* is supposed to have stood here. Farther on, the general aspect of the country slightly improved. As something approaching to civilisation here dawned on our eyes, our guard suddenly disappeared, and we saw them no more. A hilly range of limited extent, with undulating summit, ran across our path, and a village partially surrounded with gardens, olive and fig trees, reclined on a gentle slope near its base. This sight was not more unexpected at the moment, not more grateful to our wearied eyes, than it was refreshing to our minds. That hill, was the Mount of Olives, and that village, Bethany !

Bethphage, the "House of Figs," is gone, its site is unknown. Bethany, the "House of Dates," now *el-Azar*, the "Place of Lazarus," remains. The foundations of the house in which Martha, and Mary, and Lazarus lived, are still shown; and the traveller is conducted down and into, the very grave in which Lazarus lay. They may be the real places, none can tell. But those cliffs which hang over the village, those terraces on which the olive grows, and those crooked, narrow, natural walks, are imprints which have never changed. They are the same that were looked on, and walked on, two thousand years ago, and whatever doubt may rest on the associations of particular spots, there can be no doubt as to the identity of the village more than to that of the country to which it belongs. The traveller can confidently say, this is Bethany. As a village, Bethany is rude, irregular, and filthy. In these respects it differs nothing from other towns in Palestine, but there is a striking peculiarity in its situation. Throughout the country, towns and villages are almost invariably built on eminences, whereas Bethany, situated on the side of a shallow wady on the east of Olivet, looks as if purposely shut out, or rather shut in, from the rest of the world. It has been supposed by some, and on good grounds, that Jesus never passed a night within Jerusalem. That He would have left the bustling city to enjoy retirement at this hamlet we know, and its secluded position, as well as being the home of some of His most attached followers, may have led to this choice. The present population of Bethany probably does not exceed one hundred persons, old and young, and it is just as well, as they may be ranked with the worst characters in the country. A stranger would be in imminent danger if he were to enter the village alone, or unarmed, and however insignificant the place, few travellers escape their thievish and malevolent propensities. On mounting my horse at leaving, an ill-looking fellow seized my horse's bridle and demanded *backsheesh*, and I had to draw my revolver before he would quit his hold.

Notwithstanding these drawbacks, no traveller should fail to visit Bethany. The walks to it, and about it, are indelible evidences of some of the most interesting portions of Bible history. Close by Bethany is the "way of the wilderness," down which David went when fleeing from Absalom; and farther down the valley among terraced fields stood Bahurim, from whence Shimei came forth and cursed David and cast stones at him. "What Capernaum was in Galilee, Bethany was in Judea." Here dwelt Martha and Mary, and here Lazarus, their brother, was raised from the tomb. Here lived Simon the leper, in whose house Jesus was dining when Mary, in deep affection to Him as her Saviour, poured on His head the precious ointment, washed His feet with her tears, and wiped them with the hair of her head. These

affecting incidents, connected with the life of the Saviour, have wreathed an imperishable interest around Bethany, and the sacred associations of the place were put beyond all parallel by His selecting it as the place whence He gloriously ascended to His Father's right hand. "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

The recollection of these thrilling events filled my mind as we entered the village, and the whole locality was a confirmation of their truth. Moses, who knew the road well, conducted us directly to the tomb of Lazarus, and there, there were no lack of guides to conduct us to the interior. The entrance to the tomb is by a low door immediately at the top of a winding stair of twenty-seven steps partially cut in the rock, and leading down to a chamber six feet square. Out of that you have to creep through a narrow hole, in total darkness, descend other four steps, and then you are beside the grave which is hewn out of the rock. Earlier than the times of Eusebius, this was believed to be the tomb from which Lazarus was raised, and none other of so great antiquity, or otherwise corresponding to the circumstances of the case, is to be found in Bethany. On our way out of the village ancient foundations were pointed out to us as those of the houses of Martha and Mary, and of Simon the leper. The identity of these is, of course, mere conjecture.

Crossing the little valley that lies between Bethany and Olivet, we ascended the terraced slopes, and rounded the southern shoulder of the mountain. Here Mr. H. called my attention to a solitary fig tree which stood close by our path, and referred to the cursing of the fig tree by Jesus in this same place. On coming up to it we were struck with the fact that although "the time of figs was not yet," it carried nothing but leaves. Up this same uneven path, for there never was another, the Saviour walked, on the day following the miracle at the grave of Lazarus. A great sensation had been caused by the marvellous event. The Passover was about to be celebrated in Jerusalem. The news reached the assembled multitude that Jesus was on his way to the city, and a large body of them went forth to meet Him. A crowd accompanies Him from Bethany, the parties meet on the summit of Olivet, and vie with each other in doing Him honour—some carrying palm branches, the symbol of triumph, and others casting their garments in the way that He might walk on them.

Assemblies have been convened, processions have been formed, combining a nation's wealth and beauty, in pomp and display, to do honour to a prince or some of the great ones of the earth. But no such spectacle as that on the Mount of Olives was ever seen before or since in our fallen

world. The object of attraction was no earthly monarch, hero, or philosopher, but **JESUS**, the Son of God, the King of Kings—**CHRIST**, the Saviour of sinners !

One of the peculiarities in the topography of Jerusalem is its concealed situation. You might pass within a mile of it on any side and not know that a city was there. This is specially observable in approaching it from the east. At a point where the road from Bethany turns down the western side of Olivet, Jerusalem bursts at once into view. From this spot the fullest, and unquestionably the finest sight of the Holy City is obtained. When witnessed by us, the foliage of the trees and shrubs in the valleys of Jehoshaphat and Hinnom, in the King's gardens, and on Mount Zion, were at their prime, and, owing to their sloping positions, did much to conceal the general barrenness. The city, enclosed by its massive turreted walls, looked compact and beautiful, and conveyed to my mind a deep impression of its former dignity and splendour.

It was on coming to this spot, we may be permitted to suppose, when the glorious city burst into view that the assembled thousands shouted forth, "Hosanna to the Son of David ! Blessed is He that cometh in the name of the Lord."

However glorious the sight and the occasion, it was one of joy mingled with sorrow to the Saviour. As at Tiberias the multitude was ready "to take Him by force, to make Him a King," but a word of faithful admonition as at Nazareth, and they would have "led Him unto the brow of the hill . . . that they might cast Him down headlong." Within a brief period, He knew, as many voices would unite in the cry, "Crucify Him, crucify Him," and as great a crowd would assemble on Calvary to witness His execution. Before Him stood Jerusalem in all its glory—sinning, warned, and doomed Jerusalem, and foreseeing its terrible destruction, when it would be laid "even with the ground," His holy soul was filled with the deepest anguish. "And when He was come near, He beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace ! but now they are hid from thine eyes."

Pursuing the ancient winding path, which was full of heights and hollows by the tread of man and beast for thousands of years, we descended the Mount in a north-westerly direction. Passing Absalom's Pillar and Gethsemane, and crossing the Kedron, we rode outside the city walls on the north, and in a few minutes reached our tents, which were pitched on a little knoll near to the Jaffa gate. Having quitted our hotel, we now lodged in our tents. The day following, being the Latin Easter, was a high-day among the priests and pilgrims who had *come from distant lands to worship at the feast*. It was a day to be

remembered by us as well, being our last in Jerusalem. In the morning we worshipped at the Protestant Church on Mount Zion, thereafter visited a few places within the city, posted our journals, and, as we were to be for some time distant from a post-office, dispatched letters to friends at home.

Moses had arranged for our departure at four o'clock in the afternoon. As our tents were struck and away, we lunched under the great sycamore tree, which stands near the north-west corner of the city wall, and were in the saddle at the appointed hour. Hassan, with his muleteer train, had been off for some time, and as we got in motion, we observed the last animal disappear among the mountains. Our path led directly down into the upper section of the Valley of Jehoshaphat, and again crossing the Kedron, we at once encountered a stiff climb on its northern side. On reaching the ridge of Scopus, which shuts in Jerusalem on the north, we made, what I may be allowed to designate, a solemn halt. We had finally left the Holy City and bidden it farewell, and now we were to take our last look of it. In the estimation of many, no finer view of Jerusalem is anywhere obtained than from the brow of Scopus. On that lovely afternoon we saw it to the fullest advantage. The Mosque of Omar and other domes and minarets rose in striking profile, the grey terraces of Olivet sparkled in the sun, the green-topped trees painted their shadows along the valley, and the whole scene in my eyes, though dimmed with tears, was truly glorious. There, it is said, the Assyrian conqueror first beheld the city; and on the same spot Titus contrasted it with the glories of Rome, and wept because he was destined to lay it in ashes. And there, too, we turned round our horses, and, with feelings akin to those with which we had entered Jerusalem, took our last look of it, and bade it farewell.

Looking back on her former grandeur, looking down on her present desolation, and looking forward through the vista of ages to her future glory, we could sincerely unite in the royal anthem—

“ Pray that Jerusalem may have
Peace and felicity :
Let them that love thee and thy peace
Have still prosperity.

“ Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.”

FAMILY WORSHIP.—No. II.

ITS ADVANTAGES.

IN a former article we endeavoured to press home the duty of family worship. We propose at present to direct attention to some of its advantages. We have no wish to encourage the philosophy, practically too prevailing in our day, which resolves virtue into a calculation of utility. But we have as little sympathy with the transcendental moralists, who teach that religious duty cannot be acceptably performed until we have risen loftily superior to every consideration of self-interest. It is very plain that such impossible morality receives no countenance from the Bible. It, indeed, inculcates the grand, the Divine principle, that "love is the fulfilling of the law." But all through, at the same time, it enforces obedience by appeals to enlightened self-love. It says to us, "If thou be wise thou shalt be wise for thyself." It declares that in keeping of God's commandments there is great reward. It commends godliness as profitable unto all things, having promise of the life that now is, and the life that is to come. Taking such representations of the Word of God for our warrant and our guide, we have no difficulty in trying to allure and attach our readers to the observance of family worship, by setting before them a few of its manifold and far-reaching advantages.

We must premise, however, that it is not the mere observance of the duty, but its right and God-honouring observance, that warrants the expectation of the blessing. True, indeed, it affords less room for the gratification of hypocrisy and spiritual pride, than those services in which the worshipper is more "seen of men," and this is one reason why so many, like the Pharisee, go up to the temple to pray, who never bow the knee in the family. Still, even on the family altar, the hypocrite and the formalist may sacrifice to their own net, and burn incense to their own drag. Even by the loudness and regularity of their family devotions, they may attempt to keep up a reputation for piety, or to work out a self-righteousness to quiet conscience and make God their debtor. And to expect Him who will be sanctified in all who come nigh Him, to own and bless such worship, is to cherish the vain expectation of the Jews of old—"Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?" But God has said, "Them that honour Me will I honour;" and His faithfulness to His promise is the pledge, that the family which habitually worships Him "in spirit and in truth"—which brings to His altar, not the cold offering of Cain, but the living sacrifice of Abel—shall be graciously accepted and *blessed in the deed*.

1. To take the lowest consideration first, we may advert to the influence of family worship on *the material prosperity and comfort* of the family. "The Lord blesseth the habitation of the just." The family blessing comes through the channel of family prayer. It may not come—it seldom does come—in the shape of worldly wealth. In many cases wealth is a temptation and a snare. In no case is it essential to happiness. A man's life consisteth not in the abundance of the things which he possesseth. Still, if the home where God is piously worshipped is not the abode of riches and luxury, it is more likely than any other to be the abode of competence and comfort. The religion that constrains a man to worship God daily in his family will constrain him by the most powerful of all motives—motives that affect his conscience as well as his heart—to do his very best to provide for his own, and especially for those of his own house. From the solemnities of domestic worship he will carry a sense of responsibility to God into his daily business and toil. Having prayed to God to bless the labour of his hands, he is not likely to do his work idly or inefficiently. Having asked God, with all his beloved ones about him, to give him and them their daily bread, can we conceive him taking the money God has given to get it with, and wasting it in extravagance, or casting it into the publican's till? And if his wife share his spirit, how much will her prudent and wise management do to husband the family resources, and give brightness and comfort to the home! Unquestionably it is to family religion more than to any other cause, that we are to trace the industry, the economy, the sobriety, the high-principled integrity, the noble independence of spirit, that have so honourably distinguished our Scottish peasantry, and raised them so high in the scale of material and social well-being. And no less unquestionably, it is to the decline of family religion, and of the family worship that fostered it, that we owe in no small measure that demoralising pauperism, which is every year increasing till it threatens to become an evil too gigantic to cope with.

It is not, however, its material means, be they greater or smaller, but the blessing of the God of the families of Israel, that forms the real wealth of the praying family. In the favour and blessing of God all-sufficient, they have a treasure "which worlds want wealth to buy." It makes a little that a righteous man hath, to be better than the riches of many wicked. It makes the coarsest fare sweet and satisfying as manna from heaven, for "every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." It renders prosperity *safe, and adversity salutary*; it turns all losses into gain, and every

corroding bitter into healing balm ; it is a shield from all real evil, and a security for all needed good ; making the home a Bethel, it plants on its hearth the foot of the ladder Jacob saw, whose top leans against the throne of a covenant God, and on whose steps, the angels of God are continually ascending and descending, on ministries of love and watchful care.

2. Another benefit resulting from family worship when it is not a dead form is, that it promotes *the love and harmony* of the family. There can be no bond of family concord, at once so holy and so strong, as that supplied by religion. It dethrones selfishness by making love the ruling principle and law within. Instead of repressing, it elevates and intensifies, all the 'sinless love' of nature. It regulates the expression of that love, so that instead of ebbing and flowing with the fitful moods and caprices of the hour, it flows out steadily under the guidance of sacred principle. If those near and dear are seemingly Christless, it yearns over them with a tender compassion and solicitude all its own. If they are regarded as one in the Lord, it embraces them with peculiar complacency and delight. There may be much warm domestic love between those whose hearts never meet in the love and worship of one God and Saviour. But if you want to see with what pure and genial and abiding sunshine it can fill the home, you must go where the God of love and peace is daily worshipped, and where He delights to dwell.

Fellowship in worship strengthens brotherly love among Christians, who are united only as members of the same Church. As their hearts meet in communion with Christ, they are drawn into closer and more endearing communion with each other. Every act of Christian fellowship intensifies their Christian sympathies, and gives them to feel how good and how pleasant it is; for brethren to dwell together in unity. And if this is so among the members of the same congregation, how much more will it be so in the little "Church in the house," if the Lord has given its members "one heart and one way that they may fear Him." O ! if there is a spot of earth, over which the holy Dove of peace may be expected to spread His softly brooding wings, it is the sanctuary of the Christian home, where the tender ties of nature are sanctified and strengthened by the tenderer ties of grace, and by daily fellowship in the worship and service of a common God and Redeemer. Surely it is in homes like this, that the glowing apostrophe of the Christian poet rises to the lips :—

" Domestic Happiness, thou only bliss
Of Paradise, that hast survived the fall !
Tho' few now taste thee, unimpaired and pure,
Or tasting long enjoy thee ! too impure,
Or too incautious, to preserve thy sweets

Unmixed with drops of bitter, which neglect
Or temper sheds into thy crystal cup ;
Thou art the nurse of Virtue, in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again."

But the serpent that crept into Paradise may twine his snaky folds even into the sacred enclosure of the Christian home. He may foment misunderstandings, and jealousies, and hot-tempered resentments, even there, which shall find expression in unkind and reproachful words, or in a proud and sullen silence, which eats like a canker into the breast that cherishes it, and is harder to bear by the person against whom it is directed, than any measure of outspoken anger. Speaking of such unhappy jars and alienations, Dr. J. W. Alexander has said "Happy, indeed, is that household over which these black clouds do not sometimes hover. But what means shall we seek to dispel them, more efficacious than a common devotion? That must be an obstinate ill-will which not only lets the sun go down on its wrath, but carries it to the altar, and to the evening sacrifice. It is hard to listen long to the Word of God, without hearing the rebuke of all such dispositions. Peradventure, the very portion read may say to the unrelenting one, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift.' At all events the whole spirit of the exercise breathes such an admonition; and it is most difficult to pray with malice on the heart. Forgiveness comes often to us while we are upon our knees."

But of all evils the prevention is better than the cure. And if family devotion powerfully tends to cure family discord, we believe it still more powerfully tends to prevent it. It is surely not in vain that the prayer, "Lead us not into temptation, but deliver us from evil," daily rises from the little circle. What a motive have they who are ever coming unitedly to the throne of the great and holy God to confess their sins against *Him* and to supplicate *His* forgiveness, to bear and forbear with all the little provocations of one another! Nor can we overlook the tendency of this exercise to soothe the mind—to raise it above the influence of carking and irritating care—and so to prevent that fretfulness and impatience, which is often the cause of the sharp and hasty word being spoken, that wounds or inflames, and regarding which there is too generally reason to say, "Behold how great a matter a little fire kindleth!"

3. The beneficial influence of family worship appears still further in the aid and efficiency it gives to parental training. It tends to secure the first condition of all effective training—namely, fixed

habits of regularity and order. The poet has said that order is Heaven's first law. It is the prime indispensable requisite to all good government in heaven and on earth, in the State, the Church, the family. And where family worship is observed as it should be, how powerfully does it conduce to the maintenance of order! The sacred service recurs stately at the same hour on the morning and evening of each day; all must be present at the stated hour to join composedly in it; here is a necessity which trains the young to regularity and order, while it must lead to method in all the daily arrangements of the little society. And then the deep seriousness of the service—the restraint imposed upon all during this solemn approach to the throne of God—tends to subdue the native unruliness of children, and to form them to those habits of subjection and self-control which are essential to their present good, and to all their future success in life. And well will it be if, as children grow up, parents still insist on the rule which requires them to be present at the evening season of worship. How else can they be sure of saving them from those late hours, and night wanderings, and loose companionships, which have been, to many a hopeful youth, the first step down the broad way to temporal and eternal perdition? O! parents! leave not your lambs exposed to the prowling evening wolves. Gather them all nightly into the fold, and along with yourselves around the feet of the good Shepherd. See that no straggler is missing when you meet to commend all to the keeping of the Keeper of Israel. An occasional absence, unsatisfactorily accounted for, may seem a little thing, but remember the weighty words of Jonathan Edwards, "Family education and *order* are some of the chief means of grace. If these fail all other means are likely to prove ineffectual."

This duty helps parental training also by the reverence and weight it gives to parental authority. "In the morning and evening devotion," says Dr. Dwight, "the parent is invested with the solemn character of a priest of God, a minister of Christ. This character, eminently venerable in itself, adds in the highest degree to the personal venerableness and dignity of the parent. Every image of him presented to the minds of his children will include in it that of a divinely-appointed guardian of their spiritual concerns; a guide to their duty, given them from above; a venerated and beloved intercessor for their salvation." We cannot resist the temptation of quoting the beautiful words of Dr. J. W. Alexander to the same effect, especially as we know that his is no fancy sketch, but the transcript of his own experience, learned under the roof of one of the best of fathers. "The filial affections are moulded by family worship. *The child* beholds the parent in a peculiar relation. Nowhere is the

Christian father so venerable as where he leads his house in prayer. The tenderness of love is hallowed by the sanctity of reverence. A chastened awe is thrown about the familiar form, and parental dignity assumes a new and sacred aspect. There is surely nothing unnatural in the supposition, that a froward child shall find it less easy to rebel against the rule of one whom he daily contemplates in an act of devotion. The children look more deeply into the parent's heart by the medium of family prayer. A single burst of genuine fatherly anxiety, in the midst of ardent intercession, may speak to the child a volume of long hidden and travailing grief and love." If all this is true—and many a child of praying parents can attest its truth—we ask if parents, in dealing with that "foolishness" which the wise man says is "bound in the heart of a child," can afford to dispense with the great moral weight which their authority may derive from the performance of this incumbent duty? We see and hear much in our day of the irreverence and insubordination with which children, and young men particularly, regard their parents, but is it not worth while to inquire how far this is due to the parental relation never being associated in their minds with the peculiar sacredness and reverence it derives from the regular and devout observance of family worship? If that young man who speaks of his father, under a slang name, with so much levity, had been daily led by his parent into the awful presence of God—had daily heard his parent acting as his intercessor with that great unseen Being with whom, conscience tells even him, he has to do—had all his days thus seen his parent standing as it were between God and him—would he *dare* to speak of him as he is doing? Even Burns, libertine though he was, with all the mockery he has poured on those whom he nicknames "the rigidly righteous," and on the most solemn ordinances of religion, never ceased profoundly to revere the pious parent whose observance of family worship he has commemorated in one of his purest strains, and whose image he has reverently enshrined in the lines:—

"The priest-like father reads the sacred page.

Then, kneeling down to heaven's eternal King,
The saint, the father, and the husband prays."

In a word, what makes family worship specially helpful—we would say indispensable—to the success of parental training is the pledge which it gives of parental sincerity and consistency. What moral power can there be in the religious instruction of a parent, who, by the neglect of this duty, excludes in a manner the very form of religion from his family? He tells his children there is a God whom *they are made to know, and love, and serve*, yet he makes no formal

acknowledgment of God before them, no more almost than if He did not exist. He exhorts them to read the Bible and to pray, while all the week they see him leaving the Bible to lie unopened and covered with dust, and never see him bowing the knee. Can he expect the consciences of his children to be impressed with instructions to which he thus practically gives the lie? Can they be influenced by a pretended concern for their religious welfare which bears thus manifestly the stamp of hypocrisy? Let parents be sure that children are quick to detect inconsistency, and as sure as they detect it they despise it.

On the other hand, let children see a parent reverently drawing near to God each day in this duty—let them have evidence of his real anxiety for their spiritual good in the earnest and affectionate petitions they hear him urging on their behalf—this will give double power and influence to his teaching and example, and will warrant the animating hope that, in seeking to train them up in the nurture and admonition of the Lord, his labour shall not be in vain in the Lord.

4. To appreciate the full benefit and blessedness of family worship, however, we must view it as a *direct means of spiritual blessing* to the whole family.

It is a means of grace, and specially *the* means of grace which God has given to families in their corporate capacity. It is the channel of communication which the God of the family has opened with himself, through which its members come to Him with their common sins, wants, troubles, fears, and through which He comes to them in the plenitude of His redeeming mercy and grace. It was often when they were sacrificing on the family altar, that God revealed Himself in His covenant character to the patriarchs, and it is still in connection with the morning and evening sacrifice, offered by the families that call upon His name, that He appears to give effect to His great covenant promise, "I will be a God unto you and to your seed after you."

Heads of families need this precious means of grace. They need it to sustain the life of God in their souls amidst the withering influence of worldly care and contact—need it as a wellspring of refreshment and comfort amidst the anxieties and trials that in one form or another are constantly invading their dwelling—need it to keep alive in their consciences a sense of their responsibilities to God in connection with their families, and to quicken them amidst weakness and discouragement to their unwearied discharge—need all the motive they can derive from it, and from a sense of what is due to the solemn religious profession they make in it, to wise, and holy, and exemplary walking. *It has been justly remarked, that "as we know that worldly men and*

inconsistent professors are deterred from performing this duty by the consciousness of a discrepancy between their life and any acts of devotion, so humble Christians are led by the same comparison to be more circumspect, and to order their ways in such a manner as may edify their dependants." In short, those who observe it most regularly are those who are most convinced of its necessity and unspeakable benefit; and if they feel that its observance seven hundred and thirty times a-year is all too little for their soul's prosperity, in what state must the souls of those be who never observe it at all?

Children need this means of grace. As a means of educating the conscience of a child its benefit is incalculable. Apart from renewing grace, children who have been reared under its influence from infancy onward, are likely to have a reverence for God, and a sense of the claims of God, such as a child reared in the atheistic atmosphere of a prayerless family cannot know. But grace works through it, and the Obadiah's who fear the Lord from their youth—the Josiah's who while yet young begin to seek after the God of their fathers—are generally found to have grown up under the hallowing influence of family devotion. Who knows how often a text of Scripture heard in worship, has dropped like seed into the heart of a listening child, to spring up, under the quickening power of the spirit, to life everlasting? Who knows how often the familiar expressions of a father's prayer have lingered in a child's memory, and come back to him it may be long after, and when far away from his early home, to be his shield in temptation, or to recal him from sinful wandering to the better thoughts of other days? Yes! the memory of the little praying circle at home, and of the prayers there offered for him, from hearts that loved him better and more wisely than he loved himself, has sometimes wrought in the conscience of the prodigal a remorse he could not bide, till he had cast himself before God with the cry, "Father, I have sinned against heaven and before thee." There is this also to say, for the good effect of family worship on children, and we judge it of great importance to say it, that it is those and those only, who have been trained to it in their father's house, who are likely to observe it in houses of their own, for to this as to all other duty the promise applies, "Train up a child in the way he shall go, and when he is old he will not depart from it."

Servants need this means of grace, and what good may they not derive from it? They have sometimes little time for the duties of secret religion, even when they make conscience of attending to them. The more need that they should have the full benefit to be derived from *hearing the Bible read, and joining in prayer and praise, in the*

worship of the family. And when we think how God has honoured pious heads of families to be the means of spiritual blessing to their servants—when we think how beautifully the piety of Abraham is reflected in the piety of his praying servant Eliezer—when we mark the influence of Cornelius, as seen in his servants, and the devout soldier that waited on him continually—there is the highest encouragement to hope for a blessing to servants, from their being daily called to join in the exercise of family worship.

5. Had our space permitted, we might have gone on to show that the blessing which attends this duty is far from being confined to the family that practices it. Its influence, like that of the sunlight, is as diffusive as it is beneficial, radiating to *neighbours*, to the *Church*, and to the *nation*, proving itself a blessing to all.

The family that daily and devoutly worships God, is an impressive witness for God in a godless and prayerless neighbourhood. The sound of psalm-singing, as it rises from it morning and evening, is heard not only in the ears, but in the consciences, of prayerless families around. It constrains them to think of their forgotten God, and their neglected duty. It powerfully rebukes their sin in living without God in the world. In many cases the rebuke may only irritate and call forth reproach; but in others like the psalm-singing of Paul and Silas in the dungeon of Philippi, which seems to have been one means of awakening the jailor, it may be blessed to work in them conviction and repentance. And should there be a God-fearing family near, its members will feel encouraged, strengthened, cheered, by the thought that they are not alone, even as Christian was cheered when in the dark and frightful valley of the Shadow of Death, he heard the voice of Faithful on before, singing amid the gloom.

Then, we need only refer to the trite and true saying that the “family is the nursery of the Church” to indicate the beneficial influence which family worship has upon the Church. It is for the most part those who have been piously reared in “the church in the house,” who become the most pious, and exemplary, and useful members of the church in the sanctuary. Trained to the worship of God from infancy, and to submit to their beloved parents as their guides in it, they are prepared to show a regard for the public ordinances of the Church, and a respect for its ministers, such as is lamentably wanting in many of the young in our day, who have learned from the example of prayerless parents a prayerless disregard of all Divine things. Then, too, there is the effect of family prayer in calling down a direct blessing upon the Church’s ordinances and efforts. No one will undervalue this who remembers that it was *through the instrumentality* of the family worship daily observed in

the house of Cornelius, that the door of salvation was opened to the Gentiles. The Church is largely made up of families, and if every family was a praying family—spreading out the fleece of prayer to catch the heavenly dew—how abundantly would the whole Church be revived and refreshed!

In a word, it might easily be shown that the fear and worship of God in the family lies at the very root of our national prosperity. Its influence in this respect is strikingly brought out in the promise of God to the patriarch—"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him: *for* I know him that he will command his children and his household after him." This plainly indicates the great principle that the blessing of God which alone makes a nation mighty and prosperous, comes in the way of children, the future subjects of the nation, being trained by parental influence to habits of subordination, and to the practice of piety. Yes! the piety of its praying families is the only real strength of a nation, and in it lies a safeguard to the nation's weal, more powerful than all the wisdom of its statesmen, and all the death-dealing might of its armies and navies. We need national reform in many respects, but no reform will ever be effectual which does not reach the fountainhead of national character in the family, and bring the young who are to form our future citizenry under the restraining, purifying, and elevating influence of family religion. "The true way to bring health to a diseased nation is to carry the cure to every house."

It is not unlikely that these remarks may be read by heads of families who are altogether, or in great measure, neglecting family worship. Let us ask such, with all earnestness and affection, if they can continue to deprive themselves and their families of the inestimable advantages we have seen to flow from this duty, and to risk the dangers of the curse pronounced upon the "heathen and the families that call not on God's name?" They would not starve the bodies of those dependent on them; will they be guilty of the greater crime and cruelty of robbing them of the good which God has appointed this means of grace to convey to their souls? Let them not persist another day in a neglect for which they must answer to God, and for which they shall one day bitterly upbraid themselves, it may be, when they can find no place for repentance. "I shall never forget," says an eminent Scottish minister, "the bitter anguish with which a working man, many years ago, announced to me the unexpected death of his only child, an interesting girl of fifteen years of age:—'*She is gone! and oh, sir, there is one thing for which I shall not forgive myself, though I hope God may yet in mercy forgive me*

—she never heard a prayer from my lips, nor from beneath my roof!’”

Daily family worship was at one time all but universal in the Secession, and probably some who read this are descended from pious forefathers who practised it, and enjoyed the advantages of it in their own early days, though they are now denying these to their families. We cannot address such more fitly or impressively than in the words of the pious Orton:—“Religion hath been the honour of your families for many generations, and been no disadvantage to them either in point of character or circumstances. And it is much more your glory to be descended from such ancestors, than to be the sons and daughters of nobles and princes. Now, have you no gratitude to God for such a privilege as this? Will you lose the ancient glory of your family? Shall it ever be said that the entail of religion was cut off by you, and that your family is the first in the line in which the worship of God is cast out; that yours is the first heathen family in the succession?”

THE LATE SINCLAIR WATERS, OLRIG, CAITHNESS.

THIS distinguished Christian and consistent witness for the cause of God, was the child of many prayers. His mother was held in high esteem among her godly acquaintances for the spirituality of her conversation, and a rare degree of attainment in habitually walking, Enoch-like, with God. She enjoyed the ministry of the first Secession minister of Thurso—a man whose memory was long embalmed in the remembrance of the godly in that place—and joined in the solemn work of covenanting, engaged in by the congregation there, with special tokens of Divine countenance. Though within a very short distance of the Parish Church, she walked regularly some five miles to enjoy a pure dispensation of the ordinances of Divine grace, in connection with a faithful testimony for the Covenanted Reformation. Many notable sayings were long remembered and often repeated by those who had the privilege of familiar intercourse with this godly woman. We can only mention one of these here. Being engaged in reaping, the harvest preceding her death, she could say at its termination, that she had never lifted her hand with a handful of corn without some thought about unseen and eternal things, or as she expressed it, “without thinking what they were doing in heaven or hell.” This may be thought impossible, but what has not grace done, and what can it not do!

Sinclair Waters was the eighth child of a family of ten—five sons and five daughters—eight of whom lived to take positions in society, and were equally divided between the Secession and the Established Churches. The subject of this notice was not educated a Seceder—his mother having died while he was a boy, and his father continuing an adherent of the Establishment; but after arriving at mature years he was led, in the exercise of deliberate judgment, to accede to the fellowship of the Secession, by a cordial adoption of its principles—being persuaded that they were sanctioned by the Word of God. In 1837*

* We are glad to introduce the following notes as to Sinclair, which came to hand since our notice was completed. They have been furnished by his only surviving brother, the Rev.

he was elected and ordained an elder in the congregation of Thurso—an office, the duties of which he discharged for thirty years, with credit to himself, to the comfort of his brethren, and edification of the congregation. And, with the reverse of any aspiration to such a position, came to be acknowledged as a chief—*princeps inter pares*.

He was far from being eloquent, but could weigh any subject under consideration in all its bearings, and in his own peculiar way set the arguments in support of the conclusion at which he had arrived in a convincing light.

It was by him that a protest was tabled at a meeting of the congregation of Thurso, against accession to the Free Church, when this was agreed to by the majority of the members present. The meeting was unquestionably called with undue haste—the legally sanctioned interval between the calling of a meeting and the time of its assembling being ignored. It was also largely through his influence and weight of character that a congregation, adhering to the sworn to principles of the Original Secession, was preserved in that place. Having got a paper drawn up for the purpose—and without presuming to dictate to any, but leaving each to judge for himself—he obtained the signatures of some half of the congregation agreeing cordially to abide in the position which they had previously occupied.

The principles of the Original Secession Church, embracing all the scriptural attainments of the Reformed Church of Scotland, in relation to doctrine and worship, discipline and government, embodied in the Westminster Standards, sworn to in the Covenants—National and Solemn League—and vindicated in the Original Secession Testimony, was, in the esteem of this elder, the cause of God, for the maintenance of which he was prepared to expend any amount of labour, and make any degree of sacrifice of mere personal gratification; even in respect of edification and comfort of a spiritual kind, which, with so many at the present time, is held to be paramount to what relates to the glory of God—the supreme end for which man was made. It was not however for what he was honoured to do in this way, but for the *spirit* in which it was done, and the high degree of his attainment in walking with God in this and all other things, of which there is satisfactory evidence, that we have been induced to draw up this memorial of him. There is varied proof that it was his habitual aim in all things to have the Word of God for a lamp to his feet and a light to his path.

In addition to what is matter of our own personal knowledge, we have satisfaction in being able to adduce the following testimonies by very competent witnesses, who had for a long period the best opportunities of observing his

David Waters, a much respected minister of the Free Church, Burghead, Elgin, who has been, and still is, very indefatigable in his labours as a pastor, and few, perhaps, have more cause to be puffed up than he has for a crown of rejoicing in the presence of the Lord Jesus at His coming, than he has. Mr. Waters states that between him and Sinclair a private, confidential, friendly, and brotherly correspondence was carried on for upwards of forty years, and that it was of incalculable benefit to both. They opened their minds freely to one another, dealt faithfully with each other, reproved when they saw cause, and prayed much for one another. From this brother we learn that Sinclair kept private fasts, that he had deep thoughts about points of doctrine in relation to faith and practice, and in particular as to the incarnation, and the question, How all things are to be done to the glory of God? That when he had difficulty as to anything in which the nation, the Church, or himself was involved, he seemed to give the Lord no rest until He made known in His own way what the issue would be, and what was his own duty in relation to it; that at his last meeting with him, not long before his death, Sinclair told him that he was in the habit of late years of going among ignorant and careless families, praying with them, and keeping a kind of family worship; and that these were among his last words to him, "Yea, Christ came into my heart when I was young, and He never went out of it." This brother also testifies that Sinclair was characterised by the strictest integrity from his boyhood, that he was never known to utter a falsehood or a minced oath, and that all unseemly language was abhorred by him.

manner of life, and who are also entirely free from any bias, arising from natural ties, to influence their judgment. The testimony of the first witness is expressed in the following terms :—

"You ask me to say what, from my point of view, I observed in Sinclair Waters to commend him so highly in my estimation. I cannot very well answer that question ; and I think you will have some difficulty in conveying to the readers of the *Magazine* any proper idea of Sinclair's great worth ; for, the great attraction, the secret of his influence consisted in the quiet unobtrusive holiness of his life and the integrity of his walk, until at length he had, for a great many years, attained the dignity of an old disciple.

"From my point of view I chiefly admired his cheerful and contented religious disposition—of him it may be said, in temporal as well as spiritual things, that he walked by faith. I admired how he fulfilled the Apostolic maxim, 'Not slothful in business, fervent in spirit, serving the Lord.' Although so advanced in years, there were not many men here who worked harder than he did—not that he loved the world in the least, *far from it*—but he considered it part of his duty, and entered heartily into it.

"I observed that, although doubtless 'a man greatly beloved,' it was not given him to have worldly wealth, but, on the contrary, he was sometimes tried.

"I also admired in him how deep personal religion is so utterly removed from any sort of Pharisaism, and how different true humility is from that which insinuates an imagined superiority to others. It was seen in Sinclair also how a man, in comparatively humble circumstances, may die universally respected and lamented by all classes, and that the

"Lives of good men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."
 &c., &c., &c.

Another gentleman, who had the best opportunities of knowing the character and worth of Sinclair Waters, and than whom, few are more capable of appreciating Christian excellence, writes as follows :—

"Now as to my dear departed father,* Sinclair Waters, he was my intimate friend for twenty-five years, and, though my connection with the body of which he was an honoured member has been of late date, I think I had as much of his confidence, if not more, than any of the members in this county.

"Had I time I could give matter to fill a volume, and yet the half would not be told. I must, however, confine my remarks to a few particulars respecting him :—1st, He was eminently a man of prayer and meditation—whether at his work, or on a journey, he was always praying or meditating. 2d, His charity was boundless—all who loved the Lord Jesus Christ were beloved by him. 3d, And yet he was faithful to the Testimony and principles which he had taken up, with every person in every society, and under every circumstance. 4th, He was never absent from the church or prayer meeting, however severe the weather might be. . . . Such was his respect to what he held to be the public cause of God, that his words were, 'I cannot in anything seek or prefer my own comfort to Christ and His cause.' I can never forget the first meeting I had with him after the Disruption took place. He seemed to be moved in a manner and to a degree beyond anything I had seen with him on any former occasion. He had just begun his work and labour of love in rallying around the standard 'of Zion's King and Zion's cause, and Scotland's covenanted laws,' as many of the congregation of Thurso as were at all inclined to join with him in doing so—drawing support, strength, and comfort from the *Word*. In the progress of his labour and conflict he many a time hoped against hope, but at its end he was not put to shame. I may add that at that time I had no thoughts of being connected with him in church fellowship on earth, but a few years brought this about, and I came to be associated with him in the weekly prayer meeting till his removal.

"At the Disruption of the Establishment he was much interested in the Free Church, and said, 'This people will eat up all, as the ox eateth the grass of the field ;' but a few years afterwards his mind underwent a great change respecting this movement. He was greatly disappointed that the Free Church did not take up the whole Reformation platform.

"I was with him a few days before his death, and among many things which he told me, I may mention that, in speaking of the psalms and hymns, his words were,

* *Father* is here a reverential designation, expressive of warm Christian regard.

'The psalms give the saint his part, and the sinner his; but the hymns send all to heaven—in the one we have the testimony, but not in the other.'

"He told me he had made a covenant with Christ, and that he had given him two offers—the one to leave him for a time, the other to take him home—and that he had accepted the latter. I may add, writes the same gentleman, that he lived to a great age respected of all who knew him, and so wonderfully preserved, that the wicked and careless could not put a finger on him. Contentment was another characteristic—in whatever state, and under all circumstances, he seemed content. At this I often wondered, but the promise, or rather faith in the promise, was the secret cause of this. Diligence in business also was a characteristic. Always at work; indeed, he was a hard-working man, and often told me that his desire was to be strengthened for his work while left on earth."

From a communication given by an intelligent and observant witness, the following excerpts are taken:—

"I have frequently been struck with his method of spiritualising on any subject that might come up; and also with the sound judgment that he showed as to temporal things. He could give wise counsel in relation to things in which many might think he took no interest whatever. Sinclair was always in his place at church, even in severe weather. It was pleasant to see his old manly face in the elders seat, while others unnecessarily detained themselves from the house of God.

"He was blessed in a high degree with habitual relish for the doctrines of the gospel which he heard from Sabbath to Sabbath. He greatly comforted his young pastor, who was sometimes cast down, by telling him the enjoyment which he had in his ministrations. 'That sermon,' he used to say, 'was sweetest and most prized by him in which there was most of Christ. This was his idea of a sermon.' Highly favoured were they who enjoyed the conversation of Sinclair on his way home on Sabbath evenings, as he went over passages of Scripture bearing on the particular subjects of discourse heard during the day.

"He continued to attend the public means of grace till within a few weeks of his death. Indeed, his last effort to go out was to get to the house of God. As his last illness was short, I only saw him twice during that time. . . . He was much annoyed when individuals spoke of his high experience. In referring to this, he told me, when we were about to engage in worship, to all appearance for the last time on earth, to avoid speaking of his high experience. I was to take a psalm with mercy in it. He then added, 'Take that psalm'—

"'In our low state who on us thought:
For he hath mercy ever.'"

As he made conscience of being timeously at the place of meeting, and was perhaps scarcely ever seen disturbing the congregation by coming in late—an evil, of which many think so lightly—it very frequently fell to him to wait at the receipt of the offering presented to the Lord by the worshippers. His uniform but unostentatious solemnity, in this part of duty, could scarcely fail to make an impression on those by whom it was witnessed. His eye was seldom raised so as to see the countenances of the offerers. He seemed to feel that he and they were engaged in the work of the Lord, and that, in giving and receiving these offerings they acted under the inspecting eye of that God, to whom this was a meet act of homage, in which it was an honour and a privilege to take part.

An elder belonging to the Thurso congregation, who had the privilege of being with Sinclair on the afternoon and evening subsequent to a Communion season at Castletown, told the writer, that Sinclair was engaged in prayer no less than seven times that evening, and at each time with a freshness of thought and expression altogether singular. These prayers were offered partly in a meeting of the congregation in the church, partly afterwards in the house of one of the elders, and partly in his own house after returning home. My informant had accompanied him home, and testifies that his conversation was spiritual throughout, and his chief theme, the Saviour. This can only be accounted for by the large measure in which the Spirit rested upon him.

He was born 28th February, 1790, and taken home, we can scarcely doubt, to the Father's house above, on Friday, the 7th June, 1867.

By his removal the congregation of Thurso sustained a heavy loss ; and a few months afterwards it suffered another bereavement in the removal of John Cumming, who had been ordained to the eldership at the same time as Sinclair Waters—a man of kindred spirit—one who feared the Lord, and was honoured above many to walk humbly with his God, “adorning the doctrine of God our Saviour,” exemplary in his office, and in the discharge of the duties incumbent on him in relation to the Church, and in his intercourse with the world, and in his habitual walk and conversation. Such dispensations furnish renewed occasion to the true fearers of God’s name to put up the prayer, “Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”

When it is stated that Sinclair Waters was never absent from Church, however rough the weather might be, it should be marked that he was some five miles distant from the place of meeting, so that he travelled about ten miles every Sabbath, as well as to the monthly meetings which were held in the Church. It should be known also, that while he was thus punctual in attending the prayer-meetings, there were few men who had their hands so full of work connected with the management of a farm—in all the labours connected with which he was the main-spring, and not the mere overseer, nearly all his days. Yet, neither in summer nor winter, seedtime nor harvest, were the cares of the farm, or the demands of any emergency connected therewith, permitted to interfere with such attendance. It is also a remarkable fact that, with all this pressure of labour, he for a considerable time attended two prayer-meetings every Saturday—one connected with the congregation of Thurso, and the other with that of Castletown. It should, however, be stated, in connection with this, that he was blessed above many with a vigorous physical constitution, fitting him for all this continuous labour ; but rarely have bodily strength and a long lease of health been so assiduously devoted to the combined performance of duty in relation to spiritual and earthly things.

Dr. Johnstone, the great English essayist and lexicographer, is recorded to have said, that when Scotch words and phrases—which at the time of his visit were copiously used in the pulpit and religious exercises—should be discontinued, religion would die out. Whether this may or may not have had any influence, the power of godliness has sadly faded in Scotland simultaneously with the disuse of our native language. In Sinclair Waters there were striking relics of the one and the other in combination. Few made such copious use of Scotch terms in prayer and in ordinary conversation. In prayer he frequently used modes of expression which, to those who did not know the spirit of the worshipper, might seem to indicate want of reverence. But they were so far from being repulsive that they were prized by those who knew him and were of a kindred spirit. By such it was felt that they arose from his enjoying more than ordinary blissful familiarity of intercourse with heaven, and an indication that it was his privilege, in some degree, to participate of the honour of Moses, with whom “God spake face to face, as a man speaketh to his friend.”

He was not always alike, however. What child of God is so ! He seemed to enjoy an unusual degree of sunshine, but he knew also what clouds obscuring the spiritual sky were ; and the pain of conflicting with sin and satan, the world and the flesh. Though humble and unassuming, he was truly no ordinary man, and lives in the memory of a large circle of Christian acquaintances, *and there is good reason to expect that the influence of his example shall be*

realised among his numerous descendants—thirteen children being alive, so far as known, at the time of his death—and also in the experience of those who profited by intercourse with him, and through them to others, many days hence—yea throughout the ages of eternity. The usefulness of the godly does not die with them. They shall be had in everlasting and blissful remembrance. What an animating motive should this be to press after some gracious attainment in a life of unwearied well-doing, and thus honoured to be “followers of them who by faith and patience inherit the promises.”

These memorials of departed worth are collected and presented to our readers in the hope that they shall, through the Divine blessing, exert a beneficial influence on various classes of persons. They are calculated to stir up the godly to increased diligence in every good work—to encourage the young to remember their Creator in the days of their youth—and to teach parents to make the moral training and spiritual welfare of their children the main object of their care. They may minister salutary reproof to those who, while they employ their physical energies with great earnestness in earthly pursuits, are slothful in the performance of religious duties, and in attending to the things that concern their eternal peace. They may also reprove those who make the pressure of earthly cares an excuse for the entire neglect of spiritual duties, instead of combining diligence in business, with fervour in spirit, serving the Lord, as well as such as are ever inverting the divinely-appointed order of seeking first the kingdom of God and His righteousness, and thus manifesting practical disbelief of the encouragement that, in doing as God enjoins, He will see that the other things, about which they are so anxious, shall be added.

Literature.

The Four Evangelists, with the Distinctive Characteristics of their Gospels. By Edward A. Thomson, Minister of Free St. Stephen's, Edinburgh. Edinburgh: T. & T. Clark. 1868.

THE accomplished author of this work modestly tells us in the Preface that he does not pretend to originality. But the idea of the work, if not original, is wrought out with much ability and freshness of handling, and with very commendable painstaking and care. The idea, broadly stated, is, that while there is perfect harmony between the four Gospels, arising from the oneness of their inspiration and of their subject, they are at the same time characterised by a strongly marked and most instructive diversity. This diversity arises partly from the impress which the distinctive personality of each of the four human writers has left upon his narrative, and partly from the special aspect of the life of Christ which each was led more distinctively to look at and to pourtray. It is chiefly the latter source of diversity which Mr. Thomson has set himself to examine and elucidate.

He does not indeed by any means overlook the other. He has shown at some length, and effectively, how the individual personal characteristics of the four Evangelists, and the difference of their

more immediate design, have tended to give shape and colouring to their respective histories; how Matthew the publican, writing specially for Jews, shows that fondness for systematic and orderly arrangement to which he had been trained as a collector of revenue, groups together discourses, miracles, parables, not in the strict order of time, but according to the unity of the subject, and so as to bring out effectively the evidence for the Messiahship of Jesus, which he is also continually proving by appeals to prophetic Scripture; how Mark, Peter's son in the faith, evidently writes from materials furnished by Peter, shows by the words he uses and the explanations he gives that he has chiefly in view the benefit of Gentile readers, and excels all the others in the graphic and picturesque touches by which he makes the scenes and actions of the life of Christ stand out with life-like vividness before the imagination; how Luke, the beloved physician, is constantly betraying his profession by the way in which he describes the sick who were brought to Christ to be healed, and the cures which He wrought on them, and appears pre-eminently as the educated and accomplished historian in his classic introduction, and in the completeness, the consecutive order, and the easy, graceful flow of his narration; and how, last of all, John asserts his individuality, by confining himself very much to a record of the Judean ministry of Jesus, by his use of such terms as "the Only-begotten," "the Word," "the Light," "the Life," "the Comforter," by his tendency to interject into the history expository reflections and comments of his own, and by his preserving those discourses which most reveal the depth and tenderness of the heart of the Lord. These and other peculiarities of the several Evangelists Mr. Thomson has noted and illustrated, and they are well worthy of being noted and illustrated. They bring out the independence of the writers and the genuineness and authenticity of the writings on which their individuality is so strikingly impressed. The more such diversities appear, the more evident is it that the perfect unity which underlies them is due to the harmonising influence of the One Divine Spirit of inspiration.

But we have said that Mr. Thomson dwells chiefly on the diversity occasioned by each Evangelist having been manifestly inspired to bring out in distinctive prominence one special aspect of the personal and official glory of Christ. On the necessity for this he says:—"His was the most wonderful life ever spent on earth; there was a fulness of development in it, a richness of phenomena, which far exceeded the perceptive power of any individual mind; there was no merely human being of sufficient comprehension to take in the whole; there was no one adequate to produce a complete representation of it; the task *required more minds than one*; and hence the Divine provision of the

four Evangelists, without whose fourfold plenitude we should have manifestly had an imperfect or but a partial view of His person, character, and life." In illustrating this part of his subject, and bringing out that special aspect of the person and office of Christ which he thinks it was given each Evangelist peculiarly to exhibit, Mr. Thomson makes a very happy use of the opinion of the ancient Church, that the four living creatures in the Apocalypse are designed to represent the four Evangelists. Of course he is careful to explain, that he by no means adopts such a fanciful interpretation of the Apocalyptic symbol, and that he uses it solely by way of accommodation, as an appropriate illustration and as an aid to memory. The first living creature resembled a lion, the king of beasts: and in the Gospel according to Matthew Jesus is represented as the Lion of the royal tribe of Judah, as Messiah the Prince, the Heir of the kingdom of heaven. The second living creature was like a calf, or an ox rather, the symbol of patient and productive labour: and in Mark, "the Gospel of action," as it has been called, Jesus appears especially as the Servant of the Father, patiently and laboriously working the work of Him that sent Him while it was day. The third living creature had the face of a man: and in Luke, the Gospel of humanity, Jesus appears pre-eminently as the Son of Man, the kinsman Redeemer of mankind sinners, Gentiles as well as Jews. The fourth living creature had the form of an eagle, the bird of heaven, soaring aloft with unwinking eyes into the dazzling radiance of the sun: and in the Gospel of John the Divine, we have the high unsearchable mysteries of Christ's Divine person and mission, the glory of the only-begotten of the Father full of grace and truth. We cannot give even an outline of the copiously illustrated induction of particulars by which Mr. Thomson shows that, while the Evangelists by no means ignore the other aspects of the matchless and manifold life of Jesus, they each give distinctive prominence to the special aspect of it indicated above. With the book before them, and the New Testament in their hands, our readers must verify these particulars, and judge of the weight of the evidence they furnish, for themselves. In doing so, they will meet, we promise them, with much that is interesting and suggestive. They will discover veins of valuable ore running through the Gospel narratives which the eye of the cursory reader never sees. And if they prayerfully prosecute the search they are likely, through grace, to obtain a fuller and more complete apprehension of the character and glory of Him whom the Gospels reveal.

The last chapter of the book is devoted to the "Harmony of the Gospels." Both in this and the first chapter the author makes what *we take to be some very just remarks* on the question, how far it is

possible to draw up a strictly chronological harmony of the four evangelical narratives. He admits the immense benefit to be derived from a careful comparison of them side by side, so as to see how they supplement, and explain, and shed light upon each other. But he maintains, and we think rightly, that to construct a harmony in strict chronological order, as has often been attempted, is impracticable. We quote part of his remarks on this point, which will afford our readers at the same time a specimen of his style and manner:—

“We cannot possibly work it out, at least with anything like scientific certainty; for this plain and obvious reason, that, with the exception of the beginning and the end of their narratives, which, as connected with a biography, almost necessarily correspond, the evangelists do not write chronologically—each of them has his own distinct plan and system of arrangement, and this so independent of chronological order, that, if we attempt to put them together in such an order, we find ourselves at once entangled in inextricable difficulties, and expose ourselves to the caustic rebuke of a sagacious citizen respecting an old minister of the High Church of Edinburgh, who was engaged for many years in constructing a harmony of the kind: ‘He is a minister *that*, who spends his time and strength in trying to make four men agree that never quarrelled.’ Then, in addition to this, there is the all-decise consideration—it has pleased God to give us four gospels. He might have given us but one, complete and perfect in itself; or He might have even given us four in such exact concordance, both verbal and chronological, that no other harmony would have been required—we should have had what is sought for ready made to us. Instead of this we have the four, all different, and portraying so many different sides or aspects of the life of Christ, perfectly harmonious no doubt, but not to be proved harmonious by being unified or blended into one without diversity or difference. If you have four different portraits of the same person, taken in different lights and from different standpoints, would you ever think of demonstrating the harmony or unity of their object by cutting them to pieces, and then amalgamating the different pieces into one new whole? Would that ever produce a likeness? You keep them separate: you look at them apart; and their very diversities harmonises themselves by remaining as diversities. In the same way the harmony of the gospels is evinced, not by the destruction but by the preservation, in their own place and for their own purpose, of their very diversities. Compare them as much as you please, illustrate and explain them by one another also, as much as you please, but never do away with their separate individuality—never obliterate any of their peculiar characteristics not even so much as the least important in your regard. Whatever you may do in the way of exhibiting their consistency or harmony with one another, let it be in the way of keeping them distinct, of reading them one by one, and of retaining every one of even their widest distinctions. The wisdom of God meant that. The inspiration of God meant that. There they are with the Divine stamp on them, and we must not efface one word, one letter of the stamp. We must take them as they stand. They have their own lessons to teach—let us learn them, every one. Sometimes we may be at a loss about them, but even then our very difficulties may supply instruction to us, most invaluable instruction. It was said by a wise and good man of another—by Richard Baxter of Judge Hale—that more might be learned from his questions than from another man’s answers. The same thing may much more be said of the Holy Scriptures, of the Holy Gospels, which ‘oftentimes say much,’ as one remarks, ‘by saying nothing—like a dial, in which the shadow as well as the light informs us,’ and from which, if you take away either the light or the shadow, it is of no use at all.”

We have met with one or two statements in the volume which we think to be doubtful, or from which we would dissent; as when, in speaking of the oft-recurring asseveration of Jesus in the last Gospel “Verily, verily, I say unto you,” Mr. Thomson thinks the second “verily” to be the inspired response of John to the solemn affirmation of his Lord; but on the whole, we have perused it with much satisfaction, and sincerely accord our best wishes for its success.

The Threatened Papal Hierarchy in Scotland : Statement by the Scottish Reformation Society.

THE impious pretensions and blasphemous claims, which the adherents of the Man of Sin have of late been putting forth, are surely more than sufficient to arouse the most lethargic and insensible in our midst to serious reflection, in regard to the momentous crisis at which we have arrived in relation to Popery. Encouraged on the one hand by the almost total indifference with which their claims have been regarded by multitudes throughout the country, and on the other by the success which has attended their efforts in obtaining what they sought, the devotees of the Papacy have gone on making demand upon demand, until now it appears nothing will satisfy them, but the entire subjugation of the kingdom to the domineering sway of Rome. It might have been thought enough that they had succeeded in obtaining, from pusillanimous and unprincipled statesmen, thousands upon thousands of the public money, until it has reached the enormous sum of upwards of *three hundred thousand pounds a-year* ; but no. Nothing else, and nothing short of placing the iron hoof of the tyrant of the seven hills upon the neck, not of Ireland and England only, but of Scotland also, will gratify their lordly ambition. Hence the proposal to set up a-new the *Papal Hierarchy in Scotland*. What such a measure as this involves, and what its inevitable and direful consequences would be, we greatly fear many otherwise intelligent professors of religion have little apprehension of. It is high time, however, that they should inquire into, and be informed upon, the subject. We trust to be able on future occasions to aid in the diffusion of this information ; but as we cannot now enter on the discussion, we are the more solicitous to bring under the consideration of our readers, the admirable and most seasonable statement, which has been issued by the Scottish Reformation Society. In it they will find a brief but comprehensive account of what the Papal Hierarchy means, and a number of weighty reasons assigned, why we should as Christians, as Protestants, as citizens of a free state, and as lovers of our Queen and country, why we should, in short, having respect to our highest and most valued privileges, lift up our loudest protest against the re-establishment of the "wicked Hierarchy" in our land. We understand that copies of the statement have been sent to Presbytery clerks, that by them the important subject may be brought before their respective courts. We earnestly trust, therefore, that the watchmen on Zion's Hill will deal faithfully in the matter, and that they, at least, will prove themselves worthy successors of their noble ancestors, who with uplifted hands swore to almighty God, "that the Bishops of Rome, called the Pape, shall have no jurisdiction nor authority

within this realme, in ony time cumming." We shall return to the subject.

Is the "Establishment of Religion" outside of the Confession? A speech delivered in the Free Presbytery of Edinburgh on the 25th November, 1868. By the Rev. A. Moody Stuart. Edinburgh: John M'Laren.

OUR space will only admit of our saying in reference to this speech of Mr. A. Moody Stuart, that it contains, in our judgment, the most complete refutation that could be desired of the extraordinary statement of the Rev. Dr. R. Buchanan in the last Free Assembly, that the compilers of the Confession of Faith had left outside of the Confession the establishment of religion. Evidence, the clearest and most irrefragable to the contrary, is here adduced by Mr. Stuart; and as moreover the speech contains a large amount of interesting and important information respecting the views of our Reformers about the establishment of religion, we cordially recommend it to our readers. As it has not yet, so far as we have seen, been attempted to be answered, we have no hesitation in saying, that it is unanswerable.

Our Home Mission.

POLLOCKSHAW.

THE mission field here is large and widely scattered. There are five district meetings, three of them being held weekly, and the other two fortnightly.

I have succeeded in persuading several persons to attend the meetings with greater or less regularity, who were formerly living in the total neglect of the means of grace. The attendance at most of the meetings is now much more satisfactory than it was for some time after I came to Pollockshaw; although considerable improvement in this respect is still desirable.

Generally speaking, I have been very cordially received in my visitations from house to house. There is, of course, great variety of inclination to converse on religious subjects, as will be found in all grades of society; and frequently an undue delicacy prevents those with whom we come in contact from giving expression to difficulties which perplex their souls. The following extracts from my journal may give some idea of cases with which we occasionally meet:—

"I called on a family living in the total neglect of the means of salvation. There are four children, the youngest being an infant. None of them had been in any meeting for Divine worship for years before, so far as I could learn, though they have been for a considerable time in the district. After my first visit, two of the children were sent to the Sabbath School, and still attend it regularly. The husband has attended the meeting on Sabbath evening with considerable regularity, bringing with him all of the family who are able to come. Whenever he has been absent there has been some excuse, which, though perhaps, such as cannot be considered sufficient, is found to have great weight with such persons. When I first visited them they had no Bible; but they have now been provided with two copies of the Scriptures. This man has also endeavoured to bring some of his careless neighbours with him to the meeting. He lately told his wife that he had resolved to give over profane swearing, in which he had formerly indulged.

"I called on a woman who, in addition to many other bereavements, had lost a son of about eighteen years of age. His moral character seems to have been good; but he had given little or no evidence of concern about his soul so long as he had been under her observation. He was removed to the Infirmary, and died soon after he entered it. Before he left the house she pressed him in a very earnest manner

to seek salvation through the blood of Christ. Ever since his death her mind has been disturbed with fears lest he should have perished for ever, which was aggravated by the thought that she had not performed her duty to him in regard to his eternal interests. She said that she felt a difficulty in coming to God in trouble, since she had neglected to come to him when she was free from it. She seemed also to feel herself to be so great a sinner as to be shut out from all hope of mercy. I endeavoured to withdraw her mind from thinking too much about the eternal state of her son, and told her not to make up her mind that he had perished; seeing that, so far as she knew, he might have believed on Christ to the salvation of the soul before he died. I tried to direct her to that blood which cleanseth from all sin, as that by which her conscience could alone be effectually pacified in regard to her grievous failure in duty towards her son, as well as in regard to all her other sins. I endeavoured to convince her that, whatever might be her former state and conduct, she was cordially and freely invited to come to Christ for salvation, and that, till she came, she would never be able rightly to serve Him or to live to His glory. I told her that the greatness of her sins ought rather to drive her to Christ than to keep her from Him, referring to the example of the apostle Paul, who speaks of himself as the chief of sinners, and so especially entitled to the blessings of salvation. I referred her to some passages of Scripture, and to the warrants to believe contained in the "Practical Use of Saving Knowledge," as she had a copy of the Westminster Standards, which I asked her to read at her leisure. She attended the meeting that evening, at which I spoke on the free offer of salvation, from which she obtained some comfort. She has since attended one of the district meetings regularly, and listens to what is said with marked attention.

"G. ANDERSON."

Ecclesiastical Intelligence.

AYR MISSION MEETING.—The annual meeting of the Ayr congregation of United Original Seceders, for the transaction of business, the election of committees, and to hear the mission report, was held in the Church, George Street, on Monday evening, the 25th January. The Rev. J. Robertson opened the meeting with praise and prayer. The retiring Chairman, Mr. David Milligan, was unanimously re-elected. After reading the minutes of last meeting and the Committee of Management's Report, the Clerk read the Treasurer's Financial Statement, from which it appears that the financial affairs of the congregation are in a very satisfactory state. From that document we cull the following particulars:—Collections, Congregational purposes, £139 14s 4½d; Seat Rents for the year, £60 4s; Grave Ground Dues, £4 19s; Incidents and Interest, £1 0s 5d; amount for ordinary use, £205 17s 9½d. Special Collections, &c.:—Mutual Assistance Fund, £26 19s 7d; Aged Ministers' Fund, £3 1s 7½d; Synod Fund, two collections, £5 6s 10½d; Ayr Fever Hospital, £3 1s 4d; for the Poor of the Congregation, £6 7s 4½d; Sabbath School, £1 0s 6d; Subscriptions and Collections for Ayr Home Mission, £38 2s 0½d—total amount raised, £289 17s 1½d. As the balances have been favourable for some time past, a motion was made, and unanimously carried, to add £10 per annum to the minister's stipend, making it now £160 per annum. It may not be unworthy of remark that, with the exception of the seat rents, grave ground dues, and subscriptions for the Home Mission, the money is all raised by collections at the church door. It seems most in accordance with the feelings of the Ayr congregation to bring their offerings to God's house, than to have collectors calling at their own dwellings for them. Choosing a new Committee of Management, and passing sundry votes of thanks, terminated the business part of the proceedings, and Mr. Milligan resigned the chair to Mr. Robertson, who introduced the Home Mission. The Secretary read the minutes of the last annual meeting, and the fifteenth annual report, drawn up this time by Mr. David Gray, the present missionary, who has laboured in the mission field here for the last nine months with much acceptance, and it is hoped with some measure of success. The report gives a graphic but unassuming account of the missionary operations, and was well received and unanimously adopted by the meeting. The Rev. Messrs. Aitken, Sturrock, and T. Robertson delivered able and earnest addresses on mission work, and encouraged the congregation to persevere in the noble endeavour to raise the lapsed masses out of their degradation and misery. The usual votes of thanks having been passed, a very pleasant and profitable meeting was closed with praise and the benediction.

PERTH AND ABERDEEN PRESBYTERY.—This Presbytery met at Perth, on the 9th February—the Rev. William Robertson, Dundee, Moderator. Commissioners were present from the congregation of Perth, and laid on the table a call in favour of Mr. Alexander E. Yuill, preacher of the Gospel, to be colleague to the Rev. Dr. Manson their present esteemed pastor. The call was sustained as a regular Gospel call, and it was agreed to cite Mr. Yuill to attend the next meeting of Presbytery, in order that it may be presented to him.—Mr. Stirling being present, gave the remainder of his trials for ordination, when it was moved that they be sustained separately and *in cumulo*, and this motion was unanimously agreed to. His ordination was appointed to take place at Arbroath, on Wednesday, the 10th March, the public work of the day to commence at a quarter past eleven o'clock, forenoon.

Social Meetings.

DUNDEE.—ANNIVERSARY MEETING.—The sixteenth anniversary meeting of the Young Men's Mutual Improvement Association, connected with the Dundee congregation, was held on the 22d December last. The Rev. William Robertson, pastor of the congregation, presided. The audience, as on previous occasions, was good, comprising the greater portion of the congregation, old and young, and a number of friends from the town and distant places. The proceedings were commenced by prayer and praise. A social tea followed, and then an interesting and instructive address from the chairman. A report of the Society's proceedings for the year was read by the Secretary, which, on the motion of Mr. David Welch, accompanied by an excellent speech, was cordially adopted. From the report it appeared that the present membership numbered 16, that the Society had met 41 times during the year, at which meetings 18 original papers had been read alternately with the reading and discussion of other subjects, and that the Society's weekly contributions had been devoted to the Congregational Library. The interest of the meeting was greatly enhanced by the presence and speeches of Mr. Stirling and Mr. Gilchrist preachers. Mr. Stirling having delivered an admirable speech on "Habit," and Mr. Gilchrist, one equally so, on "Happiness." These were followed by short addresses by members of the congregation. The proceedings, which occupied upwards of three hours, appeared to be highly appreciated by the audience, and were brought to a close by their again joining in devotional exercises.

MAINS STREET ORIGINAL SECESSION CHURCH SABBATH SCHOOL.—The annual soiree of the teachers and children attending this school was held in Carrick Street Schoolroom on the evening of Thursday, 28th January. There were over 130 children present, and a goodly number of the members of Mains Street congregation. Mr. Hugh Howie, elder, occupied the chair. Blessing having been asked, a liberal supply of tea and necessary accompaniments was served to those present. After thanks was returned, the Chairman briefly addressed the children, in which he was followed by Mr. A. G. Anderson (Superintendent of the School), Mr. Auld, student, and others. Mr. Andrew Allan gave two readings, of a character in keeping with the nature of the meeting, in a very excellent manner. A number of dissolving views, illustrative of natural history, scenery, statuary, &c., were exhibited during the evening by means of a magic lantern. Subsequently, and not the least interesting part of the evening's proceedings, was the distribution of prizes (13 in all) by the Chairman to the successful competitors in examinations on the following subjects—viz., First half of the Shorter Catechism, 53d chapter of Isaiah, 40th Psalm (metrical version), and 23d Psalm, with examination on the Mother's Catechism. These exercises were prescribed by the teachers in October last, and allotted to the classes according to seniority, a meeting having been held for their examination on 22d January. Four boys were also presented with Bibles each (the gift of a teacher), for regular attendance and good conduct. Two services of fruit were distributed during the evening to the young people; and after the usual votes of thanks, the happy meeting was brought to a close with praise and prayer.

PRESENTATIONS.—On the 1st of January last, the Rev. John M'Kay, Aberdeen, was presented by the young people belonging to his congregation with a copy of Dr. Gould's Edition of Dr. Owen's Works, consisting of twenty-four volumes; and on the 18th January, the Rev. John Sturrock, Stranraer, was presented by his Bible Class with a handsome Silver Tea Service, as tokens of their respect and esteem. Both gentlemen returned thanks for the valuable gifts.

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MAY, 1869.

MARROW DOCTRINE.

THE expression at the top of this article has reference to a well-known treatise, entitled *The Marrow of Modern Divinity*, which, though peculiarly orthodox and evangelical, has been the occasion of much controversy in the Church. The author of it was an Englishman of the name of Fisher, who seems to have been of considerable standing in society, for his father is described as a Knight, and himself as a gentleman-commoner of Brazen-nose College, Oxford, where he took the degree of Master of Arts. He became specially noted among the learned for his knowledge of ecclesiastical history and the fathers, and particularly for his skill in the Greek and Hebrew tongues. He appears to have been not only a truly pious Christian, but eminently sound in the faith. He was the author of various important writings, but the publication by which he is generally known is the *Marrow*. This work was published in 1646, and therefore appeared contemporaneously with the Westminster Confession of Faith, which was completed and adopted in 1647; and between the *Marrow* and this venerable Church Standard there is a striking similarity of sentiment. It was extensively read and much esteemed by the godly, and not only approved of, but strongly recommended, by the leading divines of that time—such as Caryl who writes on Job, Jeremiah Burroughs, and others whose names are famous in the Church. Edition after edition of it, accordingly, was called for, and the more it became known and read, the more was it admired. It made its way but slowly, however, into our native and highly-favoured kingdom of Scotland; and the time of its coming into general notice among us seemed not only in various respects striking and providential, but led to very wonderful and important consequences in regard to the main-

tenance of gospel truth. Mr. John Simpson, Professor of Theology in the University of Glasgow, was found to be teaching in his class a variety of dangerous opinions, and particularly the doctrine that men have in themselves, without the aid of supernatural influence, ability to make a saving improvement of the Divinely-appointed means of salvation; and though he was brought before the General Assembly and enjoined to cease from bringing forward in his prelections the sentiments with which he had been charged, yet it was well known that many among the ministers deeply sympathised with his views. The more faithful, therefore, throughout the Presbyteries of the Church, were careful in licensing young men as probationers, to see that they were not tainted with any of Simpson's errors. The Presbytery of Auchterarder, in particular, drew up, with this laudable object, a number of doctrinal propositions; and among other things declared, that it was unsound to teach that men must forsake sin in order to come to Christ, meaning that sinners cannot forsake sin rightly, but in the way of coming to Christ first, and that in consequence of Christ coming graciously to them. A young man on trial for license in 1717 refused to subscribe this proposition, and appealed to the ensuing General Assembly, which at once, and almost unanimously, condemned the proposition as "most unsound and detestable." That decision gave great offence to a number of the members, and especially to the celebrated Thomas Boston of Ettrick. Mr. Boston who was accordingly conversing on the matter with the Rev. Mr. Drummond of Crieff, one of the Auchterarder brethren, happened to mention that, in reference to the gospel call, he was much pleased with the *Marrow of Modern Divinity*, which sometime before had unexpectedly come into his hands. Mr. Drummond felt so struck with Boston's account of the *Marrow*, that he immediately commenced a search for it among the booksellers, and succeeded in obtaining a copy, which he first showed to Mr. Webster of Edinburgh, who took the leading part in the prosecution against Professor Simpson, and then to Mr. Hog of Carnock, both of whom were extremely delighted with the book, and particularly as casting much light on the important points of doctrine then agitating the Church. The consequence was that very soon after it was proposed to issue a new edition of the first part of it, and that Mr. Hog should be the editor, and write a preface recommending it. Mr. Hog was, without much difficulty, prevailed on to agree to this proposal of his friends, and had the work accomplished with all possible expedition, and while the decision in the Auchterarder case was still the subject of much discussion.

This republication was soon widely circulated, and not only read but much relished, by all classes of people throughout the country

and the leaders in the Assembly regarding it as a protest against their condemnation of the Auchterarder proposition, they got speedily a Committee appointed to examine it, and bring in an overture concerning it to the next meeting of the Court. This Committee were very diligent in the performance of their task, and at the Assembly of 1720, presented a long list of passages from the *Marrow*, containing what they described as dangerous errors. The Assembly, without much inquiry into the correctness of the report, and taking the declaration of the Committee in a very great measure for granted, passed an Act condemning the publication, and prohibiting all the ministers from recommending it, either by printing, or writing, or preaching, and exhorting them to warn their people against reading it. The passing of this Act by the Supreme Court of the Church was by many eminent and godly ministers, as well as sincere Christians, regarded with much pain and regret; and in the year following a representation was presented to the Assembly, subscribed by twelve ministers, among whom were Mr. Hog, Mr. Boston, the two Erskines, and others well known for their orthodoxy and faithfulness, pointing out the errors of the Act, and earnestly pleading for the repeal of it. This representation was not even read by the Assembly, but given into the hands of the Commission, that they might call the representers before them, and deal with them as they might see cause, and thus ripen and prepare the case for the Assembly at its first meeting. The Commission, instead of going formally into the representation, drew from it twelve queries which they presented to the Marrow-men, as the twelve brethren became ultimately called, to which they demanded answers. The brethren answered the queries with great care, and than their answers there was never perhaps given by uninspired men a clearer or more Scriptural statement of gospel doctrine. The Assembly, when it met in 1722, did not consider either the representation or the answers returned to the queries, but passed an Act confirming the one by which the *Marrow* had, in 1720, been condemned, and rebuked and admonished the faithful Marrow-men at their bar for the stand which they had conscientiously made against it. This high-handed procedure of the Assembly, however, did not extinguish the glorious truths which they repudiated, but, on the contrary, brought them more prominently into view, and thus assisted in their propagation. The defence of the Marrow-men was published, and eagerly and extensively read, so that multitudes became convinced that they were right and their opposers and prosecutors wrong; while Boston's notes appended to and explaining the *Marrow*, removed greatly the prejudices which, in many throughout the land, had, by *these proceedings of the Assembly*, been recently

formed against it. In our day, however, Marrow doctrine appears to be at a very low ebb. Many are opposed to it, and others misunderstand it. Our object in this paper, therefore, is to call attention to it, as comprehending the *true* principles of revelation in regard to the Divine plan of mercy and the salvation of perishing souls.

Speaking generally, the Marrow-men entertained peculiarly clear and Scriptural apprehensions concerning the covenants of works and grace, and of the distinction between the gospel and the law; and what might be regarded as their grand and leading principle was, that believers in Christ are delivered from the law, considered as a covenant of works, both in its commanding and condemning power. By this they meant that the law, as a covenant, has no right to demand from the Lord's people obedience to the precepts of it as the *ground* of their *title* to eternal life, nor any right to subject them to *eternal death* for their sins. In regard to both these things their opinion was entirely Scriptural; for Christ having, as the surety of his people, rendered perfect obedience to the law, and endured fully the penalty of it in their stead, it can demand neither obedience nor punishment from *them*. As the second Adam, Christ hath satisfied every demand which the law, as a covenant, had upon them, and therefore, from both its precept and its punishment they are free. We are told, accordingly, that, in regard to obedience, Christ hath fulfilled all righteousness, and that believers are not under the law but under grace; and that, in regard to the penalty due to sin, He hath redeemed them from the curse of the law, having been made a curse in their room, and that there is therefore now no condemnation to them who are in Christ Jesus. But this deliverance of believers from the law, as a covenant, the Assembly, in prosecuting the Marrow-men, denied, denouncing it as not only heresy, but even as the grossest Antinomianism. They held that believers were still under the law in the sense of its being the law of works, which implied that they were still bound to work for eternal life; and hence, as a necessary consequence, that they were still obnoxious to eternal misery for their sins. If under the law as a covenant at all, they must be under it in both these respects. The *do* and the *die* of the covenant, as it has been ingeniously said, must go together. All, indeed, who deny the perseverance of the saints, and these are no small number at the present day, may be regarded as maintaining these sentiments, and condemning, with the General Assembly, this glorious and important part of Marrow doctrine. But, however numerous and powerful the adversaries of this glorious and blessed principle may be, and however violent and persevering their opposition, they will never be able to *erase it from the Divine and holy record of eternal truth*.

We must guard here, however, against being misunderstood. When we assert that believers are delivered from the commanding power of the law, as a covenant, we do not mean that they are exempted from the duty of rendering obedience to the law's precepts. That the doctrine implies this was affirmed and insisted on by the enemies and opponents of the *Marrow*. It was this that led them to bring against it the charge of Antinomianism. But those who take this view of the subject labour under great misapprehension. The *Marrow* teaches that while believers in Christ are delivered from the commanding power of the law, considered as a covenant of works, they are under it still, viewed as a rule of life. Believers are not without law, as declares the Apostle, unto God, but under the law to Christ. They are not only still bound, but more strongly than ever, to serve God, in the observance of every precept of the decalogue. They are commanded to fear God and keep His commandments, which is the whole duty of man. Many considerations, indeed, prove the necessity of holiness in the Lord's believing people. It is the end of their election, for they were chosen in Christ before the foundation of the world to be holy. It is the end of their redemption, for Christ gave Himself for them, that He might redeem them from all iniquity, and purify them to Himself a peculiar people, zealous of good works. It is the end of their regeneration, for they are created in Christ Jesus unto good works. It is necessary as an evidence that they are the Lord's people, for the tree is known by its fruit. It is necessary, in a word, to communion with God and meetness for the mansions above, into which nothing enters that defileth. Deliverance from the law's commanding power, as a covenant, must from these and other such considerations, appear perfectly consistent with the necessity of obeying it as a rule of duty. Nor does the doctrine that believers are delivered from the condemning power of the law, as a covenant, imply that Jehovah will not inflict upon them any suffering on account of their sins. God may subject them to many judgments and distresses, but not as punishments from an avenging Judge, but only as chastisements from the hand of a Father.

Another important principle which the Marrow-men maintained was, what is called the *assurance* of faith, or that faith is an exercise that has *assurance* in the very nature of it. This doctrine is taught explicitly in the *Marrow*. The language of it, addressing the Gospel hearer, is the following, "As Paul and Silas said to the jailer, so say I to you, Believe on the Lord Jesus Christ and thou shalt be saved; that is, Be verily persuaded in your heart that Jesus Christ is yours; that you shall have life and salvation by Him, and that whatsoever He did for the redemption of mankind, He did it for you." Now the

doctrine contained in this statement, the Marrow-men homologa and defended as a true definition of saving faith. But the Assem condemned the declaration as heterodoxy and dangerous error. This is this view of the Assembly yet extinct. It is by many held, advocated, and preached, at the present day. Multitudes still hold it as the grossest heresy to affirm, that there is assurance in the nature of faith. This, we apprehend, arises in a great measure from a misconception. It appears to be occasioned by confounding the assurance of *faith* with the assurance of *sense*; or by supposing that assurance can be understood only of a sensible and undoubted belief that one is in a state of grace and shall be saved. This idea of assurance, however, is an entire misapprehension. The assurance that is in the nature of faith, is not a felt assurance of salvation, but just the *appropriating* act by which the sinner lays hold upon Christ as exhibited in the gospel offer, claiming and accepting of Him as all-sufficient Saviour, on the ground of the gospel warrant. This, the exercise of the sinner, is not only a persuasion of the truth of the gospel, and that there is in Christ life and salvation for fallen men, but this persuasion, in him, with application to himself. It is the coming of the gospel hearer to Christ, and laying hold on Him for all the salvation that is in Him, as what before lay only common in the gospel offer, making it actually and really his own. It is answering, or sincerely responding to, the gospel call. If the gospel says *believe*, it is believing. If the gospel says *trust*, it is trusting. If the gospel says *receive*, it is receiving. It is fleeing to refuge and laying hold on Christ as the only hope for perishing souls. Gospel faith is confidence. "In whom," declares the apostle, "we have confidence, by the faith of Him." If we do not receive Christ with confidence, we do not receive him at all. But is it possible that there can be *confidence* without anything of the nature of assurance? Listen to the metre version of the psalm—

"Who by *assured* confidence
On Thee alone doth rest."

All this assurance in the sense of positive and confident appropriation is in faith, and there cannot be any right faith without it. To speak of faith without the idea of appropriation is a manifest contradiction in terms. This doctrine, in regard to the assurance of faith, is only taught clearly in Scripture, but is corroborated by the Standards of the Church. "Faith in Jesus Christ," in the declaration of the Catechism, "is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is freely offered to us in the gospel." This is faith merely thus an exercise of trust and appropriation, but a persuasion, by the believing sinner, that whatsoever Christ did

the redemption of mankind, he did it for him. This language of the *Marrow* gives no countenance to the doctrine of universal redemption. It just expresses the claim which the sinner, in believing, makes of interest in what our Lord, as a Saviour, has done; and without an interest in "whatsoever" He has done, we could have no interest in Him at all. And should any ask how the sinner totally depraved, and not even told whether Christ died for him, can be expected to put forth the appropriating act, by which Christ and salvation are received, we reply that his doing so is the effect of the supernatural, and gracious influence of the Divine Spirit. "The fruit of the Spirit is faith." "Faith is the gift of God." There is no difficulty in laying hold on the Saviour, under the regenerating and almighty power of the Holy Ghost.

But while there can be no saving faith without the Divinely-wrought assurance of fiducially apprehending Christ, there may be faith without the assurance of *sense*. This latter kind of assurance belongs not to the nature or essence of faith. A man may be a true believer, and yet not feel certain that he is so. The sinner does not, in the act of appropriating Christ, say, I am a believer. I am a saint. I am a child of God, and an heir of salvation; though faith may lead to an assurance of this, by stirring up the soul to the exercise of those Divine principles and graces which are evidences or proofs of our saintship. The sincere Christian, indeed, is often greatly perplexed in regard to his state before God. Much corruption still cleaves to him. Doubts and unbelief becloud his mind. He walks in darkness and has no light, and exclaims, "My way is hid from the Lord, and my judgment is passed over from my God." He even declares that the Lord hath forsaken and forgotten him, and that he hath cleansed his heart in vain. His faith becomes thus covered like the spark under the ashes, or like the sun in the heavens under a cloud. But in the midst of all this darkness he is still a believer, and is leaning on and trusting in Christ, and with some degree of confidence and appropriation resting upon Him for grace and glory. Could Dr. Lee of Roxburgh, and other anti-Marrow-men, be brought to see, as thus stated, the difference between the assurance of faith and the assurance of *sense*, they would be relieved from the horror which they feel, at the thought of assurance being in the nature of faith. Could they rightly reflect, indeed, on the trust and reliance by which they themselves describe saving faith, they would see that there must be the assurance of fiducial appropriation in it. And should they say that they do not deny that there is *appropriation* in faith, *then we* would say the controversy is ended, and you and we are of the same *opinion*.

The Marrow-men were also distinguished by their views concerning the ground and warrant of faith. This they declared to be just the gospel call, or offer, but described it, using the language of the *Marrow*, as "a deed of gift or grant" of Christ and salvation to lost mankind; or, in other words, to sinners as such. By this deed of gift or grant they did not mean, as their opponents and prosecutors insinuated, either that God gave Christ to die for all men, or that all obtain the gracious possession of Him, but only a gracious exhibition of Him in the gospel, affording a warrant to offer Him to all, and a warrant to all to receive Him. The expression, gift or grant, as employed in the *Marrow*, and recognised as sound and orthodox by the Marrow-men, does not teach universal redemption, and far less universal restoration. It merely declares it to be the sovereign will of God, that Christ, as a crucified Redeemer, should be preached and offered to mankind sinners, without exception; and that this is a giving and granting of Him, is obvious from the following among other Scripture texts. "God so loved the world that He *gave* His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "My Father *giveth* you the true bread from heaven." "God hath *given* unto us eternal life, and this life is in His Son." So far as exhibition and offer are concerned, Christ is given to every son and daughter of Adam, within reach of the gospel call. Some in our day talk of the necessity of a broader basis than that implied in Calvinism, for inviting all men to come to Christ; and hence their notion of a general reference in the atonement. But let them understand this gift and grant, and they will perceive basis sufficient. They might just as well plead for a broader election, in order to offer salvation to all, as for a broader reference in the death of Christ.

Nor did the Marrow-men confine this gift and grant, as some do, to sensible sinners. They held that the gospel call comprehends the most insensible, even those whose hearts are hard as the nether millstone, and not only the hardened but the dead. And in all this they were evidently borne out by Scripture. "Hearken unto me," declares the gospel, "ye stout-hearted, that are far from righteousness; I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." It says, "Awake thou that sleepest, and arise from the dead;" and to those who suppose themselves rich, increased with goods, and needing nothing, while they are wretched, and miserable, and poor, and blind, and naked, it represents the Redeemer, as in mercy proclaiming, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eyesalve that thou mayest see."

The awakened are in the gospel invited, and not only so, but specially invited. On the last and great day of the feast, Jesus, we are told, stood and cried, If any man *thirst*, let him come unto me and drink ; and the sinner crying, What must I do to be saved ? is called to believe on the Lord Jesus Christ. But while the sensible are thus called, the insensible are not excluded. The call to the insensible, indeed, is one of the special means appointed by God for arousing them from their insensibility.

The Marrow-men, besides, had particularly clear conceptions, in regard to the gospel itself. They described it as in the strict and proper sense of the expression, just an exhibition of mercy and salvation to guilty men, through the death and mediation of Jesus Christ. The term gospel they acknowledged was often used in the Bible in a much more extensive sense than this, comprehending the whole of a gospel dispensation, and thus including all the means which God employs for the bringing of lost and ruined souls to heaven. All the doctrines, precepts, promises, and threatenings of the Word, and all the warnings, and exhortations, and instructions of the Divinely-appointed heralds of the cross, are denominated in Scripture the gospel. These are all vehicles, or golden pipes and channels, as Ebenezer Erskine would have said, for conveying the golden oil of Divine grace to the soul. But, strictly speaking, the gospel is neither more nor less than God's proclamation of mercy to rebel sinners, through His own eternal and only begotten Son, as an incarnate and crucified Redeemer. The gospel is strikingly expressed in the message of the angel to the shepherds, "Behold I bring you good tidings of great joy, for unto you is born in the city of David a Saviour, who is Christ the Lord." It is the faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners. It is the word of reconciliation, to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. It proclaims "Glory to God in the highest, peace on earth, and goodwill toward men." And particularly the Marrow-men held that in the gospel, considered thus, there are no precepts, or commands. This the Assembly denounced as flagrant heresy ; and many still represent it as an outrage on gospel truth. They describe faith and repentance, in particular, as gospel precepts. But the Marrow-men most expressly denied that the gospel, *as such*, contains any commands, asserting that even faith and repentance are precepts, incumbent on us by the moral law, and that when God commands gospel hearers to believe and repent, we are to understand Him, as exercising His authority as a lawgiver, though not in His absolute, but in *His covenant character*. The law binds us to faith and

repentance, just as really as to any other duty. The advocates of the erroneous opinion, that faith and repentance are gospel precepts, have generally regarded these precepts as a *new* law, on the ground of obedience to which, sinners are to look for salvation. This is just the doctrine of justification by human merit, and hence the very soul and essence of Arminianism. It may be styled, indeed, another covenant of works, though in a milder and mitigated form. Faith and repentance were not enjoined by the law, when there was no gospel to believe, and no sin to repent of. But as soon as sin was committed and the gospel revealed, the law suited itself to the altered circumstances, and said, "Repent and believe the gospel." But neither of these heavenly graces and indispensable parts of Christian exercise does the law command as the ground of obtaining eternal life. The alone ground of salvation is the imputed righteousness of Christ. Not by works of righteousness which we have done, but according to His mercy through Christ, does God save us. The true Christian counts all things but loss, that he may win Christ, and be found in Him, not having his own righteousness which is of the law, but that which is through the faith of Christ. Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

Our space will not permit us, at present, to enlarge upon the doctrines of the Marrow-men. Various other things entered into their dispute with the Assembly, such as the question whether holiness was necessary not only to *meetness* for, but to *obtain* the *possession* of heaven; whether fear of hell and hope of heaven were proper motives in a believer's obedience; and a number of what the Assembly called Antinomian paradoxes—namely, that a believer is not under the law but is altogether delivered from it; that a believer doth not commit sin; that the Lord can see no sin in a believer; that the Lord is not angry with a believer for his sins; that the Lord doth not chastise a believer for his sins; and that a believer hath no cause, either to confess his sins, or to crave pardon at the hand of God for them. All these things, the author of the *Marrow* himself declares, may be truly *affirmed* in one sense, but must be as truly *denied* in another. He makes these assertions in illustration of the doctrine, that the believer is completely delivered from the law, considered as a covenant of works. The consideration of his being freed from both its commanding and condemning power, makes these so-called paradoxes, no paradoxes at all. But further into these points we do not now enter. We may say, in conclusion, that there has seldom been anything that has resulted in greater benefit to the Church than this contest, in reference to the doctrine of the Marrow. "Some glorious gospel truths," declares Boston with allusion to it, "have been set in a

uncommon light ;" and the most important of the writings of Boston and the Erskines, and other famous divines of that time, may be regarded as the glorious fruits of that controversy. The "Gospel Sonnets," and the "Fourfold State," derived in a great measure their celebrity, from being impregnated and imbued with Marrow doctrine. These two publications appeared simultaneously, and just when the conflict was at the hottest.

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 105.)

DURING what might be called the golden age of Palestine, the country immediately north of Jerusalem was densely inhabited. Within the circuit of a few miles the ruins of large towns and cities are still to be found. How many villages, hamlets, and peasant-dwellings besides, have yielded their existence to time, cannot now be told. Stony, sterile, and desolate as the district is, it must then have had resources equal to a large population. Then, as now, towns were generally built on eminences, and the intervening plains or valleys were cultivated for corn and fruit, while the less fertile parts were pastured by flocks and herds. Beyond the general interest which the traveller feels wherever he sets his foot in Palestine, there is little to please the eye in this locality. Every spot, however, may be said to be a page of history, and as the remains of one ancient town or village started up after another, they consoled us to some extent at having bidden adieu to the Holy City. About three miles north of Jerusalem we passed the site of Anathoth, the birthplace of the prophet Jeremiah, and where Solomon confined Abiathar, the deposed high priest, for his part in the conspiracy of Adonijah ; and north of it, the ruins of Rama or Ramathaim, a city of Benjamin, the residence of Elkanah and Samuel. A little farther on in the same direction were the considerable ruins of Michmash, once a strongly fortified city. Surrounded by huge rocks, Michmash was rendered by its situation almost impregnable. It was there that Jonathan began the battle which ended in a complete discomfiture of the Philistines, and at an after period the city was selected as the headquarters of the Asmonean dynasty. Ai, one of the most ancient cities of Palestine, stood near to Michmash. It was out of our way to visit the ruins ; but the heaps of stones, heavy foundations, and remnants of mosaic which have been traced along the ridge on which Ai stood, testify to the original extent, strength, and beauty of the place.

Resuming our own path, the first object of attraction is Neby-S

attention to a small plant of the *Adiantum Capillus-veneris*, growing on the face of the cliff. A specimen of this rare fern, understood to be a native of our Scottish hills, was at once transferred to my collection of Eastern flora.

Another half-hour brought a change over the landscape. The sun was tipping the western mountains; the clear, cloudless sky became less brilliant; long shadows striped hill and dale; and the naturally gray calcareous rocks assumed fantastic shades. Reaching the crown of a little hill, which shut out the view on the north, a considerable expanse of country opened out before us. Every object, near or distant, was full of interest. Every spot reflected a romantic beauty in the rays of the setting sun, and roused a feeling of wonder as to what would turn up next. A couple of miles off, a village situated in a sort of mountain hollow, and partly concealed by olive trees, was the chief point of observation. "There is Bethel," said Moses, "and that old tower is Jacob's Pillar"—an announcement which sent a gush of Bible history through my mind, and a thrill over every nerve! Bethel and Jacob's Pillar, I repeated; and here also, like the Patriarch, we are to lodge for the night. Hassan, we found, had pitched our tents right in front of the town.

Bethel, which at the first was called *Luz*, has been designated one of the "household words" of Scripture. On the east of Bethel, Abraham sojourned for a time, "and there he builded an altar unto the Lord." At Bethel, Jacob rested for a night, under the open sky, on his way to Padan-Aram, when he obtained the heavenly vision which led him to name the place Bethel—the *House of God*—and there he received the promise which was a source of comfort to him in all his future wanderings. "Behold, I am with thee," said the Lord, "and will keep thee in all places whether thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." At an after period, Bethel became a place of some importance. Having largely increased, it was selected as the seat of the Assemblies in the days of the Judges, and Jacob's altar originated the sanctuary, where the true God was worshipped for many generations. But the Scriptural associations of this place are both interesting and painful. Through the wickedness of its inhabitants, its very name was changed from the "House of God" to *Beth-aven*, the "House of Idols." On the division of the kingdom, after the death of Solomon, Bethel became important "both as a sanctuary and a border fortress." Jeroboam, who usurped supreme authority over the revolted tribes, fearing that their repeated visits to the feasts at Jerusalem would endanger his authority, set up two golden calves, the one at Bethel and the other at *Dan*, and said unto the people, "It is too much for you to go up to

Jerusalem, behold thy gods, O Israel, which brought thee up out of the land of Egypt." Here he also erected a magnificent temple, after an Egyptian model, with a view of rivalling in splendour the temple at Jerusalem. The policy of this wicked prince, who acquired the unenviable distinction of "Jeroboam, the son of Nebat, who made Israel to sin," was but too successful. The inhabitants increased in wickedness, and after many generations of a miserable existence, the Word of the Lord, by the mouth of Amos, was fulfilled—"Gilgal shall surely go into captivity, and Bethel shall come to nought."

The identity of Bethel is undisputed. Three or four acres are covered with the ruins of the ancient city, portions of the masonry of an immense cistern are still entire, and it is highly probable that the tomb in which the bones of the two prophets reposed, side by side, which was spared by Josiah, could still be exhumed. We had no time for explorations, and were contented with reading on the spot, from the inspired Record, the chequered history of the place. The present inhabitants, being a mixture of Turks and Arabs, have earned a bad name by molesting travellers, and for that reason we did not enter the town. In the course of the evening one of their wolfish dogs found its way into our larder, and having been caught and beaten, was sent home howling. We regretted the circumstance, fearing some mischief might come out of it, took the precaution of seeing that our pistols were in order, and only partially undressed for the night. Travellers generally keep a more westerly route just to escape Bethel. To us it was no ordinary gratification to sleep a night here, and happily nothing occurred to disturb our rest.

At an early hour next morning our canvas walls were demolished. Moses' first salutation was, "A long ride to-day, gentlemen," and accordingly breakfast was finished, and ourselves in the saddle by seven o'clock. A few drops of rain fell as we started. Rain was greatly wanted in the country, and eagerly looked for in Jerusalem, where the supply of water was almost exhausted. We learned afterwards that rain fell in the city on the following day. For a short distance our path lay over a bleak district, but the country northward rapidly improved. We were then on the northern border of Benjamin, and entering on the inheritance of Ephraim—the tribe of Joseph—where, even now, the blessings promised "on the crown of the head of him who was separated from his brethren" are not wholly withdrawn. As we advanced we were greatly struck with the mixed character of the country. Rugged plateaux and naked crowns of limestone sprang up everywhere, heaps of gathered stones showed how feeble were the attempts at improvement, and some of the towns were scarcely distinguishable from the rocks among which they stood. The amount of cultivation, notwithstanding,

was wonderful. In winter when the trees are bare, their naked skeleton tops are said to add amazingly to the dreariness of the scene. For some miles on end the district, of which I am writing, is one vast fig orchard, and in spring and summer when the foliage is out, as we saw it, the sight is magnificent. As dragomen, generally, know nothing of Bible history, and are indebted for their knowledge to tradition, and the conflicting stories of travellers, it is extremely difficult to ascertain the names of places. We passed several ancient looking towns in this locality, but the names given to them by Moses were not satisfactory. It is only particular places where, from some great event, the original name has been preserved, that one can be certain of their identity.

With regret we parted with this richly cultivated district, although the road was anything but good, to dive into the bed of a winter torrent. This was succeeded by a glen of a highly romantic character. On each side the banks were high, terraced, and rugged; the gray cliffs which jutted out every short distance were marked with the openings of ancient tombs; and the bottom was well stocked with olives, which at some places ran to the very summit. A picturesque ruin on one of the south-west peaks seemed to frown on the passes below, but we could learn nothing of its history. Contrasted with much of the surrounding country, this spot was truly enchanting. A little to the north of it we came on a small wayside spring, one of the most agreeable discoveries the traveller can make in those arid climes. A small artificial basin received the water, and ferns and climbing plants found a luxurious soil among the stones over which it trickled. It was a solitary place, and, however precious the liquid, it was spent among the stones, as not a human habitation was to be seen. For ages the locality has been ranked in character with Jericho. Deeds of blood, it is said, annually occur there, and therefore it is appropriately named '*Ain el-Haramiye*'—“THE ROBBER'S FOUNTAIN.”

Few things surprised us more than the billyness of this part of the country. Palestine, as a whole, is simply a mass of mountains, and although those in this locality are neither so lofty nor so wild as those on the south and east of Jerusalem, their seemingly endless extent was very striking. Quoting from my recorded impressions on the spot, “they may be aptly compared to a quantity of lemons placed on end, while we travel the irregular, rugged, and circuitous paths which separate them below.” Cultivation, notwithstanding, improved as we proceeded northward. The terraced mountain sides, picturesque valleys, the brilliant poppies and convolvuli with which many places were literally carpeted, fields of ripening corn, and clumps of the green olive and fig, painted a landscape rarely to be seen.

We were now passing through the ancient inheritance of the tribe of

Ephraim. But beautiful and romantic as the general landscape was to the eye, our minds were fixed on objects of more enduring interest. There on our right, concealed among stony heights, is one of the most ancient and interesting places in Palestine—the site of Shiloh. Till Dr. Robinson researched the country, some twenty years ago, the true situation of Shiloh was unknown. So precise is the Bible description of the place (Judges xxi.) as being “on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebona,” that its identity is beyond dispute. At Shiloh, then, Joshua divided the land among the respective tribes who obtained possessions on this side Jordan, and there the Tabernacle was first permanently erected in Canaan, and, with the ark, remained till the close of Eli’s priesthood. A yearly feast was held at Shiloh, owing to the presence of the ark, and on one of these occasions two hundred of the village maidens when out at their dances were carried off by the Benjamites for wives. To Shiloh the infant Samuel was brought from Rama, and dedicated by his pious mother to the service of the Lord. With the capture of the ark in battle by the Philistines, the glory of Shiloh departed. The inhabitants became wicked exceedingly, and the city brought to ruin. “But go ye now,” saith the Lord by Jeremiah, “unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.” Even the ruins are now almost extinct. If its name, *Seilûn*, had not been preserved by the Arabs, and its situation so particularly described, in the passage above quoted, “the spot,” says Stanley, “could never have been identified.” The village of *Seilûn* is now inhabited by “a set of sturdy, thievish rascals, who often gather around unwary travellers as they get entangled amid the ruins,” and after a fierce flourish with knives and muskets, demand *backsheesh*—a demand which should never be submitted to. However interesting this ancient place otherwise was, we were compelled to pass on, and be content with a peep at the corner of one of its ruins.

Lebona, once an opulent city, lay on our left, a little farther on. The ruins are considerable, but their history obscure. An excellent fountain, near by the ruined Khan el-Lubbân, was a most precious discovery, and there we gladly dismounted, lunched, and rested for an hour. Several women from the village, which now occupies the site of *Lebona*, were washing clothes at the fountain. They were peculiarly dressed, and their mode of washing was quite as odd to our notions of that operation. Instead of soap and hand-rubbing, they wrapped the articles into small bundles, laid them in the water, and beat them with a stone.

A low, bleak, hilly range, about a mile off, appeared to be the extremity of this fertile district. On attaining its summit, our regret at the change

was pleasantly disappointed. The view itself was repayment for a ride of a hundred miles—one of those sights which cheers up the heart, and lessens the fatigue of the weary traveller. Before us stretched out a verdant plain seven miles long, and from one to two miles in breadth, unbroken by a single fence, house, or village. A line of irregular walls of dark hills bound it on both sides, and their rocky, repulsive looks, especially those on the east, enhanced to the eye the beauty and freshness of the plain. Far in the north the bluish crowns, and snow-clad tips of that wonderful mountain, HERMON, rose into the sky; and nearer on the left, the brow of the scarcely less celebrated Gerizim hung over the plain, and on its highest peak, insulting heaven as it were, the remains of the Samaritan Temple. Apparently touching it on the north, stood the gloomy Ebal, a fit emblem of the curses to which the Israelites said, Amen, as they were pronounced by the priests at its base. In the little valley between these mountains, we knew, lay one of those spots, rendered for ever memorable and dear by its associations with God's ancient people, and all the more interesting to us as we were to rest there a Sabbath-day.

A rather difficult descent of half-an-hour brought us to the southern end of the plain, now called *el-Mukhna*. Although the road here was only a rough bridle path, it was the first deserving that name we had seen in the land. A long ride was still before us, and we economised time by a smart trot of several miles. Large patches of the plain were under crop—rye, barley, millet, &c.—and at other places was being prepared for the seed. Numbers of fellahs (labourers in the soil) were at work, their implements were of the most miserable description, and, what was still more pitiful, every man had a musket or other weapon slung across his shoulders. The women, too, had their share of the toil. Their employment was to carry water, and the very idea of conveying it for miles in skins or jars, on the head or shoulder, in quantities sufficient for a single field, was almost sickening. Gradually, Gerizim bulked out into large dimensions, parts of it looked grassy where sheep or goats might pasture; Ebal grew blacker and wilder, and the plain disappeared by curving round its eastern base. Gradually, too, the little valley which separates the mountains opened out. Compared to its guardian hills, it was a garden, and the fine murmuring stream which ran in the centre was as refreshing to us as it was to the vegetation around. Before entering the valley we turned to the right, and, riding through a small field of barley, reached what appeared to be the scattered foundations of some old building. In the centre was a small, rude building, little better than a cairn, and among these stones was concealed the mouth of Jacob's well!

Thirty-six centuries ago, "Jacob came to Shalem, a city of Shechem,

which is in the land of Canaan, when he came from Padan-Aram, and pitched his tent before the city. And he bought a parcel of a field, where he spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." Land, however, was of no value without water, no amount of money could purchase the neighbouring streams or fountains, and the patriarch had therefore to find water for himself. At great labour and cost he digged this well. The well is deep, we know, and its actual depth has been ascertained to be seventy-five feet. Its form is circular, the diameter nine feet, and is cut through solid rock to the bottom. How such a work could have been accomplished in that age by a pastoral people, destitute, we may well imagine, of both mechanical skill and appliances, is indeed a marvel. But there it is, a standing testimony, undisputed by Jew, Gentile, or Christian, to the truth of both Old and New Testament history. It has been questioned whether the well now contains water. I settled the point for myself by dropping in a small stone and hearing it strike on water, though far down. The Saviour's visit to this place, though imparting no sanctity to it, threw a fresh interest around its history, which the knell of time alone will obliterate. Jesus having left Judea for Galilee, "must needs go through Samaria," travelling probably by the same road we have followed from the Holy City. Going up the plain of Mukhna, under the scorching heat of noon-day, "He cometh to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour." Reclining on the stones which still lie around its mouth, the Saviour talked with "the woman of Samaria," and drew from her lips her memorable declaration to the men of the city, "Come, see a man which told me all things that ever I did: is not this the Christ?" and many believed on Him there.

Jacob, although he removed from Shechem, never resigned his right to the well, nor to the fields around it. By a special bequest he left this possession to his son Joseph, who was buried there. In fulfilment of a solemn promise, Moses carried the bones of Joseph out of Egypt, they were preserved during the forty years wandering in the wilderness, and the sacred trust was implemented by their finding a final resting-place here. A short distance directly north of the "well" stood, in another patch of barley, a small building shaped like a Moslem tomb. For ages that has been the traditional tomb of Joseph. The particular spot where his bones were deposited, of course, is now mere conjecture, but that this is the "parcel of ground" admits of no doubt whatever. A gentleman, who visited the tomb a few years ago, informed the writer that he found a thriving vine clinging to the stones, remi-

him of that beautiful passage in Jacob's blessing, "Joseph is a fruitful bough, even a fruitful vine by a well; whose branches run over the wall."

We are now at the entrance of the valley of Shechem. Mounts Gerizim and Ebal are frowning over our heads, and as they mapped their history on my memory I did feel my position very wonderful. My musings, however, were cut short by an unlooked-for occurrence. Somehow I had fallen a considerable distance into the rear of my companions, dark clouds suddenly gathered overhead, and a flash of lightning, followed by a peal of thunder, made the mountains ring. My horse, usually quiet, became restive, and I expected every moment that he would madly plunge or dash off at a gallop, when in all probability I would be thrown. A few lower peals followed, but I succeeded in diverting his attention by turning him into broken ground. Riding up the gentle slope of the valley, we passed Nâblous, the modern Shechem, and found our tents in a lovely orchard of sycamores on its western side.

Nâblous is surrounded with the finest scenery in Palestine. The valley is about two miles long, and two hundred yards in width. The eastern section is filled with corn fields, the western with groves of olives and orchards of fruit, Nâblous being nearly in the centre. Shaded on the north and south by mountains, and abundantly supplied with water, everything grows luxuriously, and in the hands of an industrial people might be made an earthly paradise. Nâblous has a population of eight to ten thousand, five hundred of whom are Christians—that is, Greeks, Romans, or Armenians—one hundred and fifty Samaritans, and forty to fifty Jews. The houses are chiefly of stone; the streets narrow and crooked, edged with large boulders, and a ditch in the centre; some of them are covered in with rude arches, and all of them fragrant with filth. Excepting a mosque, the Samaritan synagogue, and a few Herodian columns, there is little of antiquity in the town. The Moslem inhabitants have long been notorious for a spirit of insubordination, fanaticism, and their readiness any moment to resist law and order to the knife. Some sort of toleration is accorded to the Samaritans; but the poor Christians are the special objects of their hatred. "Travellers, and especially ladies," said our *Guide Book*, "in passing through the streets are exposed to the most wanton insolence." Various trades are carried on in the town—soap, cotton, and olive-oil being the chief productions. The history of this place is well known to every Bible reader. Abraham and Jacob lived here; it was one of the Hebrew cities of refuge; Rehoboam was proclaimed king in Shechem, and the revolted tribes selected it at first as their head-quarters.

We had not well taken possession of our tents when we were waited

on by the chief of the Samaritans. This worthy, a tall, good-looking man, was dressed in a turban, long blue coat, had bare legs, and Turkish slippers. He could speak English well, gave his name as Yákúb, or Jacob esh-Shaleby, and said he could trace his lineage, father to son, from *Eleazar* downwards. In 1842, when a mere youth, he descended Jacob's well, and recovered for Dr. Wilson the Bible which the Rev. Mr. Bonar had accidentally dropt in some years before. Yákúb volunteered to guide us to the top of Gerizim, we accepted his services, and got besides a minute account of the various incidents connected with that mountain. The Samaritans still believe that Gerizim is Moriah, and that it is "the place where men ought to worship." Near the summit we were shown the very stone on which Isaac was bound to be offered in sacrifice; the place where the Passover is still observed according to the law of Moses; the ancient palace of the kings of Israel, and the Holy of Holies. The ruins of the palace are extensive, and, by others than Samaritans, supposed to be the remains of Jeroboam's idol temple. The view from the summit of Gerizim was extensive and grand. Hermon, Carmel, Lebanon, and the mountains about Jerusalem, and a narrow streak of the Mediterranean sparkling in the sun, were visible to the naked eye. The valleys of Mukhna and Shechem were at our feet, the Jordan valley on the east, and across the plain of Mukhna the villages of Shalem and Enon, and the tomb of Eleazar, our guide's illustrious ancestor.

Moses, our dragoman, frowned severely at our employing this Samaritan, and pronounced Yákúb "a bad man." The old feeling between the races is as strong as ever. Yákúb told us his people had no dealings with the Jews, excepting when they could do a little profitable business. Although the chief of his tribe and a direct descendant of the Aaronic priesthood, he was quite a man of the world. Somehow Dr. Wilson had brought him to England, and, according to Moses, he had received ten thousand pounds for his schools, but kept the money to himself, and that the large house in which he lived was built out of it. There may have been *some* truth in this story. He solicited donations from us for the same purpose, and in reply to our objection said, "Oh, if you will, I shall teach the children Christianity!"

In the course of the evening, while enjoying our social chat, Moses looked in and announced that he had received a message from the Governor of Nâblous, offering us a *guard*. This was simply a dodge for drawing a heavy *backsheesh* out of us. As Moses would have had it to pay, he showed no little tact on the occasion. He returned for answer that he did not know what a Governor was for but to protect strangers. Next day we learned that the message had been repeated, *with a warning that the Governor would not be answerable for our*

safety. Moses being aware that we were provided not only with passports, but with a special *Protection*, showed his acuteness by turning to account. His *ultimatum* to this Moslem shiekh was—"My gentlemen are travelling under the protection of Lord Palmerston, and if they get harm an English army will soon be at the gates of Nâblous." & much for his Lordship's *prestige* in the valley of Shechem! The dogs which prowled everywhere were our worst enemies, and seemed more voracious than those of Egypt. As the flocks are gathered into the town in the evening, the wolves and jackals follow them, and the dogs keep up an incessant warfare with these savage animals the whole night. While pencilling these notes they were howling round our tents in dozens. During the night a fearful struggle took place, I suppose with a wolf. They came bang against my bed, and as there was nothing between me and them but the tent canvas, I shuddered as if I had felt their teeth.

Next day was the Sabbath, and we hailed it as the day of Rest. A fine shower had fallen during the night; the sun rose gloriously over mount Ebal; the beasts of prey had retired to their dens; the flocks were enjoying the refreshed verdure; the land-rail crâked; birds sung sweetly among the trees, and all nature rejoiced. Around our tents sycamores and olives mingled in common; children, as at home, swung between their branches; the valley-stream rolled over the time-worn pebbles; and on the other side a little fellow nicely dressed—a touching memento of Joseph in his coat of many colours—tended a flock of goats. But there was no Sabbath in Shechem. Moslems, Jews, and Gentiles of course, ignore the day, and the so-called Christians observe it much in the same way. It would have been a privilege to have met fellow Protestants in such a place; but, with all our missionary zeal, we had not a single representative in Shechem. Mr. B. as usual, conducted our morning worship, we read the Scriptures relating to the locality and their truth shone all the clearer as we looked on the literal illustrations around us. We visited the ancient Samaritan synagogue, where the gospel was preached in early Christian times, it may have been, by the apostles or the Saviour himself. The place would have accommodated fifty or sixty persons, had a small pulpit, but no seats, as the hearers reclined on the floor; it looked very old, and was quite as shabby. With some reluctance the priest brought forth the ancient copy of the first Books of Moses. It was beautifully written in Hebrew on parchment and, when rolled up, about as bulky as a web of carpeting. This MS is supposed to be 3,400 years old, and to have been written in the days of Jeremiah. On leaving, Yâkûb hinted that the priest was poor; invited us to witness the circumcision of a child, whose parents also were poor; and finally tried to do us by offering to sell to us some

spurious manuscripts. These pretended descendants of Moses and Aaron left an unfavourable impression on our minds. Unbelievers in principle, deists in practice, and building their hopes on vain traditions, we could only regard them with sorrow.

Nâblous swarms with beggars as well as with dogs. On the morning of our departure a body of them coolly squatted down in front of our tents. There were lepers, too, quite as hideous and clamorous as those at Jerusalem. When mounting, the beggarly class stood right in our way demanding *backsheesh*, and the lepers, who never move from their position, yelled and frantically waved their fingerless hands. Everything about Shechem is naturally good, except the people. Trodden down by misrule, they are a degraded race, and on this precious spot of earth the marks of the curse are abundantly evident.

Pressing through the motley gathering, we defiled into the stream, the principal *highway* to the north. Well down the valley we came on a large fountain covered by a Roman arch, and in the neighbourhood were several mills driven by water, crushing the olive for its oil. As the road was rideable, though far from smooth, and the morning lovely, we were in excellent spirits for enjoying the rich scenery of hill and dale and fertile plain that opened out on our view. Numerous villages were in sight, and, as in other parts of the country, were either perched on the tops of hills, or clinging to their rocky sides. The plains and glens were moderately well cultivated, filled with crops, or affording pasture for flocks and herds. Fellahs were pretending to till the ground with a piece of crooked wood drawn by a bullock or donkey, holding the plough by the one hand and the "goad" in the other. But they were lazy fellows, and were allowing the women to do the heaviest of the work. In passing some of their orchards, I observed how closely and carefully the ground was furrowed, so that a small quantity of water might flow over a large space.

An hour from Nâblous brought in sight one of the many places famed both for good and evil—the ancient royal city of Samaria. So prominent, beautiful, and defensible is the situation of Samaria, that it looks, as if designed by nature, for the capital of a kingdom. Long after the revolt of the ten tribes, Omri, one of their kings, after reigning six years in Tirza, bought the hill of Samaria for two talents of silver, built a city on the hill, and called it Shemer, after its former owner. Shechem was selected by Jeroboam as the capital; the royal residence was afterwards transferred to Tirza for its greater beauty; but that was foregone by Omri for the superior advantages, in those unsettled times, of the "hill of Samaria." A grand mixture of events sums up the history of this place. Here Ahab, after marrying Jezebel, built a temple for *Beal*, the deity of her country. During his reign it was

besieged by the king of Damascus, and, although miraculously saved from destruction then, he was afterwards permitted to reduce it to the last stage of desperation by a lengthened siege. Samaria was the scene of some of the remarkable events in the lives of the prophets Elijah and Elisha, and it was there that the latter had the intensely thrilling interview with Naaman, the Syrian general. In the year B.C. 720, Samaria was taken and possessed by the Assyrians. After the Roman invasion it was given by Augustus to Herod the Great, who enlarged and adorned it, and changed its name to *Sebaste*. On the crown of the hill Herod built a splendid temple in honour of the emperor, the stones of which may be seen in the walls of the houses at this day. Samaria had also its brief gospel period. There Philip preached Christ, and founded a church; and there Simon, the sorcerer, was *professedly* converted to Christianity, and afterwards excommunicated for offering to purchase the Holy Ghost with money. Under subsequent invasions and internal wars the city fell, and the church with it. The hill is now nearly as barren as when Omri bought it for two talents of silver. Heaps of rubbish, piles of stones, and broken columns are all that remain of this once splendid city. In conjunction with Jerusalem, the prophets foretold its destruction, which too truly came to pass. "Samaria," said the prophet Hosea, "shall become desolate; for she hath rebelled against her God." And its utter ruin was announced by Micah—"Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."

Modern Sebaste contains sixty or seventy houses, and about five hundred of a population. The houses are built of the ancient material recovered from the ruins; the terraces are still fringed with fruit trees; and at a distance the place has an air of magnificence. Like the Shechemites, the inhabitants are a troublesome, insolent race, and scruple not to entertain strangers with more of their old stones than they desire. *Murray* recommends travellers to take a mounted guard from the Governor of Nablous; but having no confidence in that dignitary, we dispensed with his protection. A ride of two and a-half hours, through varied and beautiful scenery, brought us to the hill of Samaria. The ascent to the town winds round the eastern side of the hill, and near the summit a rude fortification rises sharp on the left. Some of the natives had eyed our approach, and pitched a few stones at us over this rampart. They did us no harm, and, to avoid provocation, we took no notice of them. On reaching the town we dismounted, and were at once surrounded by a rascally crowd, who demanded *back-sheesh*, offered to sell to us ancient coins, and tendered some incivilities at a *cheaper rate*.

Excepting the site, there is little of real interest about Samaria. The principal building is the church of St. John. Standing on the highest point of the eastern declivity, the prospect from its roof is peculiarly grand. Disregarding the menaces and curses of the fanatical rabble, we inspected the ancient ruins, climbed over delapidated walls, scrambled through broken arches built by Roman hands, and at some risk reached the central dome of the church. The walls in many parts were in good preservation, and the venerable dome almost entire. No thanks to its Moslem keepers. Among the accumulated filth of ages on one of the turrets, a goodly fig tree found an excellent soil. Within the enclosure is *Nebv-Yahya*, or tomb of John the Baptist; but there is little foundation for the tradition that the Preacher was buried there. A deep hollow on the east of the town, partially filled with water, was pointed out as the "Pool of Samaria," where the dogs licked the blood of Ahab after his fatal encounter at the battle of Ramoth-gilead.

Descending the slopes on the west side of the town, we came on the remains of the grand colonnade of the ancient city. Besides masses of ruins there were rows of columns, two feet in diameter, and from fifteen to eighteen feet high. Some of them were partly sunk in the ground, some built into walls, and others used as fences. I counted about fifty of them standing on their original bases. These were undoubtedly the work of Herod, whose ambition was to fashion Samaria after the model of Palmyra. Riding leisurely through these interesting remains, we passed numbers of the natives at work in the fields. The men were all armed, and, to our surprise, one fellow quite near, suddenly stopped his plough, slipped round his musket, and levelled it at Mr. B. who happened to be a few yards before me. Whatever was his object, the movement was disagreeable. My friend, however, though decidedly a man of peace, did his duty, for in an instant his revolver was on a level with the rascal's head. The effect was ludicrous—an exceedingly polite *salaam*.

From the heights on the north of Samaria, we obtained a magnificent panoramic view of the country—an amphitheatre of lofty mountains, enclosing a variegated plain of two miles square. Descending the "hill," which was closely terraced and well stocked, and crossing some small but wild ravines, we reached the plain. The fields there, were moderately well cultivated, and indicating an amount of industry rarely to be seen. A village stood right in the centre of the plain, and others dotted the mountain sides. Passing near to one of them on the northern slopes, we were saluted with a shower of stones. About noon we made the fountain of *Jebà* or *Geba*, a finely-shaded spot, and there enjoyed our eggs, oranges, &c. drank of the stream, and rested for nearly an hour. *Jebà* is evidently an ancient, as well as a thriving town. Its massive tower, houses of old material, and huge olive trees, all point to

a remote period, though little of their history is known. Winding through a long narrow gorge, we emerged into another valley, or mountain basin, three to four miles diameter, which being well watered is called *Merj el-Ghürük*—"The Drowning Meadow." The hills were well covered with oaks, copse, thorn, and shrubs, a pleasing contrast to the neighbouring dreary regions. On a low conical hill, on the western side of this valley, is perched the fortress of *Sânûr*, the most singularly situated village in the country. It formerly belonged to the disreputable Abû Gaush family, who long held several strongholds in Palestine in spite of the Turkish Government. Moderately defended, *Sânûr* would be almost impregnable. With nothing but its elevated position and plain stone walls, it held out, in 1830, for four months against a strong party of Turkish artillery. Since then it has been little more than a mass of ruins. Travellers who have risked a close inspection of the place, report that the people, male and female, may be seen repairing the walls, armed with daggers, muskets, and pistols, as the returned captive Jews were while restoring the walls of Jerusalem.

On the other side of this marshy plain, our path ran up a rocky slope, on the summit of which another expansive and glorious landscape burst on our view. We were standing on the junction frontiers of Samaria and Galilee. Immediately below, was the picturesque village of *Kubâtîyeh*; beyond it, a fertile plain embosomed in dark hills; and further to the westward, the seemingly boundless plain of Esdraelon. On our right rose *Jebel-ed-Duhî*, or little Hermon, a dreary-looking mountain on which the sun shone in vain, yet, by contrast, adding beauty to the scene. On the left lay one of those districts which, while possessing no natural beauty, owns a history as durable as the everlasting hills. Seventeen centuries before the Christian era, a youth leaves the vale of Mamre, twenty miles south of Jerusalem, travels on foot the long dreary paths over hill and dale we have found it so hard to ride, till he reaches Shechem. Disappointed in his object there, he is found hopeless and heartless wandering in the fields and directed on his way. Reaching the eminence on which we are standing, he descries the longed-for spot where he will be at rest, in safety, and in the midst of his brethren. Through that little opening among the hills on the left is DOTHAN, where the sons of Jacob went to feed their flocks, where they cruelly plotted the death of their brother Joseph, the youth referred to, and only commuted his doom for the love of money by selling him for a slave—an act which led to a train of events the most wonderful on the pages of our world's history!

Kubâtîyeh, though a large, beautiful village, enclosed among olive groves and orchards of fruit, is inhabited by a wild race of Arabs. *They seldom neglect an opportunity of robbing and plundering travellers*

when they think themselves a match for the party, and are far from scrupulous in resorting to violence in case of resistance. Their neighbours at *Jenin*, where we are to quarter for the night, bear a similar character, and a half-hour's ride of ups and downs, over heaps of stones, and through olive groves, brings us to our tents in the suburbs of this disreputable place.

Jenin, the EN-GANNIN of Scripture, is prettily situated at the base of the hills forming the eastern boundary of the plain of Esdraelon. As the name signifies, it is still a "Fountain of Gardens." The population numbers about three thousand. They are a turbulent race, a sort of border robbers, and their evil propensities are little restrained by the military force, which the Turkish Government finds necessary to station in the town. Few travellers escape molestation at their hands, more or less, and even the Sheikh has been known to connive at the robbery of parties, after taking their money for their protection. Our dragoman, with all his coolness, showed some anxiety here, and not without reason. After passing Sebaste, a Turkish *courier* overtook us, and rode for several miles in our company. He was in uniform and finely mounted, and after some close conversation with Moses, he dashed off and was soon out of sight. As we could not imagine that his mission had any reference to us, his presence gave us no concern. On approaching Jenin, however, the same official came riding in our direction, rapidly crossed our path, and then galloped back to the town, a circumstance that aroused our curiosity. Hassan had pitched our camp on a beautiful green sward at a short distance from the town, and a goodly number of the natives were awaiting our arrival. Their turning out was quite an ordinary occurrence, though undesirable in such a place, especially as a number of them took up a position on a turf wall, as if they were to remain for the night, and made a most hideous noise. Moses was evidently ill at ease, knowing his responsibility as regarded the safety both of our persons and property, as well as his own. Somewhat excitedly he told us he had learned from the Turkish *courier* that he was the bearer of a letter from the governor of Nâblous to the sheikh of Jenin concerning us, that there were "bad men at Jenin," and that he expected some trouble before morning, adding, "but I place my confidence in Him who reigns above." Very good, we thought, for a Jew! Our first impression on receiving this singular intelligence was, that although the governor of Nâblous had spared us there, he was nevertheless determined, like Gehazi with Naaman, to take somewhat off us, and that we would be subjected to *black-mail* here. Without telling Mrs. H. we prepared ourselves for eventualities. Moses issued special orders as to the animals and tent-baggage, and that all the *muleteers* were to keep close watch for the night.

As our commissariat was getting low in some particulars, Moses had to go into the town for supplies, and besides a quantity of fowls, &c. he brought along with him, much against his will, a fresh band of the natives. While dinner was being prepared, Mr. E. and I sauntered into the cook's department, and got a little insight into the kitchen operations. This functionary was an adept at his business, and the rapidity with which he dispatched two or three of the feathered tribe, and had them on the grid-iron, or in the pot, was quite astonishing. The animals, in fact, were never allowed to *cool*. But however superb the dinner, when seen on the table, I must own that my appetite was none improved by witnessing the process of preparation.

Long after darkness had settled down, the noises outside continued unabated. I asked Moses whether these fellows were to howl there all the night. "What fellows?" he replied; "that is the jackals and wolves." So similar were the sounds that my unmusical ear did not detect the difference.

That evening we were wearied after a long heavy ride under a scorching sun, on the morrow we were to be eleven or twelve hours in the saddle, and were therefore in need of rest. Verocious animals growled without, innumerable *tormentors* there were within, the Arab assassin, for anything we knew, was watching our shadows on the canvas for an aim; yet all was insufficient to overcome the demands of exhausted nature. We judged it prudent in the circumstances not to undress and, after seeing to our pistols, "turned in" as we stood. A few minutes sufficed to send us into a profound sleep, heedless alike of friend and foe, and a real luxury it was! But it was short, as well as sweet. About midnight we were aroused by dreadful noises around our tents. It was sometime before I could satisfy myself whether the noise was a reality or a dream. The whining and growling of the wild beasts were drowned in the shrieks and shouts of Arabs, in which the familiar voices of Moses and Hassan were uppermost, our animals were moving about in disorder, and we could only suppose that the Bedouins were upon us. As it was very dark, we dared not look out, and to have struck a light would just have been to convert ourselves into so many targets. To keep quiet seemed at the moment the most prudent course, and as the sounds of tongues and hoofs gradually died away, so did our consciousness again glide into the realm of dreams. Next day we learned the cause of the affray. Moses had caught his assistant *napping*, slipped off one of the mules to a distance, and then "kicked up a row" about the missing animal, which was, of course, found. Nothing further occurred to disturb our rest till the first streaks of the dawn struck through our tents and summoned us to rise.

THE LATE REV. DR. MARSHALL, OF KIRKINTILLOCH,
AND THE ATONEMENT CONTROVERSY.*

THERE is much that is peculiarly indicative of the over-ruling providence of God in the publication of this Posthumous Treatise on the Atonement, from the pen of the late Rev. Andrew Marshall, D.D., LL.D., of Kirkintilloch.† Its appearance at the present crisis is like a voice from the dead to those who, in their reckless zeal for union, are disposed to make light of existing differences regarding this truly vital doctrine. We have often, during the last six years, read with mingled feelings of astonishment and sorrow, the speeches and pamphlets of the advocates of latitudinarian schemes of union, asserting "that there was 'ENTIRE HARMONY' on the subject of doctrine among the parties negotiating in the Committees for union."

Let the different parties only state *explicitly* and *unequivocally* the *sense* in which they understand the statements of the Confession of Faith and the other Westminster Standards on the subject of doctrine, and it will, we have no doubt, be found, that the allegation of "entire harmony" is altogether unwarranted, except on the supposition that all the parties have adopted the erroneous doctrines of Drs. Balmer and Brown, or that all the parties have united in explicitly repudiating and condemning these errors, as was done by the early Seceders. Vague, indefinite declarations of adherence to the doctrines in the Confession of Faith, viewed in connection with the notorious prevalence of doctrinal error, in *one* at least of the Churches negotiating for union, are altogether worthless and deceptive; and of the truth of this remark, the posthumous treatise of Dr. Marshall and his other publications afford ample corroboration; and there are not wanting melancholy grounds for fearing that "*the leaven*" of doctrinal error is beginning to spread in Churches which Dr. Marshall believed to be perfectly pure. But not the less on that account, but *all the more*, is it necessary that "THE UNION TRUMPET" should give no "uncertain sound."

We deem it therefore desirable to give a brief summary of the noble contendings of Dr. Marshall for purity of doctrine, before alluding specially to the posthumous treatise lately published, with a

* The following article is from the pen of an esteemed correspondent, who has given much attention to the subject.

† *The Atonement; or, the Death of Christ the Redemption of His People. A Posthumous Treatise.* By the late Andrew Marshall, D.D., LL.D., of Kirkintilloch. Edited by John Forbes, D.D., LL.D., Free St. Paul's, Glasgow. Thomas Murray & Son, Glasgow.

singularly able preliminary essay by Dr. Forbes, of Free St. Paul's Church, Glasgow.

For nearly a century the Secession Church was eminently distinguished for purity of doctrine—the fruit and the reward of the faithful dealing of the early fathers of the Secession with the Rev. Thomas Mair, of Orwell, who held opinions in regard to the nature and extent of the atonement similar to those held by Drs. Balmer and Brown. In the year 1841 the Rev. James Morrison, of Kilmar-nock, was accused of holding the doctrine of universal atonement, and in 1842 his aged father, minister in Bathgate, was charged with holding the same doctrine. Both the father and the son were deposed, but they both appealed to Dr. John Brown, Professor of Theology, as being mainly instrumental in leading them to adopt this doctrine, and, to do Dr. Brown justice, he admitted that the statement by Dr. James Morrison and his father was well founded; but, by skilful manœuvring, both Drs. Brown and Balmer were retained as professors of divinity, while a few ministers, too honest to submit to any qualification or concealment of their views, were deposed. We wish that several articles on the atonement controversy in “*The Banner of the Truth*,” with a copy of the libel served on Dr. Brown by Dr. Marshall, and a copy of the protest left by Dr. M. on the table of the Secession Synod in 1846, were published *separately*. Ample corroboration would be given of the unfaithfulness of the Synod, as illustrated by the *different* treatment given to Dr. Brown, Mr. Morrison, and others.

At the meeting of the Secession Synod in October, 1843, in consequence of two overtures from the Presbytery of Paisley and Greenock, a statement of his views in regard to the atonement was read by Dr. Balmer, Senior Professor of Theology, and acquiesced in by Dr. Brown. In the magazine entitled “*The Banner of the Truth*,” edited by Dr. Marshall in 1848, it is stated, at page 530, “that the Professors, being put upon their guard, expressed themselves very ambiguously and although they said enough to convince every candid judge that they held doctrines at variance with the Confession which they had solemnly subscribed, they yet were able to express themselves in such a manner as to make it a difficult matter to bring home to them broadly and clearly the charge of Pelagianism. For the doctrine of *universal atonement*, indeed, which has been justly styled ‘the soul of Pelagianism,’ they openly pleaded, maintaining that the *non-elec* are *salvable*—that Christ was, in some sense, the substitute of all men—that the death of Christ is to be regarded as securing salvation only when viewed in connection with covenant engagements, or the Divine purpose to save, while apart from that purpose, it ye

opens a door of mercy for all, makes every sinner salvable, and lays a foundation for the universal overtures of the gospel." "This was their doctrine; but so artfully did they present it, so carefully did they conceal its worst features, by keeping prominently in view the certainty of salvation for the elect, that many of the sounder members of the Synod were deceived into acquiescence, when in a stormy meeting a resolution was passed affirming the existence of Scriptural harmony among the brethren—

"That in particular on the two aspects of the Atonement there was entire harmony—viz., that in making the atonement, the Saviour bore special relations to the elect, had a special love to them, and secured their everlasting salvation, and that his obedience unto death afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with His character and law, the door of mercy is opened to mankind indiscriminately, and a full and free salvation is presented for their acceptance."

The main design of this artful deliverance was to open a door of mercy for the Professors, although it proved a door of destruction for the character of the Church. When it spoke of an 'entire harmony' of sentiment in the Church, it spoke what the committee and its convener knew to be absolutely false, what had been proved false by the experience of several years of disputation, and what, when asserted, could only convince those who knew the facts, that the want of honesty in the body was about equal to the want of orthodoxy."

At p. 394 of *The Banner of the Truth*, Dr. Marshall quotes three of seven articles embodied in an Act of the Associate Synod in 1754,⁸ issued in opposition to errors similar to those sanctioned by the United Associate Synod. We regret that our space permits us only to quote the third of these articles—

"That there is but one *special redemption*, by the death of Christ, for all the objects thereof, as He died in *one and the same respect* for all those for whom He in *any respect* died; or, He died out of the *greatest special love* for all in whose room He laid down His life, with an intention of having them all effectually redeemed and saved unto the glory of free grace.' Who can read, adds Dr. Marshall, these articles and yet believe that the doctrine of *two references* or *two aspects* of the atonement—a general and a special—is the doctrine of the Secession Church? Who can reconcile with those articles the doctrine that our Lord Jesus Christ in dying was the substitute of all men, though not of all to the same extent, or that He died for all, but not with the intention to save all, or that His death made the salvation of the elect *certain*, and that of the non-elect *possible*? These are the assertions of the Browns and the Balmers of modern days, who, if they had lived in the days of the Erskines, must either have held and avowed other principles, or have shared the fate of Thomas Mair, of Orwell, and been pronounced unfit to exercise the office of the ministry within the pale of the Secession Church."

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Professors had been sanctioned, was rejected by the Synod, and the majority acted in a most tyrannical manner towards Dr. Marshall on the ground of some remarks in reference to the views of the Professors, in the Appendix to his work entitled "The Catholic Doctrine of Redemption Vindicated." In 1842 Dr. Marshall had published a work entitled, "Death of Christ the Redemption of His People," in which he had made some admissions for the sake of peace, and in the hope of securing harmony in the Synod. Scarcely, however, had this book been published, when Dr. Marshall himself saw the mistake he had committed, and publicly, half-a-year before the meeting of Synod at which the statement of Drs. Balmer and Brown was sanctioned by the Synod, expressed his deep regret "that in seeking conciliation he had gone too far; and, referring his brethren to the single chapter in which the unfortunate concessions were made, requested them to leave out that chapter in judging of his views."

The conduct of Dr. Marshall, in making this public acknowledgment, displays a magnanimity and moral courage that are very rarely displayed; but what opinion is every honourable man to form of the Professors and their supporters, who actually quoted this *retracted chapter* at the meeting of Synod in 1843 as sanctioning their views, "declaring that their doctrine, in consequence of what was contained in this chapter, bore the image and superscription of Cæsar."

In the Preface to his Treatise on the Atonement, published in 1844, Dr. Marshall again publicly expressed his deep regret for these admissions. While lauded in the Free Church, Scottish Presbyterian, and other orthodox periodicals for the moral courage which he had displayed in making these retractions, he was assailed and treated in the most heartless manner by the majority of the Secession Synod. (*Banner of the Truth*, 531-3.)

At the meeting of Synod in May, 1845, which was very numerously attended, 47 memorials from different Presbyteries and Kirk-Sessions were brought forward, expressing much dissatisfaction with the decision of the Synod in 1843, forbidding the use of the term "limited atonement" as ambiguous; they declared the same injunction to be contrary to the subordinate Standards, the Confession of Faith, and Larger and Shorter Catechisms, and prayed for the reversal or recall of any deed of the Synod countenancing the doctrine of "universal atonement." The memorials were trampled under foot. A motion was proposed and carried, declaring the doctrinal discussions to be unprofitable strife; and another motion followed, subjecting the memorialists to censure as troublers of the Church. About 70 members of Synod entered a dissent, and gave in lengthened reasons which *still remain on record*, declaring the conviction of the dissentients,

that the United Secession Church had gone farther in a course of defection than even the Establishment itself had done at the time of the Secession. The same Synod was noted for a vote of confidence in Dr. Brown (Dr. Balmer being now dead)—a vote partly couched in the following terms:—"That as respects more particularly the doctrinal questions now agitated, the Synod is satisfied with the explanations which Dr. Brown has given in his statement, and otherwise has confidence in his soundness in the faith."

At the meeting of Synod in July, 1845, a libel against Dr. Brown was drawn up by Dr. Marshall, and brought before the Synod. All ecclesiastical and civil law was set at defiance by the manner in which this libel was disposed of by the Synod. The *relevancy* of the libel was never taken into consideration, for the obvious reason, that the attempting to decide on the relevancy of the libel would have exposed the want of harmony amongst members, and made the general unsoundness in regard to doctrine still more manifest to all parties. The so-called trial was no better than a solemn farce, and the result, as might have been foreseen from the first, was the acquittal of Dr. Brown. Twenty ministers and two elders gave in four important reasons of dissent. We subjoin the second of these reasons—viz.,

"Because the character of the Church cannot stand fair in the eyes of the religious community, so long as it is uncertain whether or not she adheres *unequivocally* to, and testifies as becomes her, in behalf of the vital doctrine, that on all those for whom Christ died, He certainly bestows salvation."

There were five counts in the libel, and they referred to different forms of doctrinal error.

It may be desirable to corroborate the preceding statements in reference to the prevalence of doctrinal error in the United Associate Church previous to its union with the Relief Church in 1847, by the testimony of some additional witnesses.

In 1843 the late Dr. Shaw, at that time minister of the Original Secession Church in Whitburn, in a small publication entitled, "The New Theology Examined," &c., at page 8 states, "that these views are *identical* with those of Amyrald and Testard, scholars of Cameron, a Scotchman, and a Professor of Divinity at Saumur about the beginning of the seventeenth century.

In 1844, under the designation of Calvinus Minor, the late Rev. Mr. Sturrock, of the Original Secession Church, Midholm, in a publication entitled, "The Present Differences in regard to the Atonement of Christ, Not a Mere War of Words," alludes specially to the errors of Dr. Wardlaw and Dr. Brown, and states, "that Socinianism is the *real alternative*" to which these errors lead. (P. 17.)

In 1844 the late Dr. William Symington, of the Reformed Presbyterian Church, Glasgow, in a pamphlet reviewing the work of Dr.

Wardlaw on the Atonement, at p. 32 refers to Dr. Balmer as follows :—

“A recent writer, while holding it to be most unwarrantable to assert that the Saviour died alike for all, scruples not to give it as his opinion that to the elect the atonement secures, and was intended to secure, the communication of all saving blessings, the rest of the race it merely puts into a *salvable* state, bringing salvation within their reach.”

In 1845 the Rev. Mr., now Dr. Davidson, of Edinburgh, published a pamphlet entitled, “*The Two Gospels; or, Brief Notes in Support of the United Associate Synod’s View of the Doctrine of the Atonement as Opposed to that of Dr. Andrew Marshall and others.*” The title is truly descriptive of the state of the United Associate Synod at the period referred to.

In 1845 a pamphlet entitled, “*Irenicum Reviewed,*” by the Rev. John Graham, of the Original Secession Church, Kilmarnock, was published by Charles Zeigler, Edinburgh. In this pamphlet Mr. Graham replies most conclusively to Dr. Heugh’s inquiry into the real amount of the differences alleged to exist in the Synod of the United Secession Church. Mr. Graham objects to the statements of Dr. Heugh, in writing as if all that was needed to secure the salvation of the sinner was merely the atonement of Christ, overlooking the surety-righteousness of Christ; and he says at p. 9—

“And here I would take the liberty of stating, that I consider it a fault in the greater part of even those who have written on the right side of the present controversy, that they speak of the Redeemer’s substitutionary work as if it contained nothing but the enduring of the law’s *penalty*. I am not aware of any, with the honourable exception of Dr. Marshall, who have steered *properly* clear of this error.”

We may add, that while this high tribute is justly paid to Dr. M., it is consistent with our knowledge that other writers have steered clear of the error condemned by Mr. Graham; but the evil to which he refers is still too common. The “*Life of Justification,*” by Brown, of Wamphray, published in 1695, contains a striking statement of the intimate connection of “the *imputed righteousness* of Christ,” with “the *atonement,*” and he condemns the representing of the work of Christ, on behalf of His people, as limited only to the atonement.

In 1846 the late Rev. Peter Carmichael, of the Reformed Presbyterian Church, Greenock, published “*A Brief Inquiry into the Alleged Harmony and State of Doctrine in the Secession Synod, in reply to a Letter of the Rev. D. Croom, of Sanquhar,*” now of Edinburgh. In this pamphlet, and also in his two sermons on the Atonement of the Lamb, Mr. C. very ably discusses the questions relating to the nature and extent of the atonement. Mr. C. appealed, in proof of some of his statements, to a pamphlet entitled, “*Our Harmony,*” &c., understood to be from the pen of the Rev. Mr. Marshall, of Coupar-Angus, and at that time one of the most zealous supporters of the views of

Dr. Marshall, of Kirkintilloch. Mr. Croom treated this pamphlet with contempt, as the production of an anonymous slanderer of the Secession Synod. Mr. Carmichael wrote to Mr. Marshall, and was, as he states, politely favoured with the following reply, which Mr. Carmichael published in the "Brief Inquiry," &c. :—

"Coupar-Angus, 30th August, 1845.—I am the author of 'Our Harmony,' &c. I had no reasons for publishing anonymously, which would justify me in declining to avow this, when the anonymousness of the pamphlet is made a pretext for scouting its statements, and of this avowal you can make any use which the interests of truth may require.—Yours faithfully, (Signed) WM. MARSHALL."

We will have again occasion to refer to a letter of the same individual in 1867, in which he denounces the views which he so zealously defended in 1845.

After the acquittal of Dr. Brown, the negotiations for the union of the Relief and Secession Churches, which had been suspended in consequence of the doctrinal controversies in the Secession Church, were renewed. "It might have been thought," says Dr. Marshall, at p. 454 of the *Banner of the Truth*, "that the Relief would have scrupled to unite with a body whose reputation was so tainted." At p. 402 of the same magazine, Dr. M. says, at the meeting of Synod in October, 1846, his connection with the United Secession body came to an end. A discussion was brought on, by what they called the Second Article of the Basis of Union between the Secession and Relief Churches. In that article both parties declare their unqualified adherence to the Westminster Confession of Faith, avowing it to be the confession of their faith.

"I contended that such a declaration, coming from the United Secession body, could not, as circumstances then stood, be received as true—that it could never be received as true so long as several of the public deeds of that body, recently enacted, remained unrepealed." . . . "I moved, says Dr. Marshall, that before coming to a decision on the second article of the Basis, the said deeds should be rescinded. On the rejection of this motion, Dr. M. says he protested and took his leave, the union was consummated, the United Presbyterian Church was formed, and as for the rest of the dissentients, with the exception of a few who had left previously, and whose recorded condemnation of the Secession had not been, and now never can be, either modified or withdrawn, they have not only gone into the union, but some of them have spoken, and written, and sung of it as the consummation of glory!" (*Banner of the Truth*, p.p. 402 and 545.)

It is commonly said that the United Presbyterian Church has nothing to do with the decisions and deeds of the United Secession Church; but at the very *first* meeting of the United Presbyterian Synod, a Committee was appointed to draw up a narrative of the proceedings which led to the union of the two Churches. The members of the Committee were the Rev. Drs. Lindsay, Harper, and Mackelvie, Professor McMichael, Messrs. Pettigrew, Newlands, and the two Clerks—Dr. Mackelvie to be Convener. The pamphlet containing

the narrative drawn up by this Committee is entitled, "Memorials of the Union of the Relief and Secession Churches, now the United Presbyterian Church." At p. 51 a very inaccurate and unfair statement is given of the atonement controversy, and at p. 52 it is stated—

"Thus the atonement controversy was rendered subservient to the promotion of the union, not only by demonstrating the *perfect identity of doctrinal views* in the denominations, but by increasing, through means of the trying circumstances by which that *identity* was proved, the interest they felt in each other. In like manner, as already shown (at p. 16), had the '*voluntary controversy*' been subservient to the same object."

"Surely in vain," says Solomon, "the net is spread in the sight of any bird;" but the melancholy spectacle exhibited in recent and still pending negotiations for the union of the United Presbyterian and other Churches is what even a few short years ago could never have been expected. The assertion, however, is still boldly made, that a complete change has taken place on the subject of doctrine in the United Presbyterian Church; but it is easy to prove that this assertion is unwarranted, and is without the slightest foundation.

The first witness we adduce is the Rev. Dr. Cairns, of the United Presbyterian Church, Berwick. In a glowing eulogium on Dr. Brown, immediately after his death in 1858, Dr. Cairns says, "that in the atonement controversy Dr. B. took and led the side of the doctrine that our Saviour died for *all men in its literal sense*—that he held the doctrines of Calvinism mitigated, but not renounced." For the proof of this eulogium being from the pen of Dr. Cairns, see the Preface of a book called "*Horæ Subsecivæ*" (Locke & Sydenham), by John Brown, M.D.

In a small publication in 1867, entitled, "Supplement to the Melchisedec of the Scriptures," Mr. Scott, of the United Presbyterian Church, Cambusnethan, at p. 35 says:—

"In the early history of our Church a minister stood alone (Mr. S. probably alludes to the Rev. Thomas Mair), and was suspended or deposed for holding the alleged heresy of *universal atonement*, and in later times some have been libelled specially on the same main article, but having passed that ordeal, the doctrine seems now conceded, and the cry of heresy is no more heard *within our Church*, though occasional murmuring is heard from *without*."

In 1866, in a speech delivered in the United Presbyterian Presbytery of Perth, and in a letter dated 11th December, 1866, and published in the *Perthshire Advertiser*, and in another letter in the *Edinburgh Daily Review* of 23d May, 1867, Dr. Marshall, United Presbyterian Church, Coupar-Angus, states that he would have "no gospel to preach to fellow-sinners, if he could not preach that the work of Christ has provided salvation for sinners indiscriminately—if *he could not preach that the universal offer of the Gospel has its basis in the general reference of the work of Christ*." No one knows

better—as is manifest from his former letter to Mr. Carmichael in 1845, “Our Harmony,” his speeches and protests up to the period when Dr. John Brown was served with a libel for heresy in 1845—that “*the general reference*” was so interpreted as to signify a *universal atonement*. In his speech at the Synod in May, 1845, in vehement language, Mr. Marshall said, “on the supposition that the decision of the Synod should represent him as harmonising with the doctrine of the Professors (Drs. Balmer and Brown), it would be a living lie, and that he decidedly reprobated and denounced these doctrines as contrary to the principles of the United Secession Church.” But in 1866–67, how altered is Dr. M. of Coupar-Angus from Mr. M. of the same place in 1845! Dr. M. of Coupar-Angus, and a member of the Union Committee, declares that the views he now professes to hold are in harmony with the Westminster Standards, and particularly with the 32d question in the Larger Catechism, and with the views of the late Principal Cunningham as contained in the “Historical Theology.” In the construction he now puts on the 32d question in the Larger Catechism, Dr. M. only repeats what Drs. Balmer and Brown expressed in the statement read by them in 1843, and approved by the majority of the United Secession Synod, and repeated by Dr. Brown before the Synod in 1845, and *denounced* by *no* member of Synod more strongly than by Mr. M. of Coupar-Angus. We might safely leave Mr. M. of 1845 to answer Dr. M. of 1866–7. But, strange as it may seem, the Rev. William Adamson, one of the ministers of the Evangelical (or Morrisonian) Church, has written an able pamphlet conclusively proving that Dr. M. has misrepresented the views of Dr. Cunningham—that the theology of Dr. M., of Coupar-Angus, and the United Presbyterian Church, in regard to the two references of the atonement, is contrary to the Westminster Standards—that he is wrong in the construction he puts on the 32d question in the Larger Catechism, and that it does not teach, as Dr. M. said in his letter it did, the doctrine of the double reference of the atonement; and that Dr. M.’s gospel is only “a half-way gospel,” and that consequently the only consistent position for Dr. M. and the United Presbyterian Church would be to join the Evangelical Union or Morrisonian Church.

Whatever be the errors of Mr. Adamson, he openly avows them, and he has most conclusively shown that Dr. Marshall, of Coupar-Angus, has blundered egregiously, in misapplying the quotation from Dr. Cunningham’s “Historical Theology.” Dr. C. was stating “his representations of the views held on the extent of the atonement by Arminians,” and Dr. M. quotes the extract in the speech given by him in the *United Presbyterian Presbytery* of Perth, as if it was

"Dr. Cunningham's *own views*." Mr. Adamson states "that the blunder of Dr. Marshall, of Coupar-Angus, is all the more unaccountable, because Dr. Cunningham again and again states his conviction that all such theories as the one Dr. M. and his brethren contend for, are inconsistent with the Confession, with Calvinism, and Scripture."*

At page 254 of the *Posthumous Treatise on the Atonement*, Dr. Marshall gives a brief quotation from the preface to the commentary on the Galatians, by Dr. John Brown, in which Dr. B. says—

"I would find it difficult to overstate my sense of the value of that system of divinity held, in common with all Evangelical Churches, by the religious denomination to which it is my privilege to belong.' Our only comfort, says Dr. M., is in believing that this statement must be an over-statement. All Evangelical Churches! Can it be possible? The word 'evangelical' is, perhaps, without exception the most abused word in the English language. The Church of Scotland is an Evangelical Church: does she incline to the system of Dr. B.'s religious denomination? or the Free Church? or the Reformed Presbyterian Church? or the Original Secession Church? or, we may add, many among the Baptists, or even the Congregationalists? He can mean only the '*evangelical union*,' which, as is well known, has sprung from him, and is accustomed to boast of the *pedigree*. It is lamentable, however, to think that the system extends so widely, and that multitudes, who come within the reach of its influence, are so little aware of its true nature."

In addition to this statement, Dr. M., at p. 134, says—"That the great body of the Church to which he belonged" (the United Secession Church), "went out from the Author, abandoning both him and their own principles, as was decided by the highest judicial authority in the kingdom."

Dr. M. alludes to the decision of the Court of Session in his favour, when a heartless attempt was, in the name of the United Presbyterian Synod, made to wrest from him and his congregation the Church in Kirkintilloch.

(To be continued.)

THE RUMOURED PAPAL AGGRESSION.

Is a Papal hierarchy to be again set up in Scotland? Is the Pope to assume, even in titular form, that sovereignty over this land of which he was deprived at the Reformation? Are we to have the Beaton back again at St. Andrews, and all the other Bishops with their old territorial titles and jurisdiction, sworn to administer that same canon law by virtue of which Hamilton, and Wishart, and old Walter Mill were given to the flames? In defiance of our laws abolishing Popery, of our creeds explicitly protesting against it, of our Covenants solemnly abjuring it, are we, the countrymen of Knox, to be quietly

* We have taken the extract from Dr. Marshall's speech in 1845, from a full report of the proceedings of the Synod, drawn up by Mr. Quigley, reporter for the *Scotsman*, and Mr. Kennedy, reporter for the *Edinburgh Courant*.

taken over, without even the formality of asking our consent, as vassals of the Roman see?

It is at least contemplated. Reports from Rome, coming through different channels, put that beyond a doubt. We are aware that since these reports began to reach this country some months ago, Roman Catholic organs have tried to discredit them. But the disclaimer is made in such a way as leaves the impression that they are sufficiently well founded, only the disclosure they make is a little premature. One Popish journal, for example, says—"The fact is, that no hierarchy whatever is to be appointed to Scotland for the present; but Dr. Eyre, the new vicar-apostolic of the western district, has been created an archbishop instead of a bishop. All the other ecclesiastical titles remain exactly as before, and neither the archbishop nor the two other bishops in Scotland will for the present take the title of any Scottish see." Our readers will at once perceive that the use, twice over, of the qualifying phrase "for the present," is a virtual admission that the establishment of the hierarchy alluded to is contemplated in the future. And in fact it is inevitable, unless Rome is suddenly to be arrested in that onward march to ascendancy in Britain, which she has been making for many years. It is only doing in Scotland what has already been done with perfect success in England; and as the Cheviots did not stay the advance of the armies of imperial Rome, neither will they the aggression of her yet more mighty and aspiring successor on the seven hills. To take possession of Prelatic England, as was done in 1850, and make no attempt on Presbyterian Scotland, is to capture the town and leave the citadel, unassailed, in the hands of the garrison—a folly such as Rome was never known to be guilty of. She bides her time. There are some political measures before the country which she believes to be for her advantage, and she will not endanger the passing of these by allowing an alarm of further aggression to be raised "for the present;" but when she judges the way to be clear, she will certainly attempt what we can well believe is her highest ambition, to complete the conquest of Britain by annexing Scotland, the stronghold of British Protestantism, as a fief of the see of St. Peter. Meanwhile, to be forewarned is to be forearmed; in the face of a foe like Popery, it is wise to be ready for the worst. We believe that Providence has allowed this rumour of its designs to transpire just that Protestants may have timely warning, and be roused to frustrate them; and as the first thing needed in order to meet danger successfully is to know its nature and extent, we propose to explain shortly what this threatened Papal aggression really means, and to show reason why it ought to be strenuously resisted.

There is need for this. Nothing is more common than to hear

people say—"We have Popish bishops in Scotland already, and if the Pope chooses to add a few to their number, what does it signify to us? If the Pope is willing to pay them, and Papists to submit to their authority, we do not see that we have any call to interfere. Surely we can afford to let them flourish their croziers over their submissive flocks in peace." So many lightly talk, but the fact that they talk so, shows that they are in utter ignorance of what the setting up of a Papal hierarchy in this Protestant land really involves. It involves a claim which to every true Protestant who understands its arrogance and lawlessness must appear to be simply intolerable. Quietly to tolerate such a claim would be base treachery at once to our country and to our God.

For first, let it be observed that to allow the Pope, without every resistance, to set up a hierarchy in Scotland is to *tolerate his claim to supremacy*, in all things temporal and spiritual, over every man, woman, and child, Protestant or Papist, in the realm. This claim was disowned at the Reformation; and Rome has never dared to make it formally since. No doubt we have had, and still have, Popish bishops in Scotland. But none of them is bishop of any Scottish diocese. One of them may be called bishop of Edinburgh, and another bishop of Glasgow, but that is only to mark out the district in which he is employed, for the time being, to act as vicar-apostolic. Each of them has been appointed bishop of some foreign see; from that see, though nobody knows where it is, nor may he have seen it himself, he derives his title; and he is here only on a special mission from the Pope to look after the priests and the interests of the Romish Church within a given district. As Dr. Wylie showed in his evidence before the House of Lords on the Ecclesiastical Titles Bill, he is, in this country, "the simple priest or missionary," and, being so, is no more empowered to exercise jurisdiction over any person or thing outside the Romish Church, than a Protestant missionary to China is empowered to exercise jurisdiction over the persons or property of the heathen subjects of the Celestial Empire.

But it is very different with these territorial bishops, or bishops in ordinary, who are to constitute the new hierarchy. These come to take possession of the whole of Scotland in the Pope's name. Precisely as a conquered country is divided into provinces by the conqueror, and a governor appointed to rule over each of them as his deputy, the whole of our country from Orkney to Galloway is to be portioned out into the old Papal dioceses, each of which is to be ruled by one of those princes of the Church, and ruled, let it be carefully observed, in the exercise of the supreme and unlimited jurisdiction *that is claimed by the Pope himself*. Dr. Manning, the head of the

Romish Church in England, declares that "the Pope, who possesses the supreme universal, spiritual and territorial jurisdiction, divests himself of the ordinary use of it by constituting bishops and forming dioceses ;"* which of course means that he divests himself of it, in the way of transferring it to these bishops, to be by them exercised in their respective dioceses. To the same effect is the language in which the same prelate, in his "Inaugural Address," vaunts himself over the successful introduction of the Papal hierarchy into England :—"The Royal supremacy has perished by the law of mortality, which consumes all earthly things, and at this period of our history the supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry VIII resisted Clement VII, and Elizabeth withstood St. Pius V. The undying authority of the Holy See is once more an active power in England."† It thus appears that, if territorial bishops enter Scotland, the Papal supremacy enters in their persons in all its old fulness of life, in all its old activity of power, and, we may add, in all its blasphemous and intolerant claims. They will come among us claiming full power to exercise that supremacy of the Pope which is thus described in the words addressed to him at his coronation—"Receive the tiara adorned with the triple crown, and know that thou art the Father of Princes and of Kings, the Ruler of the World upon earth, the Vicar of our Saviour Jesus Christ." As invested with the authority of the Vicar of Christ upon earth, they will claim, and, so far as the law of the land will allow them, they will exercise, a jurisdiction that is paramount in all matters civil and ecclesiastical ; that extends, with absolute sway, to all the relations of men temporal and spiritual ; that reaches even to the invisible world, opening and shutting the gates of heaven and of hell at pleasure ; that pretends to dispense even with the eternal laws of morality, for, says that great Papal authority Bellarmine, "if the Pope should err by enjoining vices or forbidding virtues, the Church should be bound to believe vices to be good and virtues evil, unless it would sin against conscience ;"‡ and that, in a word, cannot be disowned or resisted but under pain of eternal damnation. And be it remembered that they will claim to exercise that absolute and unlimited jurisdiction not over Papists merely, but over Protestants as well—over, in fact, every baptised person within the bounds of their diocese. Pope Boniface VIII, in a decree which forms part of the canon law, which these same bishops are coming to administer, gives this authoritative utter-

* Evidence before the House of Commons on the Ecclesiastical Titles Bill, 1867.

† *Essays on Religion and Literature*. Second Series. Edited by Dr. Manning ; p. 19.

‡ *De Pont.* IV. 5. Quoted by Barrow on "The Supremacy of the Pope," p. 177. *Edin.* 1862.

ance—"We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff."* The Council of Trent acknowledges the baptism of heretics to be true baptism (Sess. vii. Can. 4), and thus hurls its anathema against any who shall affirm that all baptised persons are not bound to observe all the precepts of the Church of Rome—"If any one shall say that the baptised are free from all the precepts of the holy Church, whether written or delivered by tradition, so that they are not bound to observe them, unless of their own will they desire to submit themselves thereto, let him be accursed." (Sess. vii. Can. 8.) As the Pope will possibly repay us for our kindness in endowing the College of Maynooth, by sending bishops to rule us who have been trained at that institution, it may be well to know that the doctrine of the canon law regarding the jurisdiction of the Romish Church, as taught there, runs thus—"The Church retains her jurisdiction over all apostates, heretics, and schismatics, although they do not belong to her communion; in the same way as a military commander has the right to inflict severe punishment upon a deserter, though his name has been erased from the roll of his regiment."† But we need not quote more to show the nature and extent of the usurpation which will be made over Scotland by the setting up of this proposed Papal hierarchy. To submit quietly to it would be to lay our country in abject submission at the feet of a foreign despot, whose intolerable yoke some of the most degraded countries of Europe are rising up and spurning from them. It would be to abet a conspiracy against our sacred and blood-bought rights and liberties, made by the minions of a power which denounces death now, and eternal perdition hereafter, against all who refuse to believe what it teaches and obey what it prescribes.

This is still more apparent when it is remembered that the territorial bishops who are to be appointed *will have power to enforce canon law*. The present bishops have not such power. "The canon law," said Cardinal Wiseman, "is inapplicable under vicars-apostolic;" and he adduced this as the great reason why the Pope in 1850 superseded the vicars-apostolic, who, up to that time, had ruled the Romish Church in England, by territorial bishops. And for the same reason, that the canon law of the Papacy may be administered and enforced, as binding above every other law, civil and ecclesiastical, human and divine, we are to have territorial bishops in Scotland. This canon law is the regular statute law of the Pontifical Government. It is a somewhat bulky and heterogeneous mass, made up of the writings of fathers, of the bulls and decretal epistles of Popes, of the decrees of Councils, and so on; but its general principles are definite enough,

* Quoted by Barrow *ut supra*, p. 9. † Delahogue. *Tract. de Eccles.* p. 401.

and its authority is supreme. It declares that "the Pope does not fill the place of a mere man, but of the true God on earth." It affirms that "the temporal authority must be subject to the spiritual power; whence, if the earthly power goes astray, it must be judged by the spiritual power." In keeping with this, it decrees that the Pope has power, of divine right, to depose monarchs and to absolve subjects from their oaths of allegiance. It enjoins upon princes and magistrates that they shall take an oath to extirpate heresy from their bounds, and binds them, under pain of excommunication, to execute the penalties imposed by bishops against heretics without examining into the justice of them. And as for the bishop himself, it hangs over him the penalty of deposition from office, "if he shall have been negligent or remiss in purging his diocese of heretical pravity." *

Such are some of the provisions of canon law. Are we to allow that Draconian code to be introduced and administered, as of supreme authority, in this free realm? Are we to tolerate among us a class of men, sworn to teach its seditious and demoralizing principles to a large portion of our fellow subjects, and to enforce its statutes, as far as they can or dare, upon all persons and in all causes? We bind over dangerous and threatening persons to keep the peace: shall we permit titles and claims of authority to be assumed by men who have solemnly sworn, on taking office—"Heretics, schismatics, and rebels to our said lord (the Pope), or his foresaid successors, I will, to my utmost power, persecute and wage war with?" We used, before we became so merciful and anxious to pet and domesticate the "leopard" of Rome,† to think that Fenians, and such like, should expiate their crimes like other felons; but what but perpetual Fenianism and sedition can spring from the teaching and influence of ultramontane bishops; who come to this country expressly to set up the Government of the Pope above, and in antagonism to, the Government of our Protestant Queen; who are bound to the Pope as their feudal Sovereign, and each of whom swears, on taking office, to "defend the royalties of St. Peter, against all men;" and also that—"The rights, honours, privileges, and authority of the holy Roman Church, our lord the Pope, and his foresaid successors, I will endeavour to preserve, defend, increase, and advance?"‡ And let it not be said that ordinary feelings of patriotism will keep Popish bishops and priests from doing anything hostile to the freedom, the interests, or the laws of

* See the original authorities quoted in Dr. W. L. Alexander's *Lecture on the "Persecuting Spirit of Popery."* Edin. 1851.

† Rev. xiii. 2.

‡ The Bishop's oath is given in full by Barrow in his work on "The Supremacy," p. 30. Edin. 1852.

this country : these men, sworn to celibacy, without families, without natural and social ties to bind them to the land they live in, are incapable of patriotism ; they know no country but Rome ; and they would esteem it a merit to enslave and ruin Britain for the sake of Rome's supremacy. Nor let any one talk of our laws as strong enough to restrain them, for canon law is already supreme over the vast Roman Catholic population of this empire, and when bishops have made it everywhere, in the words of Dr. Manning, "an active power" in the realm, all past experience goes to confirm the fear that our administrators will prove too weak, or too timid, or too politic to make good British law against it. What are laws if they are not administered ? and it is notorious that, at this moment, several Imperial laws are systematically evaded and set aside by the Popish community of the country without an effort to bring them to task. Besides, laws can be repealed : within a short time one enactment after another meant to secure our Protestant constitution has disappeared from the statute-book ; and there needs only a little advance of the equal-right and justice-to-Ireland principle, and a little more pressure from Cardinal Cullen, aided by the "Pope's brass band," whose peculiar melody operates so magically upon our party leaders, to have the last legal barrier to Popish ascendancy cleared away.

A further reason why we should be ready to give uncompromising resistance to the setting up of this threatened Papal hierarchy is, that *the very attempt to set it up is a violation of the law of the land*. We do not allude here to that byeword of British legislation—that *vox et præterea nihil*—the Ecclesiastical Titles Bill of 1851. We are speaking of laws old as the Reformation, and that lie at the very foundation of our constitution as a Protestant nation. In 1560, the very year of the Reformation, the Scottish Parliament passed a law abolishing the jurisdiction of the Pope in Scotland, declaring that no one shall claim title or right from him to anything in the realm under pain of banishment, and such other penalties as the Courts of Justice may inflict, and enacting, "that na Bischop, nor uther Prelat of this Realme, use ony jurisdiction in time cumming be the said Bischop of Rome's authoritie, under the paine foresaid." This Act was renewed and ordained "to be ane perpetual law" by King and Parliament in 1567. If our readers will turn to the list of Acts of Parliament appended to the National Covenant as printed in their copies of the Westminster Standards—a list which was drawn up by Johnston of Warriston, to show the legal warrant the nation had for renewing the Covenant in 1638—they will find above a dozen Acts quoted, all condemning Popish propagandism and rule in Scotland, and which would all be *violated if this new Popish aggression is tolerated*. And in the

National Covenant itself—one of the noblest and most powerful protests against Popery that ever was raised—there is a special abjuration of antichrist's "wordly monarchy and wicked hierarchy." Again and again has this nation sworn that solemn and still-binding oath to have no peace with Rome. By every authority, civil and ecclesiastical, it has been ratified. Are we to be guilty of the perjury and deep disloyalty of breaking it by allowing bishops to set up the canon law of Rome as supreme in this land? Did our fathers toil to raise these fortifications of covenants and laws around our nation's dear-bought civil and religious liberties, and did they die to defend them, and shall we allow them to be broken down by the Power that slew them and has never repented of their blood? We are fallen indeed if there be anything but one answer.

Even if this attempt to override and trample on our laws was the only one, we would be bound to resist it; but how much more when we consider that *it is but one of a long series of successful aggressions on the part of Popery*. The first of these, and that which paved the way for all the others, was the admission of Papists to political power by the Catholic Emancipation Act of 1829. And how well has Rome improved the advantage yielded her by that act of national infatuation! The annual grant to Maynooth was got put on the Consolidated Fund, and is now, in defiance of the even-handed justice so loudly promised a few months ago, to be capitalised into a permanent endowment. The Papal hierarchy was set up in England—a measure which Cardinal Wiseman stated to the Congress at Malines, in 1863, "has not only contributed to diffuse the Episcopal action still more widely over England, but may be said to have bestowed a new life on Catholicism, by creating a new form of existence for our Church." In direct violation of the law, Jesuitical societies and monasteries have multiplied till now in England and Wales there are 67 convents of men, to say nothing of 214 convents of women. Popish chaplains have been appointed, at the expense of the nation, to the army, to the navy, to penitentiaries, to poor-houses. An immense sum of money is annually given as grants to Romish Reformatory Schools. And very lately, that part of the oath of allegiance was abrogated which referred to the maintenance of the Protestant succession to the throne. To what is this to grow? Most certainly, amidst the growing apathy of Protestants, to the unprotestantising of our whole constitution. The Protestant oath of the subject has been abolished, and why not the Protestant oath of the Sovereign on which it reduplicates? If, on the plea of equal rights, the oath of allegiance has been altered, so as to allow Papists to rise to the *highest places of power and trust under the throne, the same plea of equal rights demands the altering of the*

Coronation oath, so as to allow them to rise to the throne itself, for *that* of course they must regard as the highest and most valuable of all civil rights? And if the Coronation oath is altered, then, with Jesuits swarming in high places, with our nobility going over to Rome, with a Prince of Wales, on whose Protestant principle we cannot tell that we can depend, it is plain we have come to a grave crisis, and what is lamentable, the majority will not open their eyes to the crisis till they are overtaken by the catastrophe.

For after all, we have most to dread from *that spirit of indifference and blind spurious liberalism* which is growing among Protestants themselves. If any one wants to see with what fearful and fatal rapidity that spirit is benumbing all the energies of Protestantism, let him contrast the spirit evoked by the erection of the Papal hierarchy in England in 1850 with that evoked by the threatened erection of the same hierarchy in Scotland in 1869. Then the nation was stirred like the ocean in a tempest. Public meetings were held all over the land, and indignant protests carried by acclamation; anti-popish lectures were delivered everywhere, and by the foremost men of our churches; petitions were poured into Parliament, and the braying of the "brass band" was drowned for once by the "ayes" which carried the Ecclesiastical Titles Bill, which imposed a fine of £100 for every time a Popish bishop or archbishop should assume the title of any diocese in England. It did seem as if the old Protestant spirit of Knox and Latimer had revived in its old fulness of life and energy. Who could have thought that it was only the last convulsive struggle of the old spirit in the nation's heart ere it expired? Yet has time not proved it so? Whence the growing insensibility to constantly increasing danger? In January last it was generally reported and believed that a Papal hierarchy was to be set up in Scotland, and except the telling statement of the *Scottish Reformation Society*, noticed in our last number, what public protest or warning has been raised against it? Among all the orators and lecturers who rushed with vehement and indignant eloquence to the rescue of endangered Protestantism in 1850, how many have "moved the wing or opened the mouth or peeped?" Some of them, like the author of the famous Durham letter, have been babbling of "levelling up;" others of them have been assisting all they can in a process of "levelling down;" while Papists, delighted to see a level of any kind being kindly prepared for them, have been making ready to vault from it to that supremacy which they must cease to be Papists ere they can cease to aim at. Surely if the zeal of our noble Reformers, and the zeal of Protestants only twenty years ago, was not the *grossest folly*, the apathy and spurious liberalism of the latter now is

the deepest treachery and guilt. We had intended to expose some of the pleas of this prevailing liberalism, but must leave this to a future occasion.

REMINISCENCES OF THE
LATE REV. DR. GEORGE STEVENSON, OF AYR.
HIS WRITINGS.

ARTICLE III.

IN directing the attention of our readers to the *writings* of Dr. Stevenson, it may be proper to state at the outset that it is not our intention to enter into a critical examination of them, with the view of proving that the doctrines which they contain are in accordance with the Word of God. This we take for granted, and are persuaded that the generality, if not the entire number, of our readers will accord with us in the sentiment. Our object is much more simple, and undoubtedly more modest. We write not now as reviewers or critics, but as memorialists; and therefore our design is to show what Dr. Stevenson's writings consist of, what are the leading subjects discussed in them, how these are handled, and what reception they met with at and since the period of their publication. It is evident that it is only a brief outline of these several matters that can here be given.

Dr. Stevenson was not a voluminous writer. Were we to include, indeed, all that he wrote and left behind him in the shape of manuscript volumes of lectures and sermons, the greater part of which, so far as we have examined them, might have been published without any discredit to his name, and with great benefit to the religious world, he would have been one of the most voluminous writers of his day. But still he published but little—little in comparison with what many authors have published. Considering his varied and extensive knowledge, his great erudition, and his minute and accurate acquaintance with the different systems of theology, we have frequently wondered, and more frequently regretted, that this was the case; and our regret is only increased when, from time to time, we peruse the excellent treatises which proceeded from his pen.

We have not been able to ascertain whether Dr. Stevenson was in the habit of contributing, during the early part of his ministry, to any of the religious periodicals of the day, and particularly to the *Christian Magazine*, which was for many years the literary organ of the body with which he was connected. We rather think he did not, or the fact would have been made known. The truth is, that during the first part of his ministerial career, Dr. Stevenson, as was stated

in a former article, occupied a large portion of his time in advancing his knowledge of systematic divinity, and in careful preparation for his pulpit duties. It was not till he was well nigh twenty years a minister that he became an author—viz., in 1815, when he published his well-known and excellent *Dissertation on the Necessity of the Atonement*.

The immediate occasion of his selecting and publishing upon this subject is not, we believe, generally known. He himself, however, did not conceal it from his intimate friends. It was in consequence of his hearing a minister preach a sermon in which he strongly asserted, and endeavoured to prove, that the efficacy of Christ's work arose from the Divine appointment, and consequently, that it was not rendered necessary from the moral perfections of God. This opinion is mentioned at the outset of the *Dissertation*, and combated throughout it, though it is not explicitly stated that it was the occasion of its being written. The work is divided into three parts, in the *first* of which the author adduces arguments in proof of the necessity of an atonement for sin by penal sufferings unto death, and in order to its remission. In the *second*, an inquiry is made into the nature and truth of the atonement of Christ, showing that all the essential properties requisite to a true atonement belonged to the sufferings and death of Christ as the surety of the Church; and the *third* contains concluding remarks tending to obviate difficulties, and to point out the great importance of the subject.

Before entering upon the *first* of these general divisions, Dr. Stevenson very properly explains the sense in which he understands the word *necessity* as applied to the atonement. It is not a blind or fatal necessity, inconsistent with free agency in God, but a necessity resulting equally from His unsearchable wisdom, and His infinite holiness, righteousness, and truth. It relates to the moral government of God, and supposes the subjects of His government placed in certain relative circumstances, which render it indispensably requisite for Him to act towards them in a specific way, for the vindication of His own moral perfections and the dignity of His moral administration. It is a necessity which proceeds upon the supposition of the following truths—1st, That God created man a proper subject of moral obligation. 2d, That man is in a sinful and fallen state; and 3d, That God has purposed to recover a certain number of mankind from this state of sin and ruin. This purpose is an act of grace:—

“Now it was expedient,” says the author, “that grace should be displayed in the salvation of sinners, in a way consistent with the rights of God's law, the honour of His holiness, and the dignity of His administration, as the moral Governor of the world. Hence the necessity of the atonement—a necessity which, upon the admission of the foregoing truths, is founded upon the moral character of God, or His pure and

unchangeable nature. The necessity of the atonement is, of course, rejected by the Socinians, who do not in any respect admit of atonement by the death of Christ. But the necessity here pleaded is also denied by others, who not only admit the doctrine of the atonement, but have also defended it with much ability and learning against the Socinians. Among this class, however, there is a diversity of opinion, and from their manner of expressing themselves on the subject, it is sometimes difficult to ascertain their real sentiments. Some admit that, according to the present constitution of things, pardon is dispensed only through the satisfaction of Christ; but they reckon it presumptuous to suppose, that it was impossible for God to have established such a dispensation, or framed such a plan of government, as might have enabled Him to have pardoned the sinner without any satisfaction to His justice. These, we apprehend, consider the atonement as proceeding merely from the arbitrary appointment of God, and not from any necessity arising from His moral perfections. Others admit a fitness, and even necessity, that pardon should be dispensed through an atonement for sin, to render it consistent with the wisdom of God, in His good government of the world, and to afford a proper attestation of His irreconcilable hatred against all unrighteousness; yet they seem to deny that the justice of God rendered the death of Christ absolutely necessary in order to pardon, and even suppose that God might, consistently with mere justice, have remitted as much of His own right to satisfaction as He pleased. If the meaning of those who hold this opinion be, that the necessity of the atonement is to be vindicated from the wisdom as well as the justice of God, then it so far agrees with what is maintained in the following pages; for justice and wisdom are always combined in the Divine government. But so far as they hold that the claims of justice are arbitrary, and might have been dispensed with, in whole or in part, without derogating from the essential rectitude and holiness of the Supreme Being, their opinion materially coincides with that which was first stated, and their language can scarcely be cleared from inconsistency. On the contrary, we maintain that there is a blessed necessity, arising from the purity and rectitude of the Divine nature, that every act of transgression should be punished, and that it is morally impossible that God could in any instance, or under any supposable constitution of things, dispense the pardon of sin, except through an atonement suited to its demerit."

Such is the representation which Dr. Stevenson gives, on the one hand, of the views of those whom he opposes in this Dissertation, and on the other, of the great fundamental doctrine which he seeks to establish. Similar views were entertained by theologians in former times. Thus it is well known that Dr. Twiss, the learned Prolocutor of the Westminster Assembly, and our own revered Samuel Rutherford, Professor of Divinity at St. Andrews, and also a member of the Westminster Assembly, maintained that God, had he so pleased, by a mere act of His will, might have pardoned sin without any satisfaction to His justice. The words of Rutherford are explicit to this effect:—"If we speak," says he, "of God's absolute power without respect to His free decree, He could have pardoned sin without a ransom, and gifted all mankind and fallen angels with heaven, without any satisfaction of either the sinner or his surety, for He neither punisheth sin nor tenders heaven to men or angels by necessity of nature, but freely." The truth is, these divines regarded the attribute of justice in God as not so essential to His nature as that He might not, by a mere volition, pass by sin with impunity; whereas Dr. Owen (who

replied to Twiss and Rutherford), Turretine, and others held that justice is natural to God, and as such is necessary in its exercise, so that in every case when sin is committed, it behoved Him, by a very necessity of nature, to punish it ; and if it behoved Him to punish sin, He could not pardon it without an adequate satisfaction. This is the view which Dr. Stevenson adopts, and the arguments which he brings forward in support of it are cogent and conclusive. They are as follows. The necessity of the atonement appears—1st, From the holiness of God. 2d, From the justice and equity of His moral administration. 3d, From His veracity. 4th, From His goodness. 5th, From the well-attested facts respecting the painful sufferings and ignominious death of the Son of God in our nature, taken in connection with the justice and goodness of God. 6th, From the wisdom of God. 7th, From the character of Divine sovereignty. 8th, From the history of God's moral government in every age ; and 9th, From the express testimony of Scripture. All these arguments are illustrated at considerable length, and with great clearness and power, shewing, in a very particular manner, not a few of the distinguishing characteristics of Dr. Stevenson's mind, and none more so than his power of ratiocination, by which he carries conviction to the minds of his readers. As a specimen of his style and mode of reasoning, we select the following passage, taken from the illustration of the argument drawn from the goodness of God, and which we cannot doubt our readers will peruse both with pleasure and profit :—

“ Goodness, as ascribed to God in Scripture, has sometimes a more general and at other times a more restricted signification. Though we must conceive and speak of the properties which constitute the Divine character separately, owing to the limited nature of our apprehensions, yet they are but one combination of excellence in Him, and completely consistent in their exercise. Hence, God's goodness, in a more general sense, includes all His moral excellencies, agreeably to the account given of it to Moses. At present, however, we shall confine our views to the goodness of God, as it frequently denotes simply the benignity of His nature ; and the more especially, as this view of Divine goodness has been considered by some as incompatible with the punishment of transgressors, and consequently with the necessity of an atonement for sin in order to its forgiveness. There is no expression more descriptive of benignity than love. But to point out the pure benignity of the Divine character, the Scriptures tell us that ‘ God is love.’ This amiable view of God has been considered by some as incompatible with the doctrine which these arguments tend to establish. Since God is love, they infer that a being of such pure benevolence will never pursue His offending creatures with so great severity, as to subject them to condign punishment for their crimes. This inference proceeds—*First*, From a mistake respecting the supreme object of God's benevolent and complacent regard. Were this not the case, Divine love could not have an adequate object ; for none but a being of infinite excellence can be an adequate object of infinite love. God's benevolence, therefore, as diffused throughout all His purposes and operations towards His creatures, must still revert upon Himself as its supreme object. This being the case, His supreme regard to His own honour, and His supreme delight in His own rectitude, must render the punishment of sin in His creatures absolutely necessary.

He would not act up to His character as thus delineated, were He to suffer it to exist with impunity. Since God is love, He must punish sin, which is an insult upon His holiness, and a contempt of His authority; for in no other way is it possible to vindicate His supreme delight in His own purity, and His supreme regard to His own honour. *Secondly*, This inference proceeds upon a mistake respecting the end proposed by God in punishing His guilty creatures. The moral end of punishment is not the destruction of the sinner, but the vindication of the holiness of God's nature, and the rectitude of His moral administration. God does not hate any of His creatures, as creatures; nor does He afflict them for the purpose of rendering them miserable. 'He doth not afflict willingly, nor grieve the children of men. To crush under His feet all the prisoners of the earth, the Lord approveth not.' 'Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?' Hence the reason assigned in Scripture why God will inflict punishment upon the wicked is His supreme delight in rectitude. 'Upon the wicked God shall reign snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup; for the righteous Lord loveth righteousness; His countenance doth behold the upright.' To the same purpose is the explanation Moses gave of the moral end of that terrible judgment inflicted on Nadab and Abihu, when they offered strange fire before the Lord. 'And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon; and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.'

"Divine goodness, so far from being incompatible with the punishment of sin in the case of transgression, or with the necessity of an atonement for sin in order to its remission, furnishes us with the following arguments in their support:—*First*, Were judicial infliction in the case of transgression not necessary for the vindication of God's honour, we could not reconcile its existence at all with the benignity of His nature. God has no pleasure in the death of the wicked, yet we find that, even in this world, a very large share of penal evil exists. The history of mankind is replete with examples of Divine retribution. In every age, by means of his desolating judgments, the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men. But how could this be accounted for, consistently with Divine goodness or benignity, were judicial infliction not necessary for the vindication of God's moral administration? Had there been no examples of penal evil in the moral world, the objections against its necessity, founded upon the benignity of the Divine character, would have had some plausibility; but since exemplary punishment has been inflicted even in this life, in countless instances, the argument taken from Divine benignity proves the reverse. Had the punishment in the case of transgression not been indispensably requisite for the vindication of God's honour, a being of such pure benevolence, would never have destroyed the old world with a flood, Sodom and Gomorrah with fire and brimstone from heaven, nor made the earth open her mouth, and swallow up Korah, Dathan, and Abiram, and their company. Nor would death in its natural course ever have obtained such a universal reign over the human race. *Secondly*, Since penal infliction exists in the Divine administration, its moral necessity cannot be denied without charging the Father of Mercies with cruelty towards his rational offspring. That God has inflicted condign punishment upon His guilty creatures in numberless instances, must be admitted by all parties; but unless we grant that in every instance wherein punishment has been inflicted, it was necessary for some important moral purpose, we, implicitly at least, charge God with cruelty. Between such a charge of cruelty and the moral necessity for which we plead, we can see no medium. But every species of cruelty must be infinitely remote from a Being of such exalted benevolence: The existence of penal evil in His govern-

ment is therefore an incontestable proof of its necessity for the vindication of the honour of His law and moral administration. *Thirdly*, The goodness or benignity of God towards the upright parts of the intelligent creation, demands that exemplary punishment should be inflicted upon transgressors. A governor among men cannot extend the blessings connected with a good government to his dutiful subjects, and at the same time permit the transgressors of his laws to escape the punishment due to their crimes. There is but one alternative. He must either withhold the blessing of protection and motives to rectitude from the former, or inflict exemplary punishment on the latter. But who can doubt which of these alternatives a benignant earthly governor would adopt? Every person capable of reflection will see at once that a good governor must protect and cherish the sober and righteous class of his subjects, and punish the disorderly and unruly part of the community, for the public welfare. As God is a good governor, He must therefore punish those who have introduced disorder and crime into the vast empire over which He presides; else He would be chargeable with the want of goodness towards the upright part of the intelligent creation. God's vindictive justice, so far from being incompatible with His goodness is actually a branch of it. 'And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.' 'And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth: Keeping mercy for thousands, forgiving iniquity, and transgressions, and sin, and that will by no means clear the guilty: Visiting the iniquity of the fathers upon the children, unto the third and to the fourth generation.'"

Among the passages of Scripture which Dr. Stevenson adduces in proof of the necessity of the atonement, Hebrews ix. 18-22 verses, is worthy of special attention, on account of the able and suggestive exposition which is given of it. Here the author explains the true meaning of the oft-recurring expression of the *sprinkling of blood* under the law, assigns the reasons why inanimate things employed in the service of God, such as the *book*, the *tabernacle*, the *altar*, during that economy were sprinkled with blood, as well as the priests and the people, and shows that the *rite of sprinkling* in all its varieties, just amounted to this, that "*without shedding of blood is no remission.*" He then adds, that these passages of Scripture serve to illustrate many important truths connected with the doctrine of the atonement: Such as *First*, That the Socinian tenet, that repentance is the only pre-requisite to the pardon of sin is unscriptural. It is opposed to the general Scriptural maxim, "*Without shedding of blood is no remission.*" *Secondly*, That atonement by the death of Christ is necessary, in order to the remission of our sins, and our access to all the blessings of God's covenant. *Thirdly*, That our Lord, by His death, made the only true and proper sacrifice for sin. *Fourthly*, That the scheme of atonement by pure intercession is contrary both to reason and Scripture; under which the connection which exists between our Lord's intercession in heaven, and His atonement for sin, is illustrated from the view which is given of the *rite of sprinkling*, particularly as applied to the mercy-seat. As this is a point which

is seldom touched upon by Divines, we give the following extracts exhibitiv of the manner in which Dr. Stevenson treats it :—

"Is it asked, what relation does our Lord's advocacy in heaven bear to the atonement, since atonement is not by simple intercession? In reply, we may simply notice three principal ends of his intercession with reference to the atonement. *First*, His presence in heaven, as our advocate, serves to evince the perfection of His sacrifice on earth as a propitiation for sin. He died as the surety and representative of His people on earth, and it was as their representative that He entered heaven; but had His sacrifice on earth not been accepted in their room, He would never have been admitted as their representative into the presence of God. *Secondly*, The intercession of Christ is the grand means by which the atonement is carried into effect in the salvation of all those for whom He died. Christ appears in the presence of God in the twofold character of an advocate and a prince. He is a priest upon His throne. Both respect the official administration of the blessings of that covenant which was ratified by His death. As an advocate he intercedes for and receives these blessings from the Father, and as a prince and a Saviour He bestows them upon His people. 'I will pray the Father and He shall give you another Comforter, that He may abide with you for ever.' 'Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.' But *Thirdly*, His continual intercession in Heaven serves to demonstrate to rational creatures in general, and to those higher orders of intelligence who encircle God's eternal throne in particular, the connection which His death has with the whole of God's gracious administration towards our fallen race. By our Lord's death on earth, the justice of God was satisfied, and His law magnified and made honourable. But the ends of His declarative glory required that the means, by which all this was accomplished, should not only be published to mankind on earth by the preaching of the Cross, but should also be manifested in heaven by our Lord's appearance there as a lamb that had been slain. Heaven is God's throne, from which He dispenses pardon and all spiritual blessings to sinners of mankind; it was therefore necessary that the higher orders of rational beings who surround that throne, and are employed as ministering spirits to those who shall be the heirs of salvation, should enjoy the means of contemplating the consistency of a dispensation of mercy with God's unspotted righteousness as the Judge of the Universe. These means are afforded them by our Lord's entrance into the holiest with His own blood. That this is one end of His public advocacy in heaven, on the ground of the sacrifice which He offered on earth, appears from the pattern of it in the earthly sanctuary. The sprinkling of the blood of the sacrifice of atonement upon the mercy-seat represented the connection which the atonement has with a dispensation of mercy towards fallen creatures, as it renders it compatible with the claims of justice and the honour of the law. But to ascertain fully the end of this ceremonial observance, we must attend to the symbolical witnesses of it. These were the cherubims which overshadowed the mercy-seat, and had their faces towards it, and their eyes fixed upon it. And it is beyond a doubt that they represented those principalities and powers in heavenly places, who study with ardour, and contemplate with admiration, the manifold wisdom, boundless mercy, and unspotted righteousness of God as displayed in man's redemption through the atoning blood of Christ. 'To the intent that now, unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.'—'Which things the angels desire to look into.'"

Towards the close of the first division of his work, Dr. Stevenson explains the meaning of some terms employed in the New Testament to denote the grand effects of *Christ's atonement*—such as *propitiation* and *reconciliation*. In reference to the latter he states, that even the

friends of the doctrine of the atonement differ in opinion about the application of the term; some maintaining that as used in the New Testament with reference to the death of Christ, it is only applicable to sinners, and denotes the moral influence of His death upon their hearts, and a change in their disposition towards God and His law; whereas it is pleaded by others, that reconciliation by the death of Christ is mutual, or that we are not only reconciled to God, but that God is also reconciled to us through Christ's atoning sacrifice. The latter of these views is adopted by Dr. Stevenson; and after obviating several objections which are brought forward against the doctrine that God may be said to be reconciled to sinful men, he brings forward the following arguments to prove that it is in strict accordance with the Divine word. *First*, Reconciliation, as it regards God, may be proved from the condition of sinners prior to their interest in Christ, compared with their condition posterior to it. Sinners, as such, are everywhere represented as the objects of God's judicial displeasure or wrath. "God is angry with the wicked every day." But this is the condition of God's elect, considered as in their sins, as well as of the rest of mankind. Compare, however, this condition with their state when justified through the redemption that is in Christ. Then they have peace with God. They are freed from condemnation. They are accepted in the beloved. But to what does this change amount? Most certainly to reconciliation on the part of God, or the turning away of His judicial displeasure from them. It is not a change of heart or disposition produced in them, but a change of their state before God in the character of a judge. Reconciliation must therefore respect God in that character. *Secondly*, It appears from the character in which Christ acted when He made the reconciliation which is carried into effect with regard to the sinner in his justification. *Thirdly*, This view of reconciliation also appears from its being represented as actually made when Christ shed His blood on Calvary and that too, when those for whom He died were yet sinners. *Fourthly*, Reconciliation by the death of Christ, as it respects God in the character of an offended judge, may also be confirmed and illustrated by its type in the earthly sanctuary. These particulars are illustrated in Dr. Stevenson's usually clear and conclusive manner. We should have liked to have given some extracts from this part of the work, the subject being so important, but want of space constrain us to refrain from doing so.

The second general division of the *Dissertation*, which treats of the nature and truth of the atonement, is discussed with equal ability as the former. In presenting our readers with a digest of it, we gladly avail ourselves of one made ready to our hands, as it appeared in th

Christian Instructor shortly after the publication of Dr. Stevenson's work, and which is understood to have proceeded from the pen of the illustrious author of the life of John Knox. In his review of this part of the *Dissertation* Dr. M'Crie says :—

"The author begins with a defence of the plan of vicarious atonement, or punishment by substitution. He admits that it is a deviation from the ordinary course of justice, and the precise letter of the Divine law, which denounces punishment on the soul that doeth evil. But he pleads that it is a deviation, which is not only consistent with the essential rectitude of the Governor of the universe, but also declarative of His infinite wisdom. The ends of justice are more effectually gained, and the moral purposes of the sanction of the law more effectually secured, by this mode, than they could possibly have been by the personal punishment of transgressors. The supreme end of judicial infliction—the vindication of God's honour, and its subordinate ends—the deterring of others from the commission of crimes—the increasing of their attachment to rectitude—and the protecting of the upright and orderly part of the community—are all gained by the vicarious death of Christ in a far higher degree than could have been attained by the execution of the penalty of the law, according to its literal and more precise construction. In this way, too, provision is made for a more full discovery of the glory of the Divine character, and for a greater accession of good to the rational creation, to those who are made acquainted with this admirable device of the 'manifold wisdom of God,' as well as to those who directly participate of its blessings. No injury is ultimately done to any one by this scheme of redemption: The work of suretyship was voluntarily undertaken by the Son of God; by His engagement He violated no prior obligations; owing to the dignity of His person, there was no risk of His being ruined by the undertaking; and it redounded to His honour in the glorious exaltation of that nature in which He suffered. In fine, the relation between Christ and those for whom He shed His blood, formed by federal compact, and by His assumption of their nature, was such as to preserve in view the moral relation between sin and punishment, and to vindicate the veracity of God in the original sanction of the law.

"The author next shows, 'That all the properties necessary to a true and proper atonement for sin belonged to the obidental death of Christ, as the surety of the Church.' It was appointed and authorised in the room of transgressors, by God in the character of supreme Lawgiver. It was that death, in all its extent, which was awarded by the sanction of the law, as the punishment due to transgression. It was obidental, and an offering made by Him in the actual discharge of His official functions as the High Priest of the Church. It was of infinite value for expiating sin in virtue of the dignity of His person; and its satisfactory nature was demonstrated by the approbation of His Father. This enumeration of properties is complete and well arranged, and we were much pleased with the illustration. We beg leave particularly to point out the distinction made between the *validity* and the *value* of our Lord's death as an atonement, and the illustration of the proposition, that Christ endured all that punishment which was denounced by the law against transgression. The author has, with uncommon accuracy, pointed out the distinction 'between those sufferings which necessarily arise from judicial infliction on the part of God in executing the penal sentence of the law, and those which proceed from the limited powers and moral depravity of the wicked, when subjected to punishment for their own crimes;' and he has been equally careful in guarding, on the one hand, against everything that is derogatory to the honour, or inconsistent with the spotless holiness, of the Redeemer; and in guarding, on the other hand, against those vague notions concerning His sufferings, which tend to set aside the idea of proper substitution, and exceedingly narrow the ground upon which the doctrine of the atonement rests. The passages to which we have referred may be read with profit, not only by ordinary Christians, but also by persons who have respectably filled a pulpit for many years."

The *third* general division of the Dissertation is occupied with concluding remarks, tending to obviate difficulties, and to illustrate the importance of the subject. The remarks are the following :—*First*, That the doctrine of the atonement, as now stated, is no way inconsistent with the gratuitous nature of forgiveness. *Secondly*, That this doctrine is falsely charged with setting limits to the power of God, and representing Him as acting from a fatal necessity. *Thirdly*, That this doctrine is equally remote from ascribing mutability to God. The importance of the view which has been taken of the necessity of the atonement is shown—*First*, From the tendency which the opposite opinion has to leave us at a total uncertainty respecting the moral character of God. *Secondly*, From the tendency which the opposite opinion also has to support the immoral doctrine of universal restoration. And, *Thirdly*, Its importance will appear if we attend to the bearing it has upon practical religion and moral conduct. The illustration which is given of this last particular is as interesting as it is instructive, and merits the closest attention, as it shows that the true scriptural doctrine of the atonement, is a doctrine according to godliness, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world.

Such, then, is a brief account of the first publication of Dr. Stevenson—*His Dissertation on the Necessity of the Atonement*. It was well received by the religious public on its first appearance, and has been held in good esteem ever since. It has passed through three editions, the second with considerable additions, being published by the author himself in 1820, and the third in 1850, under the superintendence of the author's son, the late Rev. George Stevenson, of Kilwinning. Instead of making any additional remarks of our own, we shall gratify our readers by transcribing the concluding sentences with which Dr. M'Crie sums up his estimate of the *Dissertation* in the review which he gave of it in the *Christian Instructor* in 1816. They are as follow :—

“ We take our leave of the author at present with sincere thanks for his valuable labours, and we warmly recommend his work to the perusal of all our readers. They will find their pains well rewarded ; they will meet with many interesting illustrations of Divine truth ; even when they cannot subscribe to the author's opinion, they will be ready to acknowledge that he supports it with reasons which are highly deserving of consideration ; and they cannot fail to admire the good sense, and the spirit of candour and of unaffected piety, which runs through the whole work. We shall be greatly disappointed if it do not find an extensive circulation.”

In 1820, Dr. Stevenson published a sermon—the only one he ever published—bearing the motto, *The Grace of Christ Illustrated*, the text being 2d Cor. viii. 9—“ For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,

that ye through His poverty might be rich." It forms the fifth of a series of "Sermons on Miscellaneous Subjects by Ministers of the General Associate Synod," which were published in two volumes by William Oliphant, Edinburgh. Prior to the union of the Associate with the General Associate Synod in 1820, it would appear that arrangements had been made for issuing a volume or two of discourses by ministers belonging to each of the bodies. Dr. Stevenson, it also appears, had been selected to contribute one of these discourses. The sermon, though an excellent one, is by no means superior to many of his discourses. It is wanting, indeed, in the elaboration and power of thought which not a few of them display; and it may be regarded as a fair specimen of the sermons he was wont from Sabbath to Sabbath to deliver to his people. In discussing the subject, he shows, *first*, in what respects Christ was rich. He was rich in *divine fulness and relative glory*: Rich in *official character and glory*: Rich in *dominion*: Rich in *manifestative or declarative glory*: Rich in *honour*. He shows, *secondly*, how He became poor, and wherein His poverty consisted. He became poor by *suretyship*, not however in the way of parting with His former riches, but in consequence of His being made under the law in His assumed, His human nature, for the redemption of His people. His poverty consisted in the outward condition in which He assumed our nature, and the indigent circumstances in which He lived in the world. He was poor, as He took our nature with all those infirmities which cleaved to it in its fallen state, though without sin; and also in the form of a servant, and in the state of dependence which pertains to that condition. He became poor by submitting to great depression of character: He became poor from the privations and afflictions to which He was subjected by the violence, treachery, and cowardice of men, and the furious assaults of Satan. But that which in an especial manner rendered Him poor, was the mental privation and affliction He endured from the more immediate effects of God's judicial displeasure, and from His being actually subjected to death, and that too in circumstances of great external abasement. The design of His thus becoming poor is next considered—viz.; that His people might be made rich; while the whole is, in conclusion, contemplated as an unparalleled display of the grace of Christ. The discourse shows the fulness of matter with which Dr. Stevenson's sermons usually abounded, and the rich unctious strain by which they were pervaded.

Literature.

The Road to Rome via Oxford ; or, Ritualism identical with Romanism. By the Rev. J. A. Wylie, LL.D., author of *The Papacy, &c.* London : S. W. Partridge & Co., 1868.

IN this treatise we have an exposure, as thorough as it is seasonable, of the attempt now being made in the Church of England to put the "new wine" of the Gospel into the "old bottles" of Ceremonialism. The battle with Ritualism is substantially that of the old prophets with Baalism, of Paul with Judaism, and of the reformers with Popery. It is here fought by one who knows his antagonist thoroughly well, and who is master of his weapons.

The blow which Dr. Wylie here deals against Ritualism is two-handed. Taking up its leading dogmas and practices in succession, he demonstrates their identity with those of Popery. Then, grappling with them in argument, he proves, by a perfectly fair but unsparing and resistless logic, their contrariety to Scripture and to reason.

In making it clear that Ritualism is not merely in essence and germ, but to a very large extent in form and development, sheer Popery, Dr. Wylie has done a great service. We used to think it was Popery in the blade ; it is here shown to be Popery in the ear, and in many instances in the full corn in the ear. We believed it to be the daughter of the Mother of Harlots ; many who read this treatise will be startled to find how like in form and feature, in speech and habit, in full-grown stature moreover, the child is to the parent. Ritualists, indeed, do not blush to own their affinity to Rome. They glory in it. They boast that the Anglican Church alone shares with the Roman and Greek Churches the honour of being the one holy Apostolic Church, whose priesthood is the only valid ministry of Christ on earth, and whose sacraments alone convey grace into the souls of men. Dr. Pusey expressly repudiates the name "Protestant," and the design of his book called "Eirenicon" is to show that the Anglican Church is so entirely one with the Romish Church on all vital and fundamental points, that there ought to be a visible and incorporating union between them. Still, many have charitably clung to the belief, that if Ritualists could be stripped of their millinery, and made to put out their candles, and give up their childish pantomimes, they would be found Protestant essentially and at heart, after all. Dr. Wylie—and in the interests of truth and Protestantism we thank him for it—has effectually dispelled the amiable illusion. He has shown that, so far as the system they are carrying out is concerned, those men, in eating the bread of a Pro-

testant Church, are Popish wolves in sheep's clothing. Placing the most authoritative utterances and known practices of the Anglican Ritualists alongside of the canons and rubrics of the Church of Rome, he has made it plain to every reader that, as regards the fundamental points of apostolic succession—of sacramental efficacy—of the infallibility and supreme authority of the Church—of the worshipping of images and departed saints—of transubstantiation and the idolatry of the mass—of priestly confession and absolution—Ritualism and Romanism are one in everything but the name. Let our readers examine the evidence here so clearly and abundantly presented for themselves, and they will rise from the examination, as we have done, persuaded that Dr. Wylie does not exaggerate when he says—

“Ritualism is Romanism, of that we may be assured. It is Popery as rank, as rubrically out, and as full of ghostly assumption, as any that ever trod Italian soil, or counted beads in Italian cathedral, or thundered excommunication from the Italian Vatican. If it has not as yet ‘Mystery’ written upon its forehead like her who sits upon the ‘seven hills,’ it has ‘Mystery’ written in its right hand; and the day is not far distant when it will make no secret of the name, but will wear it as plainly on its front as it now wears it in its palm. Now, therefore, is the time to resist it.”

By thus stripping the wolf of its sheep's clothing, and proving the identity of Ritualism and Romanism, Dr. Wylie has effectually condemned it in the judgment of all true Protestants. But not content with this, he has furnished a full and, in some cases, elaborate refutation of its dogmas and pretensions on grounds of reason and of Scripture. We wish our space would permit us to give our readers an idea of the acuteness and power of logic, edged here and there, when the subject calls for it, with the keenness of polished sarcasm, with which he makes short work of the sometimes plausible sophisms of Dr. Pusey and his disciples. All through, however, it is by pouring the light of God's Word upon the deceits of this thinly disguised Popery, that he shows how subversive these are of the Gospel—how dishonouring to all the three Persons of the Godhead—how destroying to the souls of men. It is alike deplorable and alarming that by the 2,000 Ritualistic priests (as they delight to call themselves) who eat the bread of the Church of England, there should be held forth every Sabbath “another gospel, which is not another”—a gospel which puts a human priesthood in the room of Christ, the sacraments in the room of the Spirit, the Church in the room of the Bible, the mummeries of Popish superstition in room of the spiritual worship which God, who is a Spirit, alone will accept. Dr. Wylie shows reason for believing that among these men there are not a few Jesuits in disguise; one thing is plain, that in point of fact the whole of them are doing Rome's work far more effectually than if they were avowed

Romanists; for by their means a large section of the wealthy and educated classes in England are being gradually and effectually prepared for being led back in one mass, at no distant date, into the Romish fold, without being scarcely conscious of the transition. In the light of this fact, and of all the growing aggressions of Romanism from without, who does not feel the justice and force of the closing sentence of this book!—"Unless the manhood and the Christianhood of our country rouse up itself, and that speedily, 'nothing,' say we, in the words of Lord Shaftesbury—'nothing but a miracle can save the Reformation in England!'"

The Public Worship of God: Its Authority and Modes: Hymns and Hymn Books.
By James Gibson, A.M., D.D., Professor of Systematic Theology and Church History, Free Church College, Glasgow. London: James Nisbet & Son. 1869.

WE have read this book with great satisfaction, and cordially thank the author for its publication. Like all Professor Gibson's productions, it is plain, practical, and unmistakeable in its objects and tendencies. It is moreover thoroughly Scriptural, and out-and-out Presbyterian. Laying down as his basis, the great Scriptural and Protestant principle, that the only acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, or any other way not prescribed in the Holy Scripture—the author shows that this is the only principle by which mankind ought to be regulated in the worship of God. It is what God Himself requires. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish therefrom." It is what our Lord Jesus Christ, the great Lawgiver of the Church, equally demands. "Go ye therefore," said He to His first commissioned public servants, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded you.*" It is what therefore is binding upon all worshippers in all nations who are favoured with Divine revelation, and from which no departure or deviation can warrantably be made; and what, if faithfully carried out, will be found to be at once the main defence of purity of worship, and the great charter of Christian liberty; while the opposite principle will be found to be not only the badge, but the instrument of tyranny on the one hand, and of slavish submission to the impositions and inventions of men on the other.

Applying then this principle to the important subject which he is discussing—viz., Whether there is any Scriptural authority for the use of human hymns in the public worship of God—Dr. Gibson clearly and conclusively shows that there is no such authority, the use of all

such hymns being directly opposed to the great fundamental principle he had laid down from the Word of God. We cannot enumerate the arguments, nor follow the close and consecutive reasoning which the author employs for establishing the truth of his main proposition. This our space will not permit us to do. We may state that, besides confirming it by a number of cogent positive arguments, he shows at the same time, and in the most convincing manner, the utter futility of the different pleas which the advocates for the use of human hymns in the public worship of God bring forward in support of their views. The searching examination to which he subjects the opinions held on this subject by the late Rev. Dr. James Hamilton, of London, is particularly worthy of attention; while the review which he presents to his readers of a number of modern hymn books, including that issued by the Established Church of Scotland, the United Presbyterian Church, the Presbyterian Church in England, and the hymns compiled by ministers of the Free Church, is not more truthful and just, than it is telling and edifying. As we cannot afford room for extracts, we only further warmly recommend the book to the careful perusal of our readers, being assured that they will find in it an able defence of the Divinely inspired Psalmody, which the Spirit of God has given to the Church to be employed in the praises of God, to the entire exclusion of all human productions.

Voluntarism of the United Presbyterian Church Unchanged, and directly opposed to the Distinctive Principles of the Free Church of Scotland; including a Reply to Dr. Bainy. By Rev. William Balfour, Holyrood Free Church. Edinburgh: Johnstone, Hunter, & Co. 1869.

THIS is the production of a man who has plainly studied his subject carefully, and speaks out his mind regarding it with the manliness and fervour of one who loves the truth for the truth's sake. To our mind, he has established the position indicated in the title of the pamphlet conclusively and with much force. The substance of what we have here was delivered as a speech in the Edinburgh Free Church Presbytery, in moving the transmission of an overture, praying the General Assembly to adopt measures "to secure the maintenance and promulgation, in all their integrity, of the whole distinctive principles of the Disruption struggle," not only as regards the doctrine of Christ's Headship over the Church, but also as regards the doctrine of His Headship over the nations. That the Presbytery should have rejected an overture, simply praying for the maintenance of the distinctive principles of the Free Church in all their integrity, by a majority of 31 to 22, will appear to our readers at once very singular and very significant. Its opponents indeed took care not to stultify themselves by moving simply that the overture be not transmitted. They

adroitly opposed to it an overture which had been proposed in the Glasgow Presbytery, and which, *though identical in import and design* with Mr. Balfour's, was yet so much less definitely worded as to permit of their twisting its meaning to suit and cover their own views. By carrying this latter overture, they managed to keep up a show of consistency, and at the same time to inflict what seemed a defeat on the party who are resolved not to compromise their principles for the sake of union with Voluntaries. Such strategy one sees occasionally in the arena of worldly politics. Many will think it rather out of place in a Court of the Church of Christ.

The Christian Treasury. Edited by the Rev. H. Bonar, D.D. Edinburgh : Johnstone, Hunter, & Co.

THE editor of this periodical, we need hardly say, is not a man to pander to the popular taste for secular and amusing reading on Sabbath. From regular perusal, we can testify that it contains nothing likely to put the heart of one who wishes to be "in the Spirit on the Lord's-day" in the least out of tune. There is much to stimulate and nourish devotion; nothing, so far as we can see, to repress it. We do not of course say that a miscellany like this should set aside those regular treatises on doctrinal and practical religion, the thoughtful perusal of which will alone give fibre and robustness to the religious principle within. But there are fragments of time on Sabbath and week-day when there is neither leisure nor inclination to peruse a systematic treatise, and to those who would gather up these fragments profitably we cordially recommend the *Christian Treasury*. In addition to the usual variety of interesting and edifying matter, its current numbers contain extracts from rare old religious works not likely to come under the notice of ordinary readers. These "waters from deserted wells" are very pure and fresh.

The Children's Hour : a Magazine for the Young Folks. Edited by M. H. Edinburgh : Johnstone & Hunter.

"STORIES about Quadrupeds," "Sketches of Italian Scenery," "Wild Flowers for Children," are the titles of series of papers now publishing in this delightful little monthly, which convey useful instruction in a highly interesting form. Children need to be excited to read as well as furnished with profitable reading, and both ends seem to be admirably gained by the *Children's Hour*. As April began a new volume, we would suggest to parents who can spare threepence monthly for the benefit and delectation of their young folks, that they should subscribe at once.

Foreign Missionary Intelligence.

JEWISH MISSION.—Mr. Spence, Church of Scotland missionary to the Jews in Smyrna, writes as follows:—

"I have now been fully five weeks in Smyrna, and I have every reason to believe that I will enjoy my work. It seems to be a good field for missionary labour. Here, in some respects, we have easier access to the Jews than in Constantinople, from the fact that the city is much smaller, and they are more limited to one quarter. But I find that they are as much opposed as their brethren in the capital to the gospel of Jesus Christ, and to the missionaries who labour to persuade them that He is the Messiah and their only Saviour. And yet, not a few come from time to time to the mission school. Some of them, it is true, come merely to propose difficulties, in order, if possible, to confute the doctrines of Christianity; but others sincerely to inquire the true meaning of Scripture prophecies, and to be further instructed in the way of salvation. A meeting for the reading and exposition of both the Old and New Testaments is held every Saturday morning, and sometimes there is a good attendance. Last Saturday there were twelve adults present, besides a number of the pupils. Mr. Spath's remarks are always clear and pointed, and, through the Divine blessing, well fitted to convince his hearers that the Messiah has come; that His coming was strictly in accordance with the promises made to their fathers, and that it is vain to look for another. Conviction is often produced, and in spite of themselves (if I may so speak) some of them confess that what is told them is true. O that the Holy Spirit would make them feel in their hearts what in their minds they faintly and reluctantly acknowledge! Much discussion is carried on with the Jews in the bazaars, where Philippo visits every day, and Mr. Spath as often as he can leave the school.

"The Jewish school is rather better attended now than when I arrived. The pupils are getting on very well in Spanish and Hebrew. Besides Spanish, the girls learn Greek, which is of great use here. Several Greek children are also in regular attendance. In order to teach, and also several of the Jewish boys who wish to learn Greek, we find it absolutely necessary to employ a person to give lessons for an hour at least every day.

"The Greek school is in a flourishing condition, so far as numbers is concerned, and I have no doubt the progress of the pupils is equally satisfactory. Mr. Kynegos is an energetic teacher, and is very anxious to secure the confidence of the committee, and to be successful in his work. The attendance at present is between 70 and 80 daily. About 20 of these get English lessons from me every afternoon; 11 of them are pretty well advanced, and give me much pleasure by their diligence and good conduct. Indeed, the conduct of the children generally, is very exemplary, and reflects much credit on the teacher.

"I thank you very much for your kind interest in reference to my return to Scotland for the prosecution of my studies and ordination. I hope, through grace, I shall continue and enjoy your warm interest, as well as that of all the members of committee. And, I trust, while I am in this land, I shall enjoy your prayers, that I may be the means of turning many from darkness to light, and from the power of sin and Satan unto God, and His Son Jesus Christ."

Miscellaneous Intelligence.

PERTH AND ABERDEEN PRESBYTERY.—This Presbytery met at Arbroath on the 10th March—the Rev. William Robertson, Dundee, moderator. The call from Perth, which had been laid on the table at a former meeting, was presented to Mr. Yuill, and cordially accepted, when the usual trials for ordination were prescribed. The Presbytery having proceeded to the church, the public work of the day, in connection with the ordination of Mr. Stirling, was commenced by Mr. Gardiner, who engaged in devotional exercises. Mr. Barr preached from Isaiah xxx. 20. Mr. William Robertson stated the steps of procedure, put the questions of the formula, and offered up prayer, during which Mr. Stirling was solemnly ordained to the office of the holy ministry, and the pastoral charge of the congregation of Arbroath, by the laying on of the hands of the Presbytery. Mr. McKay addressed the newly ordained pastor and the people in suitable terms, and concluded the public services with prayer and praise, and by pronouncing the benediction. The congregation

afterwards gave their young minister a cordial welcome, and entertained the Presbytery and friends from a distance in a very suitable manner. This settlement has been altogether a most happy one; and the unanimity and cordiality of the people give us good reason to hope that our young brother will have a comfortable and useful ministry among them. And most sincerely do we wish him all success in cultivating the highly important field of labour to which he has been called.

SABBATH SCHOOL TEACHERS' ASSOCIATION, MAINS STREET CONGREGATION, GLASGOW.—The annual report of this association was submitted to the congregation on Monday, the 12th April. The Rev. Dr. Murray presided, and opened the meeting with prayer. After some introductory remarks by the chairman, the superintendent read the report, from which it appeared that the average number of scholars in attendance during the year had been 68, varying from 120, the largest number in winter, to 30, the smallest number in summer. Amongst other matters, the report referred to a weekly evening school which had been commenced in the district during the year for the instruction of those children in connection with the school who were unable to read, at which the ordinary attendance had been 38. The distribution of tracts had been continued as in former years, and the number distributed was upwards of 1,200. Some additions had been made to the library, which is kept in circulation among the children. Reference was also made to the annual examination of the school, and to the prizes awarded, which were distributed at a subsequent social entertainment given to the children. The Rev. Messrs. Aitken, Midholm, and Barr, Coupar-Angus, in earnest and impressive addresses, urged the claims of the neglected young, and the duty lying on the members of the congregation to persevere with increasing zeal and diligence in their present efforts.

POLLOCKSHAW.—**SOCIAL MEETING.**—The annual meeting of the Sabbath scholars and their friends was held on the 24th December last. The attendance was close on 300, two-thirds of that number being young people connected with the school or the minister's classes. After the company had partaken of tea, the Rev. William B. Gardiner, who presided, delivered the introductory address, and was followed by Messrs. Yuill and M'Fadzean, and Mr. George Anderson, missionary. A large number of handsome prizes were distributed to the scholars for regular attendance, excellence in repeating the prescribed lessons, and general proficiency in acquiring religious knowledge. Several extra prizes were given both to the Sabbath scholars and members of the minister's classes who stood highest in a competitive examination on special subjects. After the customary votes of thanks, the pleasant meeting was closed.

PRESENTATION.—On Monday evening, the 15th of March last, Mr. A. J. Yuill, preacher of the gospel, was presented with a valuable writing-desk and a number of useful volumes, by friends belonging to the congregation of Kirkintilloch, in token of their esteem and affection. The desk bore a suitable inscription.

UNIVERSITY HONOURS.—We are gratified to learn that Mr. Thomas Matthew, Kirriemuir, who has been attending his first session at Aberdeen University, has obtained prizes in two out of the three classes he attended, and a high place in the merit list of the third. Mr. John Reid, Ayr, has also received honours in the Rhetoric Class of Edinburgh University, which he attended last session.

OBITUARY NOTICES.

Died, at Pollockshaw, on the 8th December last, Mr. William Algie, ruling-elder in the congregation there. In noticing the death of this office-bearer, we have but little to record. He was a gentle and unobtrusive follower of Him who said, "Learn of Me; for I am meek and lowly in heart." He required only to be known, so as to be highly prized and esteemed. He was most exemplary in his attendance on ordinances; took delight in frequenting the fellowship society; was rarely absent from the congregational prayer meetings; and at the period of his death was superintendent of the Sabbath School. He took a warm interest in denominational matters, and in every thing relating to the Redeemer's kingdom. He died as he lived, peacefully and hopefully, fully persuaded that he was going to be for ever with the Lord.

It is with deep sorrow that we record the death of the Rev. Robert Craig, Kirriemuir, which took place on Sabbath, the 14th of March last. An extended notice of this highly faithful and gifted minister of Christ, thus taken away in the midst of his days, will appear in our next number. Meanwhile we cannot help giving expression to the sympathy which we believe is universally felt on behalf of his bereaved widow and child and congregation, and to the prayer that the Lord would sanctify to the whole Church the repeated removals He has lately made from the ranks of its ministry.

THE ORIGINAL SECESSION MAGAZINE.

JULY, 1869.

CHRIST, THE KING OF NATIONS.

SERMON PREACHED AT THE OPENING OF THE SYNOD OF UNITED ORIGINAL SECEDERS
IN VICTORIA TERRACE CHURCH, EDINBURGH, ON 3D MAY, 1869, BY THE REV.
CHARLES S. FINDLAY, THURSO.

"He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."—Revelation xix. 16.

In the book of Revelation we have a record of those events that shall close the history of the Church on earth, and lead her forward towards her high and glorious destination hereafter. Many of these events cannot for the present be particularly explained or clearly understood, however tempting may be the field of inquiry to those who are willing to explore the particulars of the unknown future. But the great outline of the Church's future history is depicted in the clearest language, and may well serve to strengthen the faith, and brighten the hopes, of every follower of Christ. Not the least encouraging, however, are the views given us in this revelation of the glory of the Church's Head, of the Church herself, and her future habitation.

The first of these themes, the glory of the Church's Head, is strikingly set forth in language that can be nothing less than that of inspiration. As the vision could only be granted of God, so it could only be given in divinely inspired language, and only the people of God hereafter will be enabled more fully and clearly to understand it. We may fail to behold this glory in its fulness, but we cannot fail to know to whom this glory is ascribed. The very names that are given Him, and the character under which He is represented, proclaim His lofty origin and His glorious future. Amid all the scenes that are so gloriously described in this vision, Christ occupies the highest and

foremost place. It is He who is seated on the throne, surrounded by the four living creatures and the four-and-twenty elders. It is Christ who is exalted on Mount Zion, surrounded by the hundred forty and four thousand, with His Father's name written in their foreheads. And so, after the blessed victory described in the previous chapter, Christ appears as seated on a white horse, His eyes as a flame of fire, having many crowns on His head, and on His vesture and thigh a name written, "King of kings, and Lord of lords."

Without staying to inquire into the meaning of the symbol employed in the previous verses, let us come at once to speak of the name that is here, and frequently throughout the Word, given Christ

I. Christ as King of kings, and Lord of lords.

In these words we have an important part of Christ's mediatorial character brought before us. When this name is applied to Christ we are to understand that power which Christ, as King and Head of Zion, has acquired over the nations and kingdoms of this world. Various names are given in Scripture to the governments and powers by which the affairs of nations are administered. From these various names we may learn, that whilst Scripture lays down no particular form of civil government, it recognises the lawfulness and necessity of such a power; and here we are taught, that in whatever form it may exist, Christ is to be viewed as Head over all. The Church and the State being distinct institutions—the one being positive, expressly revealed, and exhibited in the Word of God; the other being founded on natural principles, and not on scriptural revelation—it is evident that as the rulers in the one hold their appointment directly from Christ as Mediator, so the kings and rulers in the other, hold their appointment primarily from God as the Moral Governor of the world. But, whilst recognising this distinction, it does not follow that the powers which be and are ordained of God have no connection with Christ's mediatorial kingdom, and no relation whatever to Christ as Mediator. To say so would be not only to pervert the clear meaning of the passage, but to deprive Him of the universal power and Headship ascribed to Christ in Scripture. Let us, then, keep in view the important truth as here stated—Christ not merely the King and Head of Zion, but Christ the King of Nations, by virtue of that power with which He is invested by the Father. Thus it is written, "The Father hath put all things under His feet, and gave Him to be Head over all things to the Church." Christ has power over all things. He has power and authority over societies and communities, and also over nations, which occupy so important a position in the social scale. Thus kings and rulers are spoken of as holding their appointments *from the Father*, but in subordination to Christ the Mediator, as

subject to his control—"By Me kings reign and princes decree justice." In other words, the right which God, the Moral Governor of all, exercises over the kings of the earth is transferred to the government of Christ. Ephesians i. 20, 21—"When He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." It is true that Christ, in a *very special sense*, is the King and Head of Zion, but it is no less true that, in a *very important sense*, He is King of kings, and Lord of lords. Standing in so important a relation to the Church, it is on her behalf that He takes to Himself this universal power and reigns. Unnecessarily, therefore, to separate or distinguish between these two aspects of His mediatorial character, is to deprive Him of that glory to which He is entitled. If prophets and fathers of old gave the greatest prominence to this subject, why should the Church now throw it into the shade or reject it from her testimony? If the kings of earth as yet refuse to pay the homage that is due to Christ, why should His followers attach the less importance to a truth so important and scriptural?

Holding this appointment from the Father, Christ is now exalted to the right hand of glorious power and majesty in the heavens. There He is seated on the throne, and wears the crown and sways the sceptre of universal dominion, and we are assured that all kings shall yet fall down before Him, and all nations shall serve Him. But where, it is asked, is the practical importance or application of this truth? We look abroad upon the world, and we see many nations and peoples who have never been brought to the knowledge of the truth, and who are therefore ignorant of the homage which they owe to Christ. We see nations, professedly Christianised, who refuse to act according to the truth that is here revealed. Nay, we may go still further, and say of nations who have recognised it and partly acted on it in the past, that they are gradually turning away from it. And what shall we say to all these things? We still say the truth is here, and must remain for ever. It remains not only an unchanging truth in the Word, but shall yet become an accomplished fact in the history of every nation. What a blessed theme is here set before us for our contemplation! The kings of earth no more combining and conspiring against the Lord and His Anointed, but coming with Christian loyalty to pay their tribute at the feet of King Jesus. Phil. ii. 10, 11—"At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The fulfilment of these words may

be in the far distant future, but of their certainty we are assured by prophecy already fulfilled in the history of those nations that had to make way for the coming of Christ. Thus it was foretold—Haggai ii. 7—“I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.” Nations are overthrown to make way for the coming of Christ. In the past, we have an assurance of what *shall be* on a still greater scale in the future. The kingdom of Christ shall be securely established on the ruins of those very nations that formerly opposed Him. Ezek. xxi. 26, 27—“Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.”

II. *Duties devolving on nations under the Kingship of Christ.*

Firstly, Christian nations are bound to frame their laws in accordance with the Word of God. Every nation ought to act according to that degree of religious knowledge which it may possess. In the case of those nations who have not been favoured with the Gospel, they will frame their laws according to those views or principles that are held by them. If this be incumbent on those nations who are called to act according to the law of nature, how much more incumbent is the duty on Christian nations who have the Divine law set before them in the Word? At whatever time or in whatever form that law has been revealed—whatever be the moral precepts and principles that are embodied in the law—these are necessarily binding on man, individually and socially, to all posterity. This is truth that is both reasonable and scriptural. The very claims of morality and justice, the best interests of society, the welfare of kings and rulers and of all classes of their subjects, and the claims of God, the Moral Governor, demand that the laws of nations should be regulated by the Word. But then, by our text we are warranted to take up a position that is still higher, and assert that, in addition to all these considerations, the law of God is enforced on nations, by the high authority of Him before whom all are commanded to bow with reverence and yield obedience. Was the law to be honoured under the Old Testament dispensation by one solitary nation under a theocratic government, much more shall it be honoured under the New, by many nations under many forms of civil government, but all subordinate to Christ, the King of kings, and Lord of lords. By obedience to the laws of the King eternal shall righteousness be promoted, and righteousness exalteth a nation. On this point it has been well observed by the sound and judicious Dr. Stevenson—“The law, as contained in the Decalogue in particular, and in the Scriptures in general, recognises

all the relations in civil life, and inculcates the various duties connected with these relations. It requires parents to train up their children in God's fear, and children to honour and obey their parents; masters to treat their servants with equity and kindness, and servants to discharge with fidelity the duties they owe to their masters; husbands to love their wives, and wives to love and obey their husbands; rulers to be just, ruling in God's fear, and subjects to obey those who rule over them, not only for wrath, but also for conscience' sake. Thus the Christian religion must tend to improve the morals of a nation, since it not only recognises all the duties of civil life, but enforces them by the high authority of the Lord of the Conscience."

Secondly, Christian nations are to be interested in the advancement of Christ's spiritual kingdom. So far as we have gone, many agree as to the duty that nations, as such, and rulers in their official position, owe to Christ. But it is here they would draw the boundary line between a nation's duty and undue interference with the Church. It is here many take up their position, saying, "Thus far shall we go, but no further." But were this all, have we no reason to suppose that nations would come far short of their allegiance to Christ? It is for the sake of the Church that He is made Head over all things. It is for the sake of the Church, therefore, that He is King of Nations; but, notwithstanding this, is the State to have no connection with His Church, and no special interest in His spiritual kingdom? In what way, then, shall kings and rulers, nations and governments, honour Christ as Mediator, if they are to be wholly neutral or indifferent to the interests of the higher and more important part of His mediatorial kingdom?

Let us not, however, be mistaken on this point. We do *not* confound these two powers, the ecclesiastical and civil, or view them as interfering with each other. The Church is Christ's spiritual kingdom, and though *in* this world, is not *of* this world. The State is made subservient to the interests of that kingdom, and both are under Christ, who is Head over all things. Both have a distinct form of administration, and in this the one has not to interfere with the other. This truth, the freedom or independence of the Church, is amply supported by the Word, and on its behalf a faithful testimony has been raised by the Church in our land, both in her creed and practice during the Second Reformation. We do not therefore stay on a truth so fully and clearly expressed in the Standards of the Reformed and Covenanted Church of Scotland. Nothing more noble, nothing more lucid or conclusive on the freedom of the Church, can be said than the testimony raised by the Church of Scotland during the purest and noblest period of her history. Though she always contended for

the duty that nations owe to Christ, it can never be proved that Erastianism has any place whatever in her standards. Maintaining her freedom, she did not thereby cut herself off from all alliance with the State, but by mutual co-operation, and having both one testimony "Christ the Covenant King of Zion and King of Nations," a work of Reformation was accomplished that ought still to be regarded as the glory of our land. Contending against Prelacy and Erastianism as interfering with her administration, the Church still maintained that it was the nation's duty to receive her testimony, and give it protection, countenance, and support to Christ's spiritual kingdom.

A nation, then, may make a *national profession* of the Reformed and true religion. It is not the duty of the State to lay down direction to the rulers in the Church as to the doctrines to be maintained, the mode of worship to be followed, or the government and discipline to be adopted. It is the duty of the Church, as subordinate to Christ her only Head, to draw up her standards directly from His written authority, and not from any earthly source. But surely when a nation has done this, as it has been done in the past, it is no interference with her administration for the civil powers to give a willing and cordial approval of that testimony, as the nation's testimony also on the behalf of Christ. This has been done in Scotland during the First and Second Reformations, and by such a blessed harmony and co-operation between the ecclesiastical and civil powers, was the cause of truth greatly promoted in the Reformed Churches on the continent. In thus honouring Christ, nations are but fulfilling one of the duties required by Him as King of kings and Lord of lords.

But if a nation may thus profess the true religion of Jesus Christ it is evident that there must be other kindred, and no less important duties to be performed by it in reference to the religion that is professed. Profession is a relative term, and necessarily implies many other duties. Let it be admitted that a national profession or recognition of religion is lawful and scriptural, then that religion is to be protected and supported by the State, by those ways and means that are consistent with the spirit of Christianity. Illegal barriers that stand in the way of Christ's kingdom, and prevent the advancement of His truth, are to be removed, whether these exist at home or in a nation's colonies abroad. It is thus the Church has sought the protection of the civil power, when her very existence and liberties have been threatened by worldly opposition. If kings are to be her nursing fathers, and queens her nursing mothers, surely, thus interested in her prosperity, they will protect her from all external violence, and employ all scriptural means for the furtherance of her interests.

There may be, and ought to be, liberty of conscience to all. Pr

tection from violence and wrong to all peaceable subjects in a nation, whatever be their views. This liberty was contended for by our Reforming ancestors, and is clearly set forth in the Westminster Confession. But it is not a warrantable or true toleration for a Christian nation to give the same support to all and sundry, to all creeds and shades of opinion. The Reformed religion, which has been acknowledged by the realm to be the true religion of Jesus Christ, can alone be consistently supported; for if it be true, then all other systems must be false and unworthy of support. The policy of the world to level *up* or level *down*, *under the plea of toleration to every sect*, is not according to the Word, neither is it the liberty set forth in the Westminster Standards.

But passing from this point, it surely follows from the things that have been advanced, that if the State may lawfully recognise and protect the true religion, then it may also, under certain circumstances, endow the Church, and by pecuniary support help in spreading the Gospel. This is not, however, one of the first and great principles of scriptural connection between Church and State. It is not the whole principle involved in Church establishment, as some have asserted. It is merely a duty that necessarily follows from mere primary and important principles. We are assured in Scripture that when the kings of Tarshish and of the isles shall come to engage in the service of Christ, they shall bring presents. "The kings of Sheba and Seba shall offer gifts." "Surely, saith the Lord, the isles shall wait for Me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified Thee."

III. *By way of improvement of the subject, let us see its great importance.*

It is of the highest importance because it is frequently and clearly revealed in the Word. Its certainty does not rest on a few solitary passages of Scripture, but large and consecutive portions are employed to describe the power and glory of Christ, the King of Nations. Nor are these portions of Scripture merely to be found in those books that chiefly refer to the history of Israel as a distinct and peculiar people, but in those prophecies that look forward to the fulness of time, and to the glory of Christ in the Gospel day. Who, in reading the Book of Psalms, has not been struck with the lengthened and beautiful descriptions of Christ, the Governor among the nations? Kings are there commanded to listen to the truth and submit to His authority, and shall the Church refuse to exhibit it in her testimony? "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss

the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that trust in him." Let us not only listen to this exhortation, but let us take up the Church's prayer in regard to Christ the King, "Give the King thy judgments, O God; and thy righteousness unto the King's Son." Or look again to the many references to this subject in the prophecy of Isaiah. There the kings of the earth are spoken of in connection with the glory of the Church in the latter day—"The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces or wealth of the Gentiles, and that their kings may be brought." Thus far have we Old Testament Scripture on New Testament times. If the psalmist and prophets rejoiced in the truth and frequently proclaimed it, so the New Testament is no less explicit in its testimony on the behalf of Christ, the King of kings, and Lord of lords. Time would fail us, nor is it necessary to refer to numerous other passages bearing on this truth. But here we have it in the vision that fitly closes the Word of Inspiration. What higher and more blessed testimony to the importance of this truth can then be desired than the high place assigned it in the Word. "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them."

Again, *it has been important in the past history and contendings of the Church.* The creed of the Reformed and Covenanted Church of Scotland is expressly based upon the Word. One of the first principles laid down in that creed is, that the holy Scriptures are the Word of God, and the infallible standard of all matters of faith and practice. Proceeding on this principle, she frequently had to contend for the universal Headship of Christ. Seeking for a higher degree of reformation within her own pale, she also sought that the benefits thereof might be extended to the nation. In how many instances were the interests of truth promoted by the countenance of the State? Let men approve or disapprove of the practices of the reformers in this matter, it cannot be denied that in reading the history of the Church we have also, to some extent, to read the history of the State during the First and Second Reformations. So acting, they also so believed, and their views are handed down to us in those very Standards, that are still professedly received as the Confession of the Presbyterian Church in Scotland and throughout the world.

Nor is the truth of less importance in the present day. Absolutely

and eternally all truth must be important, but frequently some parts of Divine truth, through various circumstances, may come before us with greater prominence. Thus the Church has had to frame her testimony, not only from the Word, but according to the particular circumstances in which she has been placed in any period. Not, let it be observed, to suit the views of the times, but in the way of testifying against the particular errors and sinful practices that then prevail. In other words, truth is of the highest importance when it becomes *present truth*. Now, whatever be the views held on this subject, it must surely be admitted that through much variety of opinion and discussion, the Kingship of Christ over the nations has become a present truth. There is undoubtedly a spirit abroad in the land in opposition to it. Men in Church and State have condemned the very principle. If it has been a rock of separation, a mountain of division, to many in the past—to many in the present time it is seemingly a stone of stumbling and a rock of offence. When many are then opposed to it, and others turn away from it, is it not our duty to speak more loudly and decisively on behalf of Christ, the King of kings and Lord of lords?

But in a word, it is of growing importance. It will become still more important when its certainty has been established and its application fully and gloriously carried out. As we have already seen, it is frequently the theme of prophecy. And so, fathers and brethren, believing as we do in the faithfulness of God, and in the fulfilment of His Word, we must believe His own prediction—"In His times He shall show who is blessed and only potentate, the King of kings, and Lord of lords." The works of nature, the discoveries of science, the achievements of art, the efforts of earth's mightiest nations and of the Church universal, shall yet combine to promote the interests of King Jesus. And in prospect of this happy period, shall we say the subject is of no importance! If we are to be indifferent to it, what is to become of the Church's prayer, "Thy kingdom come?" No! for it is by prayer that this desirable event shall be accomplished. Let us, therefore, unitedly and heartily pray that the kingdom of Christ may be established, and that speedily. It is when the Church universally and unitedly will pray for this glorious consummation, that Scripture will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

MEETING OF THE SYNOD OF UNITED ORIGINAL SECEDERS.

AT VICTORIA TERRACE CHURCH, EDINBURGH,
3d May, 1869,

THE Synod of United Original Seceders met, and was opened with a sermon by the Rev. Charles S. Findlay, Thurso, from Revelation xix., 16—“And he hath on his vesture, and on his thigh a name written, King of kings and Lord of lords.” After sermon, the Synod was constituted with prayer by Mr. Findlay, Moderator; and the roll being called, it was reported by the Clerk of Ayr, Perth and Aberdeen, and Glasgow Presbyteries, that since last meeting of Synod, Mr. Andrew Thomson M'Clennaghan, Mr. Alexander Stirling and Mr. Thomas Gilchrist, preachers of the Gospel, had been ordained to the pastoral charge of the congregations of Kilmarnock, Arbroath, and Kirkintilloch, respectively, and their names were added to the roll. It was further reported by the Clerk of the Presbytery of Perth and Aberdeen, that since last meeting of Synod, it had pleased God to remove by death the Rev. Robert Craig, Kirriemuir, and his name was dropped from the roll. It was then moved, and unanimously agreed to, that the Rev. William B. Gardiner, Pollockshaws, be appointed Moderator in room of the Rev. Charles S. Findlay Thurso, and Mr. Gardiner took the chair accordingly. Mr. Gardiner afterwards addressed the Court, alluding particularly to the prevalence of Popery, Prelacy and other public evils at the present day. The Clerk read a statement of the business which was to come before the Synod at its present meeting, and the order in which it was recommended to be taken up, which was approved. The following are the principal parts of business that came before the Court at its different sittings:—

SYNOD'S TREASURER'S ACCOUNTS, AND REPORT OF FINANCE COMMITTEE.—The Clerk laid on the table and read the Synod Treasurer's report, which presents a full statement of all the collections and donations which had been made on behalf of the Synod's funds during the past year, together with the disbursements. It also contained, as in former reports, a special *vidimus* exhibiting the different sums raised by all the congregations for each of the Synod's sanctioned schemes, during the past as compared with the preceding year, together with the increase or decrease of each, and the total amount. A comparative abstract of receipts was also given. The Clerk then read the following report of the Finance Committee:—

“Referring to the comparative abstract of receipts and statement of contributions from congregations for the years ending 1867-68, 1868-69, the Finance Committee have the satisfaction of again reporting an increase upon the past year, both in respect of contributions and donations. The increase, they have to observe, is a small one, being only 4 per cent.; yet when it is considered that for the last four years there has been a progressive increase upon each year over the preceding of 24, 15, 7, and 4 per cent. respectively, the result of this last year will be acknowledged to be the more satisfactory. This progressive increase may be placed in a more striking light by comparing the total receipts of the year 1864-65 with those of the last year, by which comparison it will be seen, that the proportion of increase is 62 per cent. This increase has arisen, it may be remarked, in the following manner. In the years 1865-66, 1866-67, considerable additions were made by congregational contributions to the Home Mission Fund; and in 1867-68, in the same way, still larger additions were made to the Mutual Assistance Fund, which, taken together with some liberal donations, made particularly to the Foreign Mission and Mutual

Assistance Funds, explain the results now indicated. From the past year's contributions from congregations, exclusive of donations, it appears that the former year's increase upon the Mutual Assistance Fund has been sustained, while there is but a small decrease of £4 upon the Home Mission Fund, as compared with 1866-67, in which year the highest amount received for that fund was contributed. The contributions to the Synod Fund, and to the Aged and Infirm Ministers' Fund have been comparatively stationary for a number of years; and in respect to the Synod Fund, the Committee have to direct attention to the fact, that the balance in the Treasurer's hands has been diminishing annually for several years past, till now it is inadequate to meet the demands which fall about this time to be made upon it. The decrease in 1868-69 upon the Mutual Assistance and Aged and Infirm Ministers' Funds, as shown in the comparative statement of receipts, the Committee have to notice, arises from fewer donations to these funds having been received last year, than upon the former one. The Committee have also to state, there has been a loss of £20—£18 sustained in realising two shares of North Eastern Railway stock. According to instructions from the Synod, these shares were disposed of last year, and the proceeds have since been re-invested in another security at the rate of 4 per cent. In regard to the Balmullo property, which the Committee were authorised by the Synod to receive from the present trustees, they have to report, that the legal deed of transfer has not yet been completed, although it is in process; but they hope to be able to report the completion of the transfer to next meeting of Synod.—By authority of the Committee,
(Signed) LAURENCE HENDERSON, Convener."

Members having expressed their mind at length on the preceding reports, it was moved and unanimously agreed to, that the reports now read be adopted and printed in the *Magazine*; that the cordial thanks of the Synod be given to the Finance Committee, and especially to Mr. Anderson, the Synod Treasurer, for the great diligence and fidelity they have manifested in managing the Synod's funds; and that the Committee be re-appointed—Mr. Laurence Henderson, convener—with instructions to take charge of the funds during the current year. It was also agreed that the members of Synod should call the attention of their congregations to the present state of the *Synod Fund*, with a view to its increase. The members of the Finance Committee are—Rev. George Roger, Mr. Laurence Henderson (Convener), Mr. Hugh Howie, and Mr. A. G. Anderson, Synod Treasurer.

REPORT ON HOME MISSIONS.—The report of the Committee on Home Missions was taken up and read by Mr. Smellie, Convener. The report set forth at considerable length the missionary operations which were being carried on, under the inspection of the Synod, referring particularly to Glasgow, Ayr, Kilmarnock, and Pollockshaws. It stated the gratifying fact that since last meeting of Synod, Mr. A. T. M'Clennaghan, preacher of the Gospel, had been ordained to the pastoral charge of the congregation of Kilmarnock, and to labour in a particular district of that large town in home mission work. The report also contained lengthened extracts from the journals of the missionaries, and concluded with an earnest appeal to all under the inspection of the Synod to employ every legitimate means in their power to advance the interests of the mission, and thus to bring in additional numbers, through the Divine blessing, of the outcast population in our large cities and towns, now perishing for lack of knowledge. The report further exhibited a number of interesting details in reference to the establishment of a Foreign Mission in connection with the Synod, referring particularly to different places in India and Africa, where suitable openings are to be found for this work. Members of Court having expressed their mind at considerable length upon the interesting and

important statements brought forward in the report, highly approving of the sentiments it contained, it was moved and unanimously agreed to that the report now read be adopted and printed in the *Magazine*, with extracts from the journals of the missionaries; that the warmest thanks of the Synod be given to the Committee, and especially to Mr. Smellie, the Convener, for the assiduity and earnestness with which they have conducted the work of the mission, and for the excellent report they have now given in; that the Committee be re-appointed (Mr. Smellie, Convener), with instructions to employ all suitable and scriptural means for advancing this important work. The Committee were instructed to look out for a suitable agent for the Foreign Mission field, and to do what in them lay to stimulate our people to increased exertion on behalf of this important object. It was agreed to grant the sum of £1 from the Home Mission Fund to the congregation of Kirkcaldy, to aid them in commencing Home Mission work in that place, and that the Committee be empowered to locate for a limited time a preacher for this purpose. Mention being made of certain irregularities having occurred in consequence of some students occupying the pulpits of ministers, it was unanimously agreed that these irregularities should henceforth cease, and that the enactments of the Synod in regard to this matter be strictly adhered to. The members of the Home Mission Committee are the following:—Rev. Dr. Murray, Rev. George Roger, Rev. John Robertson, Rev. James Smellie (Convener), Rev. John Ritchie, Rev. Thomas Hobart, and Rev. William B. Gardiner.

RULES AND FORMS OF ECCLESIASTICAL PROCEDURE.—Took up the report of the Committee anent the overture on Rules and Forms of Ecclesiastical Procedure, which was given in by Mr. John Ritchie, Convener. The report embodied a number of alterations which had been suggested both by Presbyteries and Sessions, and also a variety of important suggestions brought forward by the Committee. After spending no fewer than six *sederunts*, or the greater portion of them, in considering this overture, as it was found to be impracticable to finish the matter during the present meeting of Synod, it was ultimately agreed to report progress, and to recommit the overture to the Committee, with instructions to bring it up at the next meeting of Synod, along with any additional suggestions which may be made upon it. Meanwhile, the cordial thanks of the Synod were voted to the Committee, and especially to the Convener, for their diligence in the matter entrusted to them. The Committee on Rules and Forms of Ecclesiastical Procedure are—Rev. Dr. Murray, Rev. George Roger, Rev. James Smellie, Rev. John Ritchie (Convener), and Rev. Thomas Hobart, with Mr. J. B. Gillies, ruling elder.

OVERTURES ANENT REPRESENTATIVE ELDERS FROM VACANT CONGREGATION.—The Clerk read the returns, which had been made from Presbyteries and Sessions, to the overtures sent down from last meeting of Synod in regard to the admission of elders to a seat in Presbyteries and Synod from vacant congregations. As the returns showed that the majority of Presbyteries and Sessions were in favour of passing the overture, it was moved and agreed to *nemine contradicente*, that the overture do pass accordingly, and that from thenceforth representative elders are entitled to take their seats in their respective Presbyteries and also in the Synod.

STATE OF RELIGION.—The Synod having had serious and brotherly conference together during the greater part of two *sederunts*, in which the membe

freely expressed their views regarding the low state of vital religion in their own as well as other Churches, their shortcomings both as ministers and elders in the discharge of their duties, and the means to be employed for reviving religion in their own souls, and in their respective congregations, hereby agree to the following resolutions, prepared and submitted by a committee of their number, which they earnestly desire grace to enable them to carry out :—

1. That as Presbyteries they shall hold special meetings for humbling themselves before God, and for prayer for the outpouring of the Spirit on themselves, the Church, and the world.

2. That when they meet in session they shall set apart time specially for prayer, and shall endeavour to exercise all diligence in the oversight of their congregations, and faithfulness in the admission of persons to the fellowship of the Church.

3. That in their congregations they shall endeavour to revive and extend fellowship meetings, to see to the observance of family worship, to preach the Word with more effort to apply it directly to the consciences of their hearers, and with a more single aim to gain the end of their ministry in the conversion of souls and the edification of saints, as well as to remember their character as ambassadors of Christ, and watchers for souls in all their intercourse with their people.

4. That as ministers and elders they shall endeavour to direct the minds of the people to the important work of solemnly renewing our National Covenants as congregations, as a means of reviving religion ; to exercise the oversight of God's Church under a deeper sense of accountability to Him, and with more watchfulness to see how far His work is prospering in their hands ; and that as ministers they shall spend more time in fervent wrestling with God for His blessing, both in the preparation of their discourses and in the preaching of them, that they may be in the demonstration of the Spirit and of power.

5. Lastly, having found this first conference so profitable and refreshing, they shall devote a portion of time during their annual meeting of Synod in future, for similar conference and prayer.

The Rev. Dr. Manson afterwards engaged in prayer.

REPORT ON THE BETTER SUPPORT OF THE GOSPEL MINISTRY.—The report of the Committee on the Better Support of the Gospel Ministry was taken up and read by the Clerk. The report detailed the means which had been employed by the Committee during the past year for augmenting the funds connected with this scheme, which the Committee were happy to report were on the increase. It was also stated that the Committee had agreed to recommend to the Synod that the Committee should now be dissolved, and that the business of the scheme should henceforth be managed by the Finance Committee. After reasoning, it was moved and unanimously agreed to that the report be adopted and printed in the *Magazine* ; and in consideration of the important service which the Committee have rendered to the body at large, as well as to the ministry, it was also agreed to appoint Mr. Ritchie, Colmonell, and Mr. Smellie, a committee to prepare and bring forward a resolution, expressive of the obligation under which the members of Synod are laid to the Committee for their exertions in this matter. The following is the resolution which was afterwards adopted :—

“The Synod having heard the report of the Committee on the Better Support of the Gospel Ministry, unanimously agree to adopt the report, reserving the part which refers to the minimum stipend for further consideration, and also to record their cordial thanks to the Committee, and especially to the Joint-Conveners, the Synod Treasurer, and the Synod Clerk, for their three years' labours. While acknowledging the goodness of the Head of the Church in the gratifying success which has attended the Committee's efforts, the Synod at

important statements brought forward in the report, highly approving of sentiments it contained, it was moved and unanimously agreed to that report now read be adopted and printed in the *Magazine*, with extracts from the journals of the missionaries; that the warmest thanks of the Synod given to the Committee, and especially to Mr. Smellie, the Convener, for assiduity and earnestness with which they have conducted the work of mission, and for the excellent report they have now given in; that the Committee be re-appointed (Mr. Smellie, Convener), with instructions to employ suitable and scriptural means for advancing this important work. The Committee were instructed to look out for a suitable agent for the Foreign Mission field, and to do what in them lay to stimulate our people to increased exertion on behalf of this important object. It was agreed to grant the sum of £100 from the Home Mission Fund to the congregation of Kirkcaldy, to aid them commencing Home Mission work in that place, and that the Committee empowered to locate for a limited time a preacher for this purpose. Mention being made of certain irregularities having occurred in consequence some students occupying the pulpits of ministers, it was unanimously agreed that these irregularities should henceforth cease, and that the enactments of the Synod in regard to this matter be strictly adhered to. The members of the Home Mission Committee are the following:—Rev. Dr. Murray, R. George Roger, Rev. John Robertson, Rev. James Smellie (Convener), R. John Ritchie, Rev. Thomas Hobart, and Rev. William B. Gardiner.

RULES AND FORMS OF ECCLESIASTICAL PROCEDURE.—Took up the report of the Committee on the overture on Rules and Forms of Ecclesiastical Procedure, which was given in by Mr. John Ritchie, Convener. The report embodied a number of alterations which had been suggested both by Presbyteries and Sessions, and also a variety of important suggestions brought forward by the Committee. After spending no fewer than six *sederunts*, or the greater portion of them, in considering this overture, as it was found to be impracticable to finish the matter during the present meeting of Synod, it was ultimately agreed to report progress, and to recommit the overture to the Committee, with instructions to bring it up at the next meeting of Synod, along with any additional suggestions which may be made upon it. Meanwhile, the cordial thanks of the Synod were voted to the Committee, and especially to the Convener, for their diligence in the matter entrusted to them. The Committee on Rules and Forms of Ecclesiastical Procedure are—Rev. Dr. Murray, Rev. George Roger, Rev. James Smellie, Rev. John Ritchie (Convener), and Rev. Thomas Hobart, with Mr. J. B. Gillies, ruling elder.

OVERTURES ANENT REPRESENTATIVE ELDERS FROM VACANT CONGREGATIONS.—The Clerk read the returns, which had been made from Presbyteries and Sessions, to the overtures sent down from last meeting of Synod in regard to the admission of elders to a seat in Presbyteries and Synod from vacant congregations. As the returns showed that the majority of Presbyteries and Sessions were in favour of passing the overture, it was moved and agreed *nemine contradicente*, that the overture do pass accordingly, and that from time forth representative elders are entitled to take their seats in their respective Presbyteries and also in the Synod.

STATE OF RELIGION.—The Synod having had serious and brotherly conference together during the greater part of two *sederunts*, in which the mem-

freely expressed their views regarding the low state of vital religion in their own as well as other Churches, their shortcomings both as ministers and elders in the discharge of their duties, and the means to be employed for reviving religion in their own souls, and in their respective congregations, hereby agree to the following resolutions, prepared and submitted by a committee of their number, which they earnestly desire grace to enable them to carry out :—

1. That as Presbyteries they shall hold special meetings for humbling themselves before God, and for prayer for the outpouring of the Spirit on themselves, the Church, and the world.

2. That when they meet in session they shall set apart time specially for prayer, and shall endeavour to exercise all diligence in the oversight of their congregations, and faithfulness in the admission of persons to the fellowship of the Church.

3. That in their congregations they shall endeavour to revive and extend fellowship meetings, to see to the observance of family worship, to preach the Word with more effort to apply it directly to the consciences of their hearers, and with a more single aim to gain the end of their ministry in the conversion of souls and the edification of saints, as well as to remember their character as ambassadors of Christ, and watchers for souls in all their intercourse with their people.

4. That as ministers and elders they shall endeavour to direct the minds of the people to the important work of solemnly renewing our National Covenants as congregations, as a means of reviving religion ; to exercise the oversight of God's Church under a deeper sense of accountability to Him, and with more watchfulness to see how far His work is prospering in their hands ; and that as ministers they shall spend more time in fervent wrestling with God for His blessing, both in the preparation of their discourses and in the preaching of them, that they may be in the demonstration of the Spirit and of power.

5. Lastly, having found this first conference so profitable and refreshing, they shall devote a portion of time during their annual meeting of Synod in future, for similar conference and prayer.

The Rev. Dr. Manson afterwards engaged in prayer.

REPORT ON THE BETTER SUPPORT OF THE GOSPEL MINISTRY.—The report of the Committee on the Better Support of the Gospel Ministry was taken up and read by the Clerk. The report detailed the means which had been employed by the Committee during the past year for augmenting the funds connected with this scheme, which the Committee were happy to report were on the increase. It was also stated that the Committee had agreed to recommend to the Synod that the Committee should now be dissolved, and that the business of the scheme should henceforth be managed by the Finance Committee. After reasoning, it was moved and unanimously agreed to that the report be adopted and printed in the *Magazine*; and in consideration of the important service which the Committee have rendered to the body at large, as well as to the ministry, it was also agreed to appoint Mr. Ritchie, Colmonell, and Mr. Smellie, a committee to prepare and bring forward a resolution, expressive of the obligation under which the members of Synod are laid to the Committee for their exertions in this matter. The following is the resolution which was afterwards adopted :—

“The Synod having heard the report of the Committee on the Better Support of the Gospel Ministry, unanimously agree to adopt the report, reserving the part which refers to the minimum stipend for further consideration, and also to record their cordial thanks to the Committee, and especially to the Joint-Conveners, the Synod Treasurer, and the Synod Clerk, for their three years' labours. While acknowledging the goodness of the Head of the Church in the gratifying success which has attended the Committee's efforts, the Synod at

the same time feel that the success is instrumentally due, to the laborious and persevering energy with which the Committee has prosecuted its object, in the face of the difficulties it has had to contend with. The Synod believe that it has been to the Committee a labour of love; but at the same time, they cannot withhold this formal and grateful acknowledgment of its services. The Synod further agree that, in accordance with the recommendation of the Committee, the business of this scheme shall in future be carried on by the Final Committee."

REPORT ON PUBLIC QUESTIONS.—Proceeded to take up the report of the Committee on Public Questions, which was given in by Dr. Murray, Convenor. The report referred to the present agitated state of the nations both at home and abroad, particularly to the state of Ireland, and to the proposal of disestablishing and disendowing the Prelatic Church there. It also referred considerable length to the question of National Education, and to the proposal of incorporating union of the Free, the United Presbyterian, and the Reform Presbyterian Churches; and after a variety of important observations on the subject and other topics, the report concluded as follows:—"Meanwhile let us be thankful that God is still giving us a banner to be displayed for the truth. The present may be a day of small things; but, however despised the cause among our hands, and however low its present state and prospects, let us neither be ashamed to own it, nor despair of its success. If ever any land became the Lord's by its own act, it was Scotland during the Covenanted times; and when she shall be brought back to Him—when a third Reformation shall take place—then shall she remember her former vows, and the remembrance of them shall be one powerful means, by God's blessing, of reviving her work in Church and State, and among all ranks of her inhabitants. A similar remark may be applied to the other parts of the United Kingdom, and to the Churches in them, which shall also remember whence they have fallen, a repent and do their first works, by returning to the ground which they took up, when they joined with Scotland in the Solemn League and Covenant, the preservation and advancement of the work of Reformation. The position we ourselves are now occupying as witnesses for the good old cause, if it be difficult, is an honourable position, and one which we should seek to be enabled by the grace of God, steadfastly and efficiently to maintain. This seems to be the special work assigned to us by the Head of the Church. Let us prosecute it with unwearied zeal and diligence, whatever may be the difficulties connected with it, or whatever it may cost us, 'Holding fast without wavering the profession of our faith,' 'Buying the truth and selling it not.' Thus shall we obtain, while in this world, the approval and blessing of our great Lord and Master, and at length, after having served our generation according to His will, receive from Him that crown of life which He has promised to bestow on every one of His faithful servants and followers."

After lengthened reasoning, which was continued during the greater part of the three sittings, upon the important topics brought forward in the report, particularly that referring to the Irish Church, during which several motions were made, it was ultimately agreed to receive the report, and to remit it to the following Committee to draw up a series of resolutions embodying the principles of this Church on the great questions involved—viz., Dr. Manson, Mr. Ritchie Colmonell, Dr. Murray (Convener), Mr. Roger, Mr. Robertson, Ayr, Mr. Smellie, Mr. Aitken, Mr. John Ritchie, Mr. William Robertson, Mr. Hobbs and Mr. Thomas Robertson, with Messrs. William Lindsay and Andrew Anderson, ruling elders—the committee to meet at 16 Douglas Street.

Glasgow, on Tuesday, the 8th June next, at 2 P.M., and the resolutions prepared by them to be published in the *Magazine*. The existing Committee on Public Questions are the following :—Rev. Dr. Murray (Convener), Rev. George Roger, and Rev. James Smellie.

REPORT ON THE "MAGAZINE."—Took up the report of the Committee on the *Magazine*, which was read by the Clerk. The report exhibited the extent of the circulation, the Treasurer's intromissions, and the present financial state of the *Magazine*. The number of copies of the *Magazine* printed at present is 960, and the average issue to subscribers, including booksellers, is 940, the difference being absorbed by the copies which have to be sent *gratis* to certain public libraries, and to correspondents. In the years preceding the 31st March, 1867, and 31st March, 1868, there was an increase of about 400 copies in each year. This could not be expected to continue. On the contrary, the Committee laid their account with a comparative diminution in the year now closed. They are happy to be able to report, however, that such is not the case, and that there has been an increase over the last year of 180 copies, the gross circulation for the year being 5,650 copies. With regard to the finances, it will be observed from the abstracts, that there is a balance at the credit of the concern of £50 8s. 6d., being an increase over that of last year of £4 10s. This increase unhappily will have to be written off to profit and loss, in consequence of losses in the United States of America. The Committee believed the *Magazine* was intrusted to good hands there, but have been disappointed, the agent having allowed the readers to get into arrears, and then failed to collect the money, by removing from the place. Notwithstanding this, the Committee were unwilling to cut off altogether this connection, as not a few warm-hearted readers in that country, who have regularly paid their subscriptions, were still anxious to obtain the *Magazine*. The Committee have now succeeded in making arrangements which they think will prevent a repetition of this loss, by appointing a gentleman from Scotland as agent, who has long taken a deep interest in the *Magazine*. He has succeeded in recovering a portion of the arrears, otherwise the loss would have been greater than it is. The number of copies now sent to the United States has been reduced in consequence of what is above narrated, and but for this, the increased circulation on the year would have been correspondingly greater. The Committee have only to observe, in conclusion, that the importance of the *Magazine* to the general interests of truth, and to our own body in particular, is no less at this moment than it has been in times past. Ample testimony to this is borne by the encouraging communications frequently received from the friends of truth in other parts of the Church. The Committee, therefore, earnestly hope that the members of Synod will do what they can to advance its circulation and usefulness in their respective parts of the country.

After lengthened consideration of the several matters brought forward in the report, it was moved and unanimously agreed to that the report be adopted, and an abstract of it printed along with the Synod minutes ; that the warmest thanks of the Synod be recorded to the Editors, the Committee, and especially to Mr. Jack, the Treasurer, for their painstaking and efficient labours in connection with the *Magazine* ; and that the Committee be reappointed—Mr. Jack, Convener—with instructions to employ all legitimate means for advancing the interests of the *Magazine*. The members of the Committee on the *Magazine* are—The Rev. Dr. Manson, Rev. George Roger, and Rev. James Smellie, with Mr. George Jack, Dundee (Convener).

REPORT ON THE HALL.—Took up the report of the Committee on the Hall which was given in by Mr. Hobart, Convener. The report presented detailed account of the operations of the Committee during the past year including the reports from Presbyteries respecting the supervision exercise by them over the students, the Professor's report, and report anent the Bursary Scheme. It expressed the satisfaction which the Committee felt at the efficient manner in which the business of the Hall was conducted, and their gratification that the students attending it approved themselves so much to our esteemed Professor. It also set forth the necessity of employing energetic means for increasing the Students' Bursary Fund, as it was believed that the maintenance of that fund was of great importance to the best interest of the students. It was also stated that during the past year several students of divinity, having finished their course at the Hall, had been licensed as preachers of the Gospel. Members having addressed the Court on the different subjects contained in the report, highly approving of it, it was moved and unanimously agreed to that the report be adopted and printed in the *Magazine* that the warmest thanks of the Synod be given to the Committee, and especially to the Convener, for their attention and diligence to the matters entrusted to them; and that the Committee be reappointed—Mr. Hobart, Convener—with instructions to attend to the interests of the Hall during the current year, and to report to next meeting of Synod. It was also agreed that, as on former occasions, the Committee be authorised to meet with the Professor and the students, at the commencement and close of the ensuing session, and that the Rev. John Robertson, Ayr, be appointed to deliver the valedictory address to the students. The following are the members of the Hall Committee:—Rev. Dr. Murray, Rev. George Roger, Rev. James Smellie, Rev. John Ritchie, Rev. John Barr, and Rev. Thomas Hobart (Convener).

UNION WITH THE IRISH SECESSION SYNOD.—Proceeded to take up the report of the Committee on Union with the Irish Secession Synod, which was read by the Clerk, as Convener of the Committee. The report stated that no meeting of the Joint-Committees had been held during the past year, as it was only on the 17th of April last that the Convener of your Committee received a letter from the Convener of the Committee of the Irish Secession Synod, acknowledging receipt of the deliverance of this Synod in reference to the matter on hand and transmitting, at the same time, the following resolutions which had been agreed to by the Irish Secession Synod. In these circumstances, as there was no time for further correspondence, the Committee agreed to lay on the table of the Synod the resolutions which they had received from the brethren in Ireland. These resolutions are as follow:—

1st, That the Synod rejoice at the large extent of uniformity and unanimity subsisting between our Scottish brethren and ourselves, as set forth in the documents now read.

2d, That we see no difference between the Re-exhibition of the Testimony in 1778 and the original documents to warrant any objection.

3d, That in order to union, we require that our Scottish brethren come to the original Testimony, as we believe that their Testimony does not sufficiently and satisfactorily include that of 1733.

4th, That we regret they have objected to the *Regium Donum* without stating their reasons, and we hold that our reception of *Regium Donum* is perfectly consistent with Scripture, Covenanted Reformation, Secession principles and Testimony.

5th, That Committee be instructed to inquire of our Scottish brethren regarding their mode of conducting public worship.

8th, That Committee be instructed to prosecute negotiations with our Scottish brethren, hoping that we may soon come to an agreement on our common principles.

After reasoning on the above resolutions, it was unanimously agreed to re-appoint the Committee—Mr. Roger, Convener—with instructions to carry on the negotiations with the Irish Secession Synod, giving such explanations as may be necessary for removing difficulties, and clearing the way for a right adjustment of whatever differences may exist between the two bodies. The Committee were also instructed to inquire into the position and principles held by the Eastern Reformed Presbytery, with a view, if practicable, of effecting a union with that body. The members of the Union Committee are—Rev. Dr. Manson, Rev. Dr. Murray, Rev. George Roger (Convener), Rev. James Smellie, Rev. Ebenezer Ritchie, and Rev. Thomas Hobart.

PETITION OF THE REV. JOHN GRAHAM, LATE OF KILMARNOCK.—The Clerk read a petition from the Rev. John Graham, late of Kilmarnock, craving an augmentation of the amount received by him from the Synod's Aged and Infirm Ministers' Fund. After conversation, it was moved and agreed to, that the sum of £10 be voted to Mr. Graham as a grant for the present year from the Synod's Aged and Infirm Ministers' Fund.

REPORT OF COMMITTEE OF SUPPLIES.—The report of the Committee of Supplies for the past year was taken up, and read by Mr. Barr, Convener. Among other things, the report stated that the Committee had endeavoured to meet the wishes of the congregations on the one hand, and to study the convenience of the preachers on the other, to the utmost of their power. It might be too much to hope that they had given complete satisfaction to all the parties interested; but without attempting that, they can state that they have carefully endeavoured to do strict justice both to preachers and congregations, by following, as far as practicable, the order of rotation, in providing employment to the former and supply to the latter. One thing which has been very gratifying to the Committee, and which they would mention with thanksgiving to God, is the circumstance that during the greater part of the past year the supply placed at their disposal has been unusually abundant, in consequence of no fewer than four preachers being licensed during that period. But, however gratifying this circumstance was in itself, it had the effect of placing the Committee in a somewhat difficult position. The difficulty arose in their endeavour to provide full employment for all the preachers; but failing in this, it became a delicate matter to say which name or names should be altogether or occasionally omitted from the scheme of appointments. The Committee acted in the matter according to the best of their judgment, and trust that their conduct will meet with the approbation of the Synod. After conversation, it was unanimously agreed to approve the report, to record the cordial thanks of the Synod to the Committee, and to reappoint the Committee, with instructions to take charge of the supplies for the current year. The members of Committee are—Mr. Barr (Convener) and Mr. Gardiner.

OVERTURE ANENT QUESTION IN FORMULA RESPECTING MR. NAIRN'S REASONS OF DISSENT.—The overture by the Presbytery of Glasgow anent the republication of the Associate Presbytery's Answers to Mr. Nairn's Reasons of Dissent was taken up and read by the Clerk. The overture set forth, that whereas an acquaintance with the doctrines of any Confession, Testimony, or Formula, is

essential to a conscientious assent unto, or profession of adherence to the same ; whereas the 11th question of the Formula of Questions put to ministers and elders at ordination, and to young men when licensed to preach the Gospel, requires a declaration of satisfaction with, and of purpose to adhere unto and to maintain, the principles about the present civil government, which are declared and maintained in the Associate Presbytery's Answers to Mr. Nairn's Reasons of Dissent, with the Defence thereto subjoined ; and whereas it is more than a century since the publication of the foresaid Answers and Defence, or even since any exhibition of these in a complete and accessible form, so that serious difficulty is felt by Sessions to obtain information respecting the principles involved, by persons elected to the eldership, and by young men about to receive license, to commit themselves to a question which they do not understand—it is hereby humbly overtured by the Presbytery of Glasgow to the Synod, to take some immediate steps to republish the Answers and Defence, or an exposition of the principles involved and maintained, in some popular form, along with the adopted "Rules and Forms of Ecclesiastical Procedure," or otherwise, as the Synod shall see cause. After reasoning, it was agreed to approve of the object of the overture, and to appoint a Committee—consisting of Mr. Roger, Mr. Robertson, Ayr, Mr. John Ritchie, and Mr. Hobart—to take into consideration the best means by which it may be carried into effect, and to report to next meeting of Synod.

ALLOCATION OF MUTUAL ASSISTANCE FUND.—Mr. Robertson, Ayr, gave in the report of the Committee on the Mutual Assistance Fund. The report was adopted, and the thanks of the Synod voted to the Committee for their diligence in the matter entrusted to them.

AGED AND INFIRM MINISTERS' FUND.—The Clerk gave in the report on the Aged and Infirm Ministers' Fund. After conversation, it was moved and agreed to that the sum of £25 be granted from this fund to the Rev. John Graham and Rev. Alexander Ritchie respectively, for the current year.

PETITIONS TO PARLIAMENT.—After lengthened reasoning, it was unanimously agreed to petition Parliament against the passing of any measure, bearing upon national education, which does not secure that the Bible and Shorter Catechism shall be taught in the schools, and also make provision for the religious and moral character of the teachers. It was also agreed to transmit petitions to Parliament against the legalising of marriages with a deceased wife's sister ; against the opening of the British Museum and other public places of amusement on the Lord's-day ; against Mr. Hughes' Bill for the selling and hawking of goods on the Sabbath ; and against the endowment of Popery in Ireland. The Committee appointed at a former sederunt on Public Questions to prepare and forward these petitions, and to request Mr. Graham, M.P. for Glasgow, to present them.

AMERICAN LETTER.—Dr. Manson gave in the report of the Committee anent the letter which had been received from the Associate Synod of North America. The report was approved, and the matter remitted to the Committee, with full powers to act in regard to it as they saw best.

Delayed the consideration of the overture subscribed by Dr. Manson and Mr. Smellie anent an additional clause to the Formula, and the overture from the

Presbytery of Edinburgh regarding the inspection of the records of Church Courts, till next meeting of Synod.

It was moved and unanimously agreed to, that a cordial vote of thanks be given to the congregation of Edinburgh, for their kindness and attention to the members of Synod during the present meeting. Appointed next meeting of Synod to be held in Mains Street Church, Glasgow, on the Monday after the first Sabbath of May, 1870, at seven o'clock evening. The Moderator then delivered a short concluding address; and, after engaging in prayer and praise, the Synod was closed by the Moderator pronouncing the Apostolic benediction.

GEORGE ROGER, Synod Clerk.

STATEMENT IN REGARD TO FOREIGN MISSION FIELD.

THE Synod, at its last meeting, deliberately and formally resolved to "enter upon the foreign mission field without delay." In connection with this resolution the Home Mission Committee was instructed to endeavour to obtain such information as might guide the Synod in choosing a suitable sphere of missionary labour. In carrying out this instruction, the Committee have had their attention directed chiefly to India, to South Africa, and to the Jews.

As might have been expected, their inquiries were directed first and chiefly to India. That vast country is an integral part of the British empire. The responsibility of Christianising its 180,000,000 of human beings has thus, in the providence of God, been laid chiefly on British Christians. And when we think of the grievous sin we have been guilty of as a nation, in supporting its vile idolatries and putting obstruction in the way of missionary effort, and when we think of the myriads under our rule there who have never yet heard of the name of our God and His Christ, we cannot but feel, that no part of the world has claims on us comparable to those of India. But there are special difficulties in the way of the establishment of a mission in India, especially on the part of a small denomination like our own. Indeed these difficulties are such, so far as a mission to the Hindoo races on the great plains of India are concerned, that the Committee fear they may prove insuperable. 1. There is the great expensiveness of such a mission. The average allowance granted to missionaries in India proper may be stated at £300 per annum. Besides this, there are all the expenses connected with the maintenance of a mission station; so that we could not send out a missionary to any of the great centres of population in India without a missionary income of £350 or £400 a-year. 2. Then there are the difficulties arising from the prevalence of caste, and from the power of a mighty religious system which has interwoven its fibres into all the social and daily life of the people. The larger denominations engaged in mission work in India, see no way of overthrowing this system, but by maintaining large educational establishments, in which the youth of the country may gradually be trained to a knowledge of the absurdities of its beliefs, and the moral wickedness of its practices. Such educational work, to any extent, is beyond our resources, and it would be vain to hope that our single missionary could make much impression on the dense and compact mass of Hindooism, though in saying this we are far from undervaluing the worth of individual souls, and the unspeakable moment of the salvation even of one. Still there are many places in which, judging from experience, missionary effort in the way of preaching the Word may be more hopefully expended than amidst the Brahmin-ridden masses of the Indian cities and plains. 3. Another thing, which increases the difficulty of finding a suitable missionary to southern or central India, is the exceedingly acute and metaphysical character of the native mind; the fact that many of the educated Hindoos are thoroughly conversant with the infidel arguments of sceptics and theologians, and remarkably disputatious; and the certainty, therefore, of a mission-

ary being worsted and put to shame, and his influence destroyed, who is not possessed at once of superior mental power and superior learning.

Must we give up all thought of a mission to India then? We do not think so. Men of great name and experience in mission work in India have pointed out to the Committee, that *the hill tribes of India* furnish one of the most promising and attractive of all mission fields to a Church like ours. These tribes are chiefly to be found in the mountainous districts to the north-east of Hindostan, though many of them have been made hewers of wood and drawers of water to the Hindoos of the plains. They vary in numbers as in language and customs: one tribe, the Singphos, have been estimated at two millions; others of them are much smaller. They are the aborigines of the land. Less civilised than the Hindoos, they are at the same time for the most part higher in the scale of intelligence and civilisation than such tribes as the Bosjesmans of South Africa, or the aborigines of Australia and New Zealand. If less civilised than their Hindoo conquerors, they are a much simpler people, and much more accessible to Christian influence and effort. Their religion is quite different from the Brahminism of the plains. They have no caste distinctions. They have no idols or temples. They generally believe in one great Supreme Being, and in their traditions there are interesting traces of the creation of all things by this one God, of the fall, and of the flood. Many of them, however, believe in demons, the disembodied spirits of men, to whom they attribute evil powers, and whom they propitiate with animal sacrifices. The main difficulty in the way of Christianising them is said to lie in their stolid ignorance, and indifference to any new teaching. On the other hand, the missionary to them needs no special training beyond a knowledge of the Word of God and of the heart of man, love to Christ and to souls, and ability for kindly, patient, and prayerful working. In so far as missions have been established among these tribes and the similar races in Burmah, they have been much more successful in gathering souls to Christ, than the same expenditure of effort has been among the bigoted followers of Buddh and Brahma. The Committee knows that the mission of the Welsh Calvinistic Methodist body to these hill tribes has been remarkably successful, and, what is very important for us to consider, the missionaries of that body began with only £150 of yearly salary, and at present have no more than £200. Another consideration is, that a mission to one or other of them, hitherto unvisited by missionaries, would stand out prominently by itself, and have an interest peculiarly its own. On these grounds one distinguished missionary now at home, who has taken the kindest interest in our proposed mission, thinks that no better location for it could be found than among the aboriginal frontier tribes of India; and we may add, that Dr. Duff has expressed his concurrence in the same view.

But both gentlemen agree, that there is a providential opening for a missionary to India at this moment, which it would be of the greatest importance for us, as a Church, to take advantage of. That opening is at Sylhet, a city in a large and beautiful triangular plain of the same name, near the south-east border of the province of Bengal. The most respectable Calvinistic body, to which we have alluded in the preceding paragraph, had a very successful mission in this city of Sylhet. At present they have no European missionary there; and, anxious to concentrate their missionary efforts among the hill tribes nearer the frontier, they will readily resign their mission premises and appliances to any Christian denomination in whose soundness in the faith they have confidence. They have offered them to the Free Church, but from want of missionaries she has not been able to accept of the offer. Your Committee, through their Convener, has had a good deal of intercourse with a most estimable Christian minister, formerly the Foreign Mission Secretary of that body, who has kindly taken the trouble of corresponding with the present Secretary and others on the subject. Through him they have ascertained, that if the Synod will undertake the mission, and enter upon it without much delay, the whole interest in the mission will be given up to it on the easiest terms. Had we a missionary anything like ready to go out, the Committee would strongly urge the Synod to avail

themselves of this opportunity. The ground which, in new territory, the missionary would require painfully to break up, even after he has in good measure acquired the language, is here largely broken up to his hand. There are several schools connected with the mission supported by Government grants, which are presently taught by converted native teachers. There is the nucleus of a native church, which is at present, in the absence of a missionary, under the care of these teachers. There is also a large legacy bequeathed by a lady for the erection of a church, and which, from the terms of her bequest, our friend believes would still be payable to the mission, though transferred to our hands. In short, matters are in such a state that a missionary might be able to do much in the way of superintending and carrying forward the mission during the year or two years in which he is acquiring the language, time which otherwise would in great measure be lost. Did the Synod see its way to undertake this mission, and were a suitable agent soon to be ready to enter upon it, the Committee do not doubt that funds sufficient for its maintenance would be immediately forthcoming.

The attention of the Committee has also been directed to South Africa, not only because of the ample field its tribes present for missionary labour, but also because of the salubrity of the climate, and the comparative inexpensiveness of maintaining a missionary. One church gives its Caffrarian missionaries £210 per annum; another, however, still more wealthy, gives them only £180; and it is not doubted that the latter sum is sufficient in ordinary cases. The Committee would gratefully mention that Dr. Duff has kindly promised to ask the Free Church missionaries in Caffraria to assist in looking out for us a suitable location, where our missionary might have a field entirely to himself, while, at the same time, within reach of friendly help in case of any emergency.

In some respects, the Committee have felt that no mission can equal in interest one to the Jews, the seed of Abraham, still beloved for the fathers' sakes, of whom, as concerning the flesh, Christ came, and the receiving of whom from their long "casting away" is to be like life from the dead to the world. They have also ascertained that a mission to the Jews, who are to be found in tens of thousands in the large cities of Eastern Europe, could be supported at from £150 to £200 per annum. But through the veil being still upon their hearts; through their unmitigated hatred of Him their fathers crucified and slew; and through the intensifying of their prejudices against Christianity by the hideous caricature of it they see in Popish countries, missionary effort on behalf of the lost sheep of the house of Israel has hitherto been so unsuccessful, that it is doubtful to the Committee whether the Synod should not turn its attention, in the meanwhile, to fields seemingly more white unto the harvest.

In conclusion, the Committee would only suggest to the Synod the duty of formally inviting the liberality of congregations, and very specially the offerings of the young, all over the body, in behalf of foreign missions, and also the duty of immediately and strongly setting before our ministers, preachers, and students, the solemn obligation to consider personally whether or no Christ is now calling them to be a vessel unto Him, to bear His name before the Gentiles or the children of Israel.

REPORT OF HOME MISSION COMMITTEE.

In submitting their annual report, your Committee have not much of special or striking interest to record. They are happy to report that all the agencies in operation at last meeting of Synod are being sustained. But for reasons to be adverted to, they have been unable to extend these. And they are not privileged, as yet, to say much about results. They should be sorry to think, however, that the interest of the Church, in the commanded and Christ-like work of going after the lost sheep, depended on seeing present and visible results. On the contrary, they cherish the

conviction that our Church has put her hand to this good work under a sense of duty, and that, animated by the same constraining sense of duty, she is prepared to continue it, leaving results with Him whose sovereign prerogative it is to give the increase. There is a time to sow and a time to reap: it is often long before the toil of the sower is followed by the song of the reaper; but "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain;" and this "long patience" seems specially needed in our day, when the heaven that is over our head is brass, and the earth that is under us is iron, because of our sins as a land, and when the sad lament of minister and of missionary alike is—"Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit." But, meanwhile, necessity laid upon us. With tens of thousands perishing before our eyes, we cannot—we dare not—sit still. We must do what we can for their rescue if we would be freed from their blood; and if we cannot accomplish what we would, from the smallness of our resources, or from the righteous restraint of the blessing, let us not forget that "if there be first a willing mind it is accepted according to what a man hath and that David had rich reward for his purpose to build the temple, in the commendation, "Thou didst well that it was in thine heart."

The objects contemplated by the Synod's Home Mission are two—First, the fostering of weak congregations; and secondly, the gathering into the fold of the Great Shepherd those who are living in the neglect of religious ordinances in our cities and towns. The Committee submit the following brief detail of what they have done in behalf of each of these objects during the past year.

The only congregation which, as yet, receives assistance from the Home Mission is that of *Kilmarnock*. Shortly after last meeting of Synod, Mr. M'Clennaghan was ordained pastor of that congregation, and has since laboured with unwearied assiduity and zeal, both among the members of his flock, and among the non-church-going population of the neighbourhood. In accordance with the terms of his settlement, he has furnished regular reports to the Presbytery of Ayr of the Home mission work done by him. The first of these was published in the *Magazine* for January, and would be perused with lively interest. The second is appended to this report. It will be seen from these reports that our brother has selected a very necessitous district, in the immediate vicinity of his Church, containing about 40 families. In this district he spends from eight to ten hours weekly in household visitation, besides having two meetings each week for the special benefit of those belonging to it. He has also two classes weekly in which he endeavours to instil knowledge of religious truth and duty into the minds of the young, not a few of whom are the children of ignorant and ungodly parents. By these means, and by the regular distribution of religious tracts, in which he is aided by a band of willing workers, he is labouring to awaken an interest in the one thing needful among the careless families in this locality, and, as his reports show, not without some cheering tokens of success. He refers to a husband and wife, formerly living in the neglect of public ordinances, who have, after due probation, been admitted to the fellowship of the Church; as well as to others who have been induced to wait with more or less regularity, on the preaching of the Gospel. Your Committee do not expect to see their brother reaping largely before he has well got time to break up the ground; but they would encourage him and themselves with the trust, that through the blessing on prayer and persevering effort, the few ears he has already gathered are the first fruits of a plenteous harvest. At the same time, they would remind the Synod that his post, while one of special honour, is also one of special labour and self-denial, involving difficulties and anxieties beyond those of ordinary pastoral work, and making trial, in unusual degree, of faith and of patience. On this ground, they would earnestly ask that his hands may be held up by the prayers and active sympathy of his brethren in the ministry, as of the members of the Church generally.

In their last report your Committee intimated the likelihood of a missionary pastor being shortly ordained to the charge of the congregation of *Kirkcaldy*. They have to express their regret that, owing to circumstances which they need not detail, this very desirable event has not yet taken place. In the course of the year, they voted a grant from the Mission Fund, on condition that a preacher be located in the congregation for three months, who should do what missionary work he could in the neighbourhood, and make trial of the opportunities and prospects of the field generally. The Committee of Appointments, however, did not see their way to appoint a preacher for that period, so that the grant has not been taken advantage of. Meanwhile, it is gratifying to know that the congregation has lately been strengthening itself by the election of elders, and seems animated, notwithstanding the trials and discouragements through which it has passed, by the unabated desire and resolution to hold fast its profession.

The case of *Balmullo* congregation has occupied the attention of your Committee at several of its meetings. To make trial of the likelihood of our being able to do anything effectively to revive it from its present very weak state, they were anxious that a preacher should be appointed to it for a period of not less than three months, and they voted a considerable sum toward his support. But the preacher who was first applied to expressed great difficulty about accepting the appointment, chiefly on the ground that there was no room for the evangelistic work that was expected of him in the locality, as almost all the inhabitants were presently in connection with some Presbyterian denomination. On making fuller inquiry, your Committee found that this was the case to a larger extent than they had been aware of—that there were very few indeed in the district besides our own members who did not nominally belong to other congregations—and that so little benefit was likely to accrue to the congregation in any way from the brief temporary supply which could meanwhile be afforded, that they agreed, though reluctantly, to withdraw the grant they had made. They are deeply averse, however, to see a congregation which is possessed of a church and other property die of inanition, and they would strongly commend the case to the consideration of the Synod. If anything further is to be attempted, however, it must be done at once.

Coming now to mission stations occupied by young men studying for the ministry, we have an interesting report from *Ayr*. On comparing it with last year's report, the only falling off perceptible is in the numbers attending the meetings, but there is evidence that this does not arise either from any lack of zeal and devotedness on the part of the excellent missionary, Mr. Gray, or from any want of hearty co-operation on the part of the local committee. On the contrary, it is refreshing to find from their report that the committee are so thoroughly alive to the necessity and obligation of home mission work, and so earnest and active in its prosecution. It stirs very strongly the wish that all our congregations would go and do likewise. They would not be worse Seceders, and we are quite sure they would be healthier and more useful Christians. Our zeal for the obligation of our National Covenants is not likely to decline by our attempting the reformation to which they bind us.

In *Glasgow* the work of the mission continues to be prosecuted apparently with unabated energy and efficiency by your missionary, Mr. M'Vicar. In his report he draws a painfully dark picture of the moral condition of the district in which he labours, but speaks cheerfully of the indications he receives that his labour is not in vain in the Lord. Though he does not allude to it in his report, your Committee are aware that he has been somewhat hindered in his labours by the efforts of another denomination to get possession of the district, and by the want of a larger and more accessible place of meeting. The former hindrance they regret, in a city where there is ample room for all, though it will have no effect in driving them from the field they have occupied so long: the latter, they have used means to remove, but have not yet succeeded. They note with warm approval the assistance rendered to the missionary by ladies connected with the congregation, not only through tract

distribution, but through their benevolent society, which furnishes him with the means of relieving cases of extreme poverty and distress. "Blessed is he that considereth the case of the poor."

A gratifying measure of success has attended the labours in *Pollockshawe* of your missionary, Mr. Anderson. We allude especially to the fact stated in his report, that "a considerable number of persons from the mission district have been brought out to the Church, who attend regularly," and that of these "several have been added to the membership of the congregation here." Surely the reclaiming of any from a life of open ungodliness to such continued regularity of attendance on ordinances, and to such reformation of character and conduct as warrants their admission to the holy society of Christ's Church, is a result which we ought to be devoutly thankful for, and to regard as ample reward for all our doing and giving in connection with the home mission cause. When not only individuals but families are thus brought out of the visible kingdom of satan into the visible kingdom of God's dear Son, we are to think not merely of the good that has been effected, but of the evil influence which has been arrested, and which, had it gone on working, and gone down to other generations, spreading and diffusing itself in widening circles continually, would have led to issues of sin and misery such as no created imagination can grasp. By the household visitation, which forms so large a part of our missionaries' duties, and by the effort which all of them are instructed to make to bring out parents and children together to the house of God, we are casting salt into the fountain of the family, and we must calculate how far the streams of that fountain flow, and what influence they diffuse, either for good or evil, ere we can estimate what a beneficent and blessed work is the healing of them.

In conclusion, your Committee are deeply impressed with a sense of the need of prosecuting this work in a spirit of entire and prayerful dependence on God. The Christian minister is constantly feeling his helplessness in the presence of souls dead in sin. How helpless in himself the missionary, dealing with poor fellow creatures who, through the dense ignorance and manifold corrupting influences in which they have been reared, through their unrestrained abandonment to worldliness and sin, and in many cases through their having quenched light and done long and wilful violence to conscience, may be said to be "twice dead." The missionaries almost all state that their difficulties arise not so much from active opposition as from the utter apathy and insensibility of the people to all spiritual things. This obdurate insensibility nothing can penetrate but God's Word, informed by the living energy of God's Spirit. But "is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Let us bring that Word into contact with the consciences of these "twice dead" souls, through the exhortations of our missionaries, the only way we have of reaching them. This is the Church's work surely, if she has a work to do on earth, and we are doing it as a Church when doing it by means of young men contemplating the ministry, who have been examined, and attested, and are constantly superintended, by the courts of Christ's house. Servants of the Church thus attested and thus superintended, are in a totally different category from the self-elected and so-called Evangelists who perambulate the country, venting crude and often erroneous notions of Divine things with the boldness of apostles, and stirring up disaffection to the Christian ministry. If any say, "Better employ preachers or ordained missionaries in this great work," we say so too; but even they must admit that we, as a Church, are as much warranted to employ the agents we have, when the higher agency cannot possibly be attained, as the Church after the Reformation was warranted to employ readers and exhorters, till a regular ministry could be educated and ordained. The solemn question we must look at is, "Are we warranted to stand by, as a Church, while thousands of immortal beings around our doors are perishing eternally?" and if not, then, if God has denied us the higher means, we must discharge our responsibilities to Him and our fellow-men by employing the means we have; and if we cannot launch a life-boat to rescue the sinking, we are the more bound to do our best

to throw a rope. Meanwhile, if any say it is not lawful or good to throw a rope, let them show a more excellent and, at the same time, accessible way.

Every year the call to exertion in home mission work is felt by your Committee to grow louder and more pressing. Intemperance and licentiousness are increasing, especially among young men. A sense of the obligation of the Sabbath law seems fast passing away from the national conscience. A perverted press is embuing the public mind with loose and even infidel sentiments. Government, with its schemes of secular education, would hand over thousands of children, whose parents belong to no church, and cannot or will not instruct them religiously, to a civilised heathenism. Popery is growing bolder and more aggressive, as it sees the way preparing for its rise to ascendancy. Amidst this growing activity and success on the part of the powers and forces of evil, it is not for us, as a part of Christ's Church, and who claim pre-eminently to be His witnesses, to sit still. We may work no deliverance on the earth : it will be much if we deliver our own souls.

JAMES SMELLIE, Convener.

FIFTEENTH ANNUAL REPORT OF THE HOME MISSION COMMITTEE OF THE UNITED ORIGINAL SECESSION CONGREGATION, AYR.

In presenting their fifteenth annual report, your Committee have nothing novel or specially striking to present. Mission operations continue to be carried on in the same field as formerly, and the same appliances are being used.

When their last report was presented by your Committee, we were without the services of a missionary. Since then, however, one has been obtained in the person of Mr. David Gray, who was engaged last April, and has since then been employed in the work.

The nature of the field and the character of the people visited have been so often commented on that it seems almost superfluous to refer to them now. The work of the minister of religion is always a work of faith. Not by might nor by power, but by My Spirit, saith the Lord. This is, however, still more emphatically true with regard to home mission work.

The visits of your missionary have, with very few exceptions, been willingly received, but there is an amount of deadness and apathy about all that relates to religion which is most appalling. On this indifference it appears impossible to make any impression. In some respects it is worse than even violent opposition, which, at least, betokens some interest in the matter which excites it. Along with this there is manifested, in the case of some, gross ignorance ; and not only ignorance of the facts of revealed religion, but an apparent want of ability to understand the doctrines of the Gospel, even when presented in the plainest terms. This is, no doubt, attributable, in a great measure, to the want of early training, and confirms the truth of the old Scottish proverb—

Learn young, learn fair,
Learn auld, learn sair.

Amongst Roman Catholics it has been found almost impossible to do anything. Many, indeed the great majority, will not enter into conversation at all. They generally disclaim any wish to be disrespectful, but firmly refuse to have anything to do with Protestants or Protestant preaching. On the few who do converse little impression can be made, as they are always those who are confident in their own knowledge, and regard themselves as the champions of the truth. The spirit of opposition, and the instinct of self-defence, will not permit such to admit the force of arguments even to themselves, far less to acknowledge it openly. It seems, besides, that there has been a much greater intensity infused into the spirit of Popery in this town and neighbourhood of late.

This indifference and opposition, however painful as they are, only, of course, show the need there is for means being used to disseminate the truth, and shed abroad the pure light of the Gospel. The means we are able to employ may appear inadequate and feeble, and, indeed, are so, but in the hand of the Lord they may be made mighty to the pulling down of strongholds; and at all times and in all cases duty is ours, the issue is God's.

But, however, all is not thus sad. Many have been met with who eagerly desired and apparently profited by the visits and exercises engaged in, and who would otherwise have enjoyed little or no opportunity of religious instruction. Some have been met with who had deep convictions of the vast importance of religion and of their sinful state, and others who, amidst manifold troubles and afflictions, manifest a Christian spirit cheering to behold, and glorifying to the God of all grace.

During the past nine months, 740 hours have been spent in mission work; 144 meetings have been held; aggregate attendance at all the meetings, 2,888; average at each, 20. 1,260 visits have been paid to families, and 300 to sick persons. The Scriptures have been read at these meetings 500 times.

The average attendance at Cross Street Schoolroom has been 40; Prestwick Toll, 15; Peebles Street, 14; and Cross Street (to which the Kilmarnock Street meeting has been transferred), 16. The tract department of the work is carried on as formerly. The principal changes have taken place amongst the distributors. Some, for various reasons, have been obliged to resign; and two of their number have been removed by the hand of death, while yet in the spring-time of life—a lesson to us all to be diligent in every good work while we have the opportunity, as we know not how short our time here may be. The most of the vacated districts have been taken up by other willing labourers. The tracts and periodicals issued are valued, at least, by many, and, we may hope, are made instrumental for the spiritual benefit of those who peruse them. These little papers may be fragmentary in their character, and some might be disposed to despise them, but it is to be remembered that those to whom they are given have few books and read but little of anything. The importance of the tracts to them then, is not to be judged by their value to us, who have at our command and are accustomed to use more ample means of instruction.

The Penny Bank, formerly carried on in Cross Street School, is now removed to the Session House. It is still conducted under the same management. The average weekly attendance is about 52. The average drawings (weekly), £2 7s. During the past year, £122 10s 1½d was deposited; and £119 19s 4d paid away. The bank is not taken advantage of so much now by those for whom it was originally intended, i. e., strictly penny depositors. A considerable proportion of the deposits are in silver. It seems to be productive of good still, as it gives the opportunity of laying past for a time of need, which otherwise would not be thought of.

We subjoin a few extracts from the missionary's journal, as there may be some whom this report will reach who have not heard the journal read:—

Mrs. A——. This person is very unwell and evidently dying. She and her husband were under deep concern at the time of the revival, and appeared, indeed, to have become the subjects of Divine grace; but they afterwards relapsed into a very careless state in regard to religion. They appeared to answer the description of the Apostle—"Twice dead, plucked up by the roots." The husband has, however, come for some time very regularly to the Cross Street meeting.

When I saw her she had been sick for some time. She expressed herself as willing to die, and as rather desiring to do so, lest if she were restored to health, she might go back from what she had attained to on a bed of sickness. She said, however, that she was willing to live for some time, if it were God's will, for the sake of her children. I remarked that many had made resolutions and promises of amendment which they had forgotten on returning health; but this ought to teach us to rely only on the grace of God, which is promised to those who ask it in faith, and that in this way only can we really love him and walk in his commandments, whether in health or in sickness. She expressed her trust very satisfactorily, and seemed to

have been taught not by man's teaching only but by the Holy Spirit. I read a portion of Scripture and engaged in prayer with her, and promised to call again.

Called again on this person, when I found her much worse and suffering a great deal of pain. She expressed her pleasure at my visiting her again. She referred to her past life, and admitted that she had stifled convictions and gone back from a profession of religion. She expressed her belief that God was now pleading with her for past sins, and calling on her to return to Him. I remarked that affliction has often been blessed thus, to those visited with it, and that though her suffering was severe she had reason to be thankful that God did not cut her off in a moment, without giving her time to repent. She said that all her dependance was on the grace of God and the finished work of Christ.

This woman has since died. She gave evidence, as far as we can judge, of having been called at the eleventh hour, though in all such cases it is necessary to speak with great caution. Nothing, of course, is impossible with God, but we have few elements from which to form a judgment when the repentance is confined to a dying bed. The effect of sickness and the near approach of death, on the natural feelings may be mistaken for the work of grace both by the patient and by those around him.

Mr. B——. This man travels in the country with tea, and is therefore often not in when I call at the house. He is inclined to engage in religious conversation, and has a good measure of knowledge. He said that he often wished to be better than he was, and thought that the distractions of life and business were unfavourable to religion, for he would sometimes feel in a good frame when alone, but how soon, in too many cases, did these impressions of Divine truth fade from the mind when he again mingled in the world and with men. He thought it would be a good thing if one had retirement and leisure to attend to the things of God and of eternity. I remarked that something of this we must all have felt at times, and to some extent it is true; and therefore, in order to counteract the effect of this world, with its cares and labours upon our spirits, we ought to use diligently the means of grace, and accustom ourselves to meditation upon Divine things. However, we are not to think that religion can only exist in retirement and quiet. God knows our nature, and knowing it, he has placed us in the world and has given us duties to discharge in it. There are graces, too, which can either only be exercised in the world or can be best exercised there. It is sin in us which makes the occupations of the world dangerous to us; and this the monks found who fled from it, for they had enemies to contend against in solitude as powerful, if not more so, than those they had escaped from. His wife is one who has had her temper soured by troubles and sorrows. She is far advanced in life, and complained of the hard work which she not only had to engage in when younger but had still to perform, incapacitated though she was for it from increasing years. She bitterly complained, too, of her children, who had requited her but ill for her care and trouble with them, not only in neglecting to assist her, but in refusing her the honour due to a parent. This is, alas! a too common and a too true complaint. It is not, of course, confined to the poor, but there it is more open and undisguised. I sympathised with her in her feelings on the matter, but sought to remind her that we all may be said to deserve this treatment, as we have forgotten our obligations to our Heavenly Father, who has been far kinder to us than any earthly parent could be to his children. The many troubles and sorrows of life also remind us that this is not our home; and we ought, when we feel them, to be stirred up thereby to seek a better portion beyond the grave; and ought to beware that we do not sink into a morose, sullen indifference and despair. In no circumstances can despair be right, when we are still under the sound of the Gospel.

Mrs. C——. This person is a Roman Catholic. I did not know this when I entered, and I enquired if she could not come to the meeting. She replied, "No, she had nothing to do with our meetings." I asked where she went. She said that she went where all ought to go, to the true church. I answered that I was glad to hear that she belonged to the true church; but how did she know that the Church

of Rome was such. "Sure," she replied, "did not Christ found it, and did not He say that the gates of Hell should not prevail against it." This, she thought, settled the matter beyond all controversy. I said that I was not sure about the alleged fact that Christ meant the Church of Rome in that passage, and the only way I thought by which the true Church could be discovered, was by applying the test of the Scriptures—"To the law and to the testimony, if they speak not according to this word, it is because there is no truth in them." I was afraid that, tried by this standard, the Romish Church would be found wanting. However, it would be better not to wrangle about churches. Let us come to a question more closely personal in its bearings. How is a sinner reconciled to God and saved? She answered—"By good works." I replied that I could not agree with that at all; I thought it was by faith. "Of course," she said, "faith and good works." I still demurred to this account of the way of salvation, and contended that it was by faith only. "Believe on the Lord Jesus Christ and thou shalt be saved." "Yes," she exclaimed, "that is the way you all speak, 'Believe and you will be saved.'" I said that she was surely forgetful; I had been quoting the words of the Apostle Paul to the jailor at Phillippi, and not the cry of any party. Surely, she urged, we could not be saved without holiness. Would a sinner enter Heaven with all his sins about him, unclean and unholy? No, I replied, without holiness no man shall see the Lord; but she was putting the cart before the horse. We do not perform good works in order that we may be saved, but because we are saved. Not to cause God to love us, but because he has loved us. It seemed to me to cast dishonour on Christ to say that we must add our good works to his atonement, as if it was not sufficient of itself. Besides, good works could not save us, for we were not able to fulfil the law, but were constantly sinning. "Well! but we must just do our best, do what we can." I said that would not do, for he that offends in one point is guilty of all, we are told; but putting that aside, I was quite sure that she had not done her best; could she say that she had? She answered, "No, she had not; she knew she might have done a great deal in the past that she had not done." I asked, how then it was possible that she ever could be saved in that way? She replied, she would of course have to try to do better in the future. I answered, that would not make up for the past. If a man were in debt—if he had run up a score at a shop—to begin to pay for his future purchases would not pay off the debt he had already contracted. She did not, however, seem to see the meaning of this, or rather, I am inclined to think, *would not* see it, and seemed to imagine that I said that a poor man in debt would not be accepted by God. She turned off again to speak of the Church, to extol its antiquity and its success, boasting, with too much truth, that it was extending itself rapidly, and that many Protestants were coming over to it. She invited me to go to the chapel, where I would hear something which would enlighten me, and perhaps I would come away a Catholic too, as others had done before. An old man was in the house, who sometimes joined in with a remark when something occurred to him, but the staple of the conversation was supplied by the woman. They seemed surprised that I did not become angry, and at last invited me to call again.

In concluding their report, your Committee would only further say that we have every reason to go forward in our work, and, if possible, redouble our diligence. The Master we serve is worthy, the call to appear on His side is urgent, the reward promised through grace is glorious, and the time is short. Whatsoever, then, our hand findeth to do, let us do it with our might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go.

GLASGOW MISSION REPORT.

In submitting a report to the Synod's Mission Committee, of our operations in Glasgow for the past twelve months, during which time I have laboured in it as their agent, it is with pleasure that we are enabled to speak of the uninterrupted continuance of the

work, and we trust also with some measure of efficiency. Numerous, indeed, are the moral wastes which abound in our land, with their thousands who, living as literally without God and without hope in the world, as the most heathenish abroad, are diffusing their blighting influence throughout society and sapping the foundations of all morality. That the district in which our lot in providence has been cast, answers in many respects to this description is but too acutely felt by those who have any measure of acquaintance with it, or have taken any pains to ascertain its real character. It is not that we have to struggle with Popery so much, though its existence we have to bewail; nor is it that we are called upon to join combat with open and avowed infidelity, but it is practical atheism and infidelity we have to contend with, a manifestation of utter indifference to all that is of a moral, spiritual, and consequently elevating nature, with persons to whom everything sacred seems of the most trivial moment, and the denial of the flesh and the practice of holiness, misery in its most bitter and hateful form. But this is not all, for one would think lest we should get hold of the judgment and through it reach the heart, drunkenness comes to strengthen the opposition, and so to lend its aid in securing the heart in sin, and hardening the conscience, making it to seem even what the apostle describes as seared with a hot iron. This great enemy has, and is still doing unspeakable evil in the district; like some merciless monster it is ravishing the dwellings of not a few, depriving them of all happiness, alienating the hearts of the nearest from each other, and smiting its victims with poverty, sickness and misery; whilst as an additional effect, families are made to famish for want of both food and raiment, and to pine away their days in wretchedness. Not that this is universally the case, but surely such a state of things, prevailing as it does to a large extent, demands all the Christian effort we can bring to bear upon it, that their condition may be ameliorated, and they raised up from their degraded state and brought within the fold of the good shepherd. But although there is much to discourage us, yet, amid the leaven of wickedness that prevails, cheering indications at times present themselves of the power of the Gospel, through the instrumentality of our agency. One case, that of a young man, we may be permitted to refer to. For some considerable time he could never be induced to go to any meeting. Being at last persuaded by a friend to come one night to our hall, I spoke to him and got him to pledge his return. Since then, I am glad to say, he has attended regularly both Thursday and Sabbath evening. As evidence of Divine truth having taken hold, to some extent, upon his mind, he has made the reading of the Scriptures and engaging in prayer daily exercises for the past nine months—exercises to which he was previously a total stranger. Surely we have here something to encourage us, and to stimulate us to renewed activity and diligence. The various departments of the work we may state as follows:—

1. *Household Visitation.*—Speaking generally, the reception we meet with in this department of our work is encouraging. Mostly every family gives admittance, with the exception of Romanists, though in several instances this has been gained, and permission granted to engage in devotional exercises. They likewise take tracts regularly from the distributors. Whilst nearly all receive me in a friendly manner, but few manifest any inclination to enter into a religious conversation. Indeed, they are ever ready to divert the attention to something of a more congenial character to their natural heart for conversing on. One thing painfully manifest is the lamentable ignorance and erroneous views entertained regarding God and Divine truth; to rectify such is our aim, knowing, at the same time, that it is only the Spirit who can make the word effectual, so as to cause the mind to receive and the heart to feel its power. So deep-rooted is the spirit of indifference that prevails, toward everything Divine and heavenly, and such a power does it seem to have upon their hearts, that daily we are made to experience, that an interest in these matters is not to be brought about by the words of man's wisdom, but by the quickening and constraining power of Divine grace. But there are some who look for and take delight in the Scriptures being read to them and a few observations offered upon it—to whom no theme seems more pleasing, or affords more satisfaction than that of Christ and his great salvation, who rejoice to

think and speak of Him as loving them and giving himself for them. The total number of visits made during the past year is 1,357.

2. *Meetings*.—Two of these are held weekly for prayer and exhortation. The one on Thursday and the other on Sabbath evening. The attendance for the past year, upon a whole, has been very good, especially when we consider the great poverty and destitution that prevails in the district, and the fluctuating character of the population. Still progress, in this respect, we would fain hope for. The average for Sabbath evening may be stated as 39, and during the week 20. Besides engaging in devotional exercises, I invariably give a brief address founded on some portion of the Divine Word, and in these addresses strive to set before them the original depravity of the human heart, and the Gospel method of salvation, purchased by Christ and applied by the Spirit. To these all listen with great attention, and, we believe, some with self-application. The total number of meetings held has been 102.

3. *Tract Distribution*.—A large number of tracts are circulated regularly through the district by lady distributors, who are most assiduous in their work. These efforts, silent and unobtrusive as they may appear, we nevertheless regard as an invaluable aid to the successful carrying on of mission work. Many of the people have expressed their gratitude for the benefit thus afforded.

We are glad to report having received from the Ladies' Benevolent Society in connection with the congregation a large amount of aid, by having placed at our disposal sums of money for distribution among the poor, thus enabled, in some measure, to contribute to the relief of their temporal wants. It only remains for us to notice the continuance of the Penny Savings Bank every Saturday evening. Though not in so prosperous a state as one might wish, still many take advantage of it. Its present condition is better than any time during the past year. Whilst the sum due to any one depositor seldom exceeds 10s., yet even this, we believe, proves beneficial.

Such is a brief sketch of our operations during the past year. And in closing our report, we cannot but express our gratitude to God, for the amount of outward prosperity that has attended our efforts, and for the progress which, we believe, some have made in a knowledge of their own hearts and the way of salvation. Though the field we labour in is much like Ezekiel's vision of dry bones, yet who dare say, that the Spirit of the Lord may not be breathing upon some of them, and will yet raise them up with the living to praise Him. Indications of this we have had. But, however unpropitious the soil may seem, however little fruit may accrue from our efforts at present, it is evidently our duty as well as our privilege to sow the seed of the Word in faith, knowing from Him who cannot lie that in due time we shall reap if we faint not. Were this work to be achieved by man, there might be some ground for our being found in the category of the faithless; but such, we know, is not the case; and surely, if we are imbued with the Spirit of Him whom we profess to serve, if we are animated by love to Christ, we will show this by our good works and earnest endeavours wrought in the spirit of faith to bring others to a knowledge of the truth, relying on the quickening influences of the Divine Spirit, who alone can raise to newness of life.

PETER M'VICAR, Missionary.

REPORT OF HOME MISSION WORK IN POLLOCKSHAW.

SINCE the date of my appointment as missionary in Pollockshaw—viz., 12th June, 1868, I have spent upwards of 900 hours in the mission district, during which more than 2,200 visits were paid, including upwards of 350 to the sick, infirm, and dying.

I find that neglect of public ordinances prevails here to a very great extent. Generally speaking, those who are now living without making any profession of religion formerly belonged to some Church, or their parents were professing Christians. Many absent themselves from the house of God without any plausible pretext whatever, while others excuse themselves by saying that they have no clothes in which they can appear at church among their fellow-men. It is undeniable that there are cases of

truce poverty over which the poor themselves have no control; but frequently men make this excuse who are not entitled to do so. Those who really hunger and thirst to meet with God in His ordinances, with comparatively few exceptions, find the means to enable them to gratify their desire. Many bring poverty on themselves and their families by intemperance or by extravagance in other respects, while others are brought into a similar condition through ill-health or want of employment. There is thus a large population whose spiritual necessities would be totally neglected, if for the missionary efforts put forth by the various Churches. Beside these, there are many who profess to attend some place of worship, but who are so rarely in any such way that they may fairly be classed along with those who live in total disregard of religious things.

On visiting from house to house I have been very cordially received. As might be expected, there is a great variety of character and disposition among those whom I am able to visit. Some take great pleasure in conversing on spiritual subjects, while others seem to feel no interest in anything beyond the present world. Many are very ignorant of the fundamental doctrines of the Gospel, so that it is frequently very difficult to set the truth before their minds with sufficient clearness.

In visiting, special attention has been paid to the sick and dying. I have endeavoured, dealing as closely with their consciences as possible, to guard them against trusting in any refuge of lies for the salvation of their souls, and have tried, with all earnestness, simplicity, and faithfulness, to direct them to Christ, as the only and all-sufficient Saviour of sinners. I am also in the habit of reading a suitable portion of Scripture, and of engaging in prayer when visiting such persons. In all cases, my visits have been thankfully received; and I have frequently been earnestly asked to call again as soon as possible.

Since I came to Pollockshaw a considerable number of persons from the mission district have been brought out to the Church, who for the most part attend regularly. These, several have been added to the membership of the congregation here. This sort of mission work has been specially attended to, believing that it is of far greater importance to secure the attendance at Church of those who are living in the neglect of ordinances, than to secure their attendance at the district meetings.

There are five district meetings conducted in connection with the mission here, of which three are held weekly, and the other two in alternate weeks, making in all four meetings every week. Altogether, 175 meetings have been held, as follows:—43 in Wood School, on Sabbath evening, with an average attendance of 23; 42 in Potterhill, on Monday evening—average, 20; 45 in Thornliebank, on Wednesday evening—average, 15; 23 in Maxwell Street, on Thursday evening—average, 13; and 22 in New West, also on Thursday evening—average, 15. There is thus an average attendance of 72 at the meetings every week. The Rev. Mr. Gardiner, the esteemed pastor of the congregation, and several of the elders, have shown a deep interest in the prosperity of the mission, by occasionally attending the meetings, and taking part in the services. As the district is widely scattered, so that people in one part of it could not reasonably be expected to attend meetings held in another part, it is more difficult to secure an attendance than in a compact and thickly-peopled district. Other circumstances, which need not be detailed in this report, have also tended to prevent such an attendance at the meetings from being attained as is desirable, and as may yet be reached. Some time back there has been a considerable improvement in most of the meetings, compared with the attendance at them for some time before, and subsequent to the date of my appointment. A considerable number have been led to attend the meetings since I came, who were formerly living in total disregard of all the means of grace.

Looking at the work in which I have been engaged since last June, I feel that I have much reason to thank God and take courage. I feel assured that some good has been done, although the day when all the secrets of the hearts of men shall be revealed, cannot make known the full amount of it. Meanwhile it is our duty to go on in faith, obedience to the Divine command, "Cast thy bread upon the waters, for thou shalt find it after many days."

GEORGE ANDERSON, Missionary.

REPORT OF COMMITTEE ON THE HALL,

PRESENTED TO SYNOD AT EDINBURGH, MAY, 1869.

IN presenting their annual report, the Committee have pleasure in stating that, though living in an age of innovation and change, they have nothing specially new to communicate. To have the all important work of the Hall efficiently performed there must be confidence in the Theological Professor, and diligence in the performance of theological work; and we need scarcely state that these are the characteristics of our Hall that have always been brought out in the Committee's reports.

The Hall was opened, as usual, on the Tuesday after the first Sabbath of June, and closed on the Tuesday after the first Sabbath of August. According to the instructions of Synod, the Committee met with the Professor and students both at the commencement and close of the session. The number of students in attendance was eight; four of them—viz., Messrs. Thomas Gilchrist, Alexander Stirling, James Spence, and Alexander Yuille, in connection with our own Synod; and four of them—viz., Messrs. John William Sharpe, George Laverty, John V. Moore, and Benjamin Brown, in connection with the Irish Secession Synod.

The valedictory address to the students was, according to previous arrangement, delivered by the Rev. E. Ritchie, Colmonell, who selected as his subject, "The Distinctive Principles of the Reformation." The cordial thanks of the Committee and students were given to Mr. Ritchie for his instructive address, and it was unanimously agreed to request him to publish it in the *Magazine*. To this request Mr. Ritchie kindly gave his consent.

The Professor, after stating that all the students had manifested diligence in their studies and performed the prescribed exercises in a satisfactory manner, read the following report of the work of the Hall during the past session, which the Committee have much pleasure in presenting to the Synod:—

I have to report to the Committee, that the Theological Hall during the past session has been attended by eight students, of whom four were from Ireland. I have given nineteen lectures. One part of them was on the Mediatorial Office of Christ in General; His Three Distinct Offices; His State of Humiliation on Earth, and His Exaltation; including His Resurrection from the Dead, His Ascension to Heaven, His Sitting at God's Right Hand, and His Second and Final Advent to Judge the World. The other part of the lectures had as their subject the Decalogue and the Sacraments. Messrs. Thomas Gilchrist, Alexander Stirling, and James Spence, have attended four regular sessions, and have each delivered one discourse as required, in addition to the other prescribed Hall discourses. Mr. Alexander Yuille has attended four sessions, one of which was irregular. As, however, he has given in all the Hall discourses, and as these have been sustained and approved,

I have no hesitation in recommending him as a fit person to be taken on trials for license. Our young friends from Ireland have also delivered each of them one or more discourses, which I have approved of, besides taking part in the other work of the Hall, which has included a written summary of each of my own lectures, the framing occasionally of skeletons of sermons, together with the reading and examination of a portion of Mark's Medulla and of the Greek New Testament on alternate days. We have gone over in this way the 31st and 32d chapters of the Medulla, and the first five chapters of the Epistle to the Romans.

M. MURRAY.

Glasgow, 4th August, 1868.

This report speaks for itself. Taken in connection with previous reports, especially those for 1867 and 1868, it shows that the good old Reformation and Bible theology is fully and clearly taught in our Theological Seminary. And, though this is no doubt what we expected, yet when we think of the loose views of theology that prevail at the present day, of how many are teaching that we can have the Christian life without any definite belief in Christian doctrine; nay, when we think of how many, whilst speaking respectfully of the *name* religion, are trying, by the "higher criticism," as it is called—that is, by denying the inspiration of the Scriptures, and treating the Bible as entirely the work of man—to undermine the very foundation of religion, it cannot but be matter of joy to this Synod, that our students in divinity have the good old doctrines of grace so fully and clearly expounded to them. This, indeed, has always been the peculiar glory of the Secession. This Synod had to testify for purity of doctrine at its formation in 1733, as is shown by its Judicial Testimony and its famous Act Anent the Doctrine of Grace, published shortly afterwards; and, as it has to testify for purity of doctrine still, it must be gratifying to know that those by whom, under God, its grand historical testimony is to be maintained and handed down to the generation following, have its precious doctrines so fully set before them. The heresy by which these doctrines is opposed has indeed somewhat changed its name. During the dark days of Moderatism, the doctrines of grace were said to be opposed to morality; at the present day they are said to be opposed to the Christian life. *Then* it was morality, *now* it is the Christian life that is so frequently exalted at the expense of, and so frequently represented as opposed to, belief in Christian doctrines. Accordingly, as our fathers of the Secession had to show that the doctrines of grace, so far from being opposed to, are the real foundation of Christian morality, so, as the Professor's report shows, our students are taught that the doctrines of grace, so far from being opposed to, are the real foundation of the Christian life—that it is through justification by faith without the works of the law, and union to Christ, that we have the Christian life begun, and through our growth in the knowledge of these doctrines, that we have the Christian life main-

tained and increased. How grateful ought we to be unto God that, in this respect, our banner has come down from age to age without a stain.

In accordance with the Professor's report, the Committee unanimously agreed to recommend Mr. Alexander Yuill to the Glasgow Presbytery to be taken on trial for license, and that the Rev. John Robertson, Ayr, be requested to deliver the valedictory address at the close of the next session of the Hall.

As the design of the Synod's course of inter-sessional study is to carry on, under the superintendence of Presbyteries, during the vacation, the work begun by the Professor in the Hall, the reports of Presbyteries show that that design is regularly and vigorously prosecuted, and we have no doubt the students' knowledge of Divine things is, in consequence, largely increased. The following are the reports, which have been received by the Committee from the Presbyteries that have had students under their inspection during the past year :—

REPORT OF THE GLASGOW PRESBYTERY OF U. O. S.

ANENT THEIR SUPERINTENDENCE OF STUDENTS DURING THE YEAR 1868-69.

The Report of the Presbytery of Glasgow, during the past year, does not differ materially from those formerly presented to the Synod. This arises in a great measure from their general adherence to the syllabus of instruction provided by the Synod, according to which the inter-sessional studies of students have been as heretofore directed.

During the past year, since the last meeting of Synod, there have been nine students within the bounds over whom the Presbytery have endeavoured to exercise a general or more special supervision and care.

There have been two theological students under the superintendence of the Presbytery, both of whom are now in the active service of the Church. One of them is now a member of the Synod, and it is expected that the other will very shortly be ordained to the joint pastorate of one of our old-established congregations. Of these students the Presbytery have to report as follows :—

1. Mr. ALEXANDER STIRLING, Student of Theology, was examined at the close of the last Hall upon the work of the session, and gave satisfactory evidence of his diligence and attention. Having formerly given in all his public trials for license, he was examined upon those subjects which are understood as "private trials," and the Presbytery being satisfied, cordially agreed to license him as a preacher of the gospel in connection with the Synod, which was also done in the month of August last year.

2. Mr. ALEXANDER YUILL, Student of Theology, was examined upon the work of the Hall last year—upon "Wilson's Defence," and "Cunningham's Historical Theology," vol. ii., as remaining parts of inter-sessional study between the third and fourth year at the Hall, and he acquitted himself satisfactorily. According to the recommendation of the Hall Committee, the Presbytery took him upon trials for license, and from time to time he gave in a homily upon Luke xiii. 3 ; a popular sermon upon Hebrews iv. 1 ; a lecture upon Romans viii. 35-39 ; an exercise and addition upon Galatians iii. 26-29 ; and a thesis upon the question, "*An Justitia Christi nobis imputatur ut causa meritoria nostræ justificationis coram Deo.*" He was also examined upon the Hebrew Psalter ; the Greek New Testament *ad ap lib* ;

and upon the 17th century in Church History. All of these having been sustained, separately and in *cumulo*, along with his private trials, he was licensed in October last as a preacher of the gospel in connection with the Synod.

The literary students have been seven in number. Of these, four have been under the special superintendence of the Presbytery. The following particulars may be noted:—

1. Mr. ROBERT MORTON is a student of the second year. He has been examined upon Latin in "Caesar's Commentaries," which the Presbytery prescribed to him instead of "Livy," upon a consideration of circumstances; also upon Luke's Gospel in Greek New Testament, 1st to 10th chapters inclusive; "Collier's History of English Literature;" "Confession of Faith;" and "National Covenant and Solemn League." Upon all these Mr. Morton passed a very satisfactory examination, and has completed all the prescribed studies between the first and second sessions at College.

2. Mr. M'VICAR, student of the second year, besides being examined and appointed to Home Mission work in Glasgow, under the superintendence of the Presbytery, was examined upon Latin in "Caesar's Commentary," for special reasons considered by the Presbytery; upon the first ten chapters of Luke's Gospel in Greek New Testament; and "Collier's History of English Literature," all which were sustained.

3. Mr. HAMILTON, student of the third year, has been examined upon the Epistle to the Philippians in the Greek New Testament; "M'Crie's Life of Knox;" doctrinal part of the Original Secession Testimony; and "M'Cosh's Moral Intuitions," which embrace all the subjects between the third and fourth sessions at College. All his examinations have been cordially sustained, with approbation of his proficiency. In addition to the above, Mr. H. was examined upon "Whately's Logic," which work the Presbytery are of opinion might be advantageously introduced into the syllabus of instructions.

4. Mr. ANDERSON, student of the third year, was transferred to this Presbytery by the Presbytery of Edinburgh. After examination, being found qualified, he was appointed to Home Mission work at Pollockshaws, under the superintendence of the Presbytery. He laid on the table excellent certificates of merit from the Professors of Humanity and Mathematics in the University of Edinburgh, during session 1867-68. He has been examined upon Latin in "Horace, *Ars Poetica*, 100 lines; Greek New Testament, John's Gospel, 10th to 21st chapters; mathematics, Euclid, first six books; and historical part of Original Secession Testimony, all which are subjects between the second and third sessions at College. Besides these, Mr. Anderson has been examined upon "Whately's Logic;" and upon the Epistle to the Philippians in Greek New Testament; doctrinal part of the Original Secession Testimony; and "M'Cosh's Moral Intuitions," which three last belong to the subjects between the third and fourth sessions. The Presbytery have sustained Mr. A.'s examination upon the whole of the preceding, and commend his diligence and perseverance.

There are three literary students who have been under the superintendence of the Presbytery only in a general way. Owing to the arduous work of the winter session, the Presbytery did not judge it to be expedient to add, to their labours. It may, however, be stated, that upon learning that so many as eight literary students were attending the University in Glasgow, a Committee of their number, consisting of the Rev. Dr. Murray and the Rev. William B. Gardiner, was appointed to meet with them from time to time, with the view of joining with them in religious exercises, seeking to imbue their minds with a devotional spirit, and giving them such directions in their studies as may seem calculated, by the Divine blessing, to prove beneficial to them in the solemn work which they have ultimately in view.

It will be interesting to the Synod to know, and it augurs well for the Church, that these young men who are aspiring to the office of the holy ministry, have spontaneously assembled together, upon each Sabbath during the winter, to spend

the interval between the public services in the sanctuary in a prayer meeting, where they have engaged in the reading of the Word of God and in devotional exercises.

JOHN RITCHIE, Presbytery Clerk.

16 Douglas Street, Glasgow, January 29, 1869.

The Committee of Presbytery appointed to confer with the students attending Glasgow University this session met here this evening. Both members were present, and along with them seven students—viz., Messrs. Anderson, Hamilton, and Miller, of the third year; Messrs. Morton, Auld, and M'Vicar, of the second year; and Mr. Brown, a divinity student, belonging to the Irish Seceders. The Rev. Dr. Murray presided, and opened the meeting with prayer. The students thereafter mentioned the classes they were presently attending, and gave an account of the work performed in connection with these. It was then resolved to have a conversation on the subject of "Personal Religion," and before entering thereon prayer was offered up by the Rev. W. B. Gardiner. After a brief introductory address by the Chairman, a series of questions bearing on the subject were put to the students, all of which were satisfactorily answered, and the conversation was brought to a close with a short address by Mr. Gardiner. Mr. George Anderson then engaged in prayer, and, after praise, the meeting was closed with the benediction.

Same place, April 2, 1869.

The Presbyterial Committee met here this evening. Present both members, and along with them the following five students:—Messrs. Anderson, Hamilton, Auld, M'Vicar, and Brown. The Rev. Dr. Murray presided, and the Rev. W. B. Gardiner opened the meeting with prayer. The Chairman gave a brief historical statement regarding the origin and design of creeds and confessions, the state of religion at the Reforming periods, and the rise and progress of the Secession, as preparatory to a general conversation on "Our Distinctive Principles." Prayer having been offered up by the Rev. Dr. Murray, a catechetical conversation followed, during which an opportunity was given for stating and answering objections, removing difficulties, and defending the truth when assailed. Mr. William Hamilton having engaged in prayer, the three concluding verses of the 122d Psalm were sung, and the meeting closed by the Chairman pronouncing the benediction.—Submitted in name of Committee by

WILLIAM B. GARDINER.

REPORT OF THE PRESBYTERY OF EDINBURGH

ANENT THE SUPERVISION OF STUDENTS UNDER THEIR INSPECTION, FROM MAY 1868,
TILL MAY 1869.

The Presbytery beg to report that during the past year they have had two students under their superintendence—viz., Mr. Thomas Gilchrist and Mr. James Spence. Both were students of theology, and both were licensed shortly after the meeting of the Theological Hall, so that the report regarding them is necessarily brief.

As was intimated in last year's report, Mr. THOMAS GILCHRIST had been examined with approbation on the whole of his intersessional studies, and had delivered all his public trials for license previous to last meeting of Synod. At their meeting in August, the Presbytery having received a favourable report from the Hall Committee regarding Mr. Gilchrist's attendance on the Hall, examined him on the usual subjects of private trial, and having sustained the whole of his trials separately and *in cumulo*, licensed him to preach the Gospel as a probationer for the holy ministry.

At their meeting in the end of May Mr. JAMES SPENCE was examined by the Presbytery on the subjects of intersessional study prescribed to students of the last year in Theology, and these having been cordially sustained, he was certified as eligible for admission to the Hall. In August Mr. Spence appeared before the Presbytery and delivered a popular lecture, which had been prescribed to him as a Pres-

byterial exercise, and the homily which had been appointed him as part of his trials for license, both of which were sustained with approval. In September he again appeared before them and delivered the whole of his remaining trials for license, public and private, and these having been sustained separately and in *cumulo*, he was duly licensed as a preacher of the Gospel in probation for the holy ministry.—Extracted from their Minutes by order of the Presbytery,

JAS. SMELLIE, Presbytery Clerk.

REPORT ON STUDENTS BY THE PERTH AND ABERDEEN PRESBYTERY.

The Perth and Aberdeen Presbytery have to report that Mr. THOMAS MATTHEW, Kirriemuir, is the only student within their bounds at present. Mr. Matthew has just completed his first session at the Aberdeen University, and has been successful in taking prizes in two of his classes, and a high place in the merit list of the third. He has been duly reported to Presbytery as a student for the ministry in connection with the Original Secession Church; but owing to the duties of the session, and his residence at Aberdeen, he has not yet been able to attend a meeting of the Presbytery. He has signified his intention, however, of being present on an early occasion, when it will be the duty of Presbytery to examine him on subjects of first session's studies, and prescribe to him the exercises given in the syllabus, for students in arts, between the first and second sessions at College.—By order of the Presbytery,

JOHN BARR, Presbytery Clerk.

Edinburgh, 4th May, 1869.

In regard to Bursaries, it was agreed that two, of the value of £5 and £4 respectively, should be competed for by the students this year; that *Butler's Analogy of Religion, Natural and Revealed*, be the work on which the examination should be founded; that the competition take place in Glasgow in the end of October, and be superintended by Dr. Murray and Mr. Hobart. On the day appointed for the competition three students came forward to engage in it, when the following questions were dictated to them:—

QUESTIONS ON "BUTLER'S ANALOGY OF RELIGION."

I. State and illustrate what Butler means by the analogy of religion, natural and revealed?

II. Give an outline of the arguments by which he proves from analogy that there is a future state of rewards and punishments?

III. Give an outline of the arguments by which he proves that our present life is a state of probation for the life to come?

IV. Show how he refutes the various objections that have been urged against the wisdom and goodness of God as the Moral Governor of the world?

V. What does Butler mean by Christianity, and how does he prove its importance?

VI. Give an outline of the arguments by which he proves that there is no presumption from the analogy of nature against Divine revelation in general, or the Christian revelation in particular?

VII. Give an outline of the argument by which he proves that neither the want of universality in revelation, nor the supposed deficiency in the proof of it, can be an argument against its divinity?

VIII. What does he mean by the particular evidence of Christianity, and how does he refute objections against it?

IX. Show how he refutes the objections to the argument from analogy in defence of religion?

To these questions the students gave in carefully written answers, endorsed as usual, which were sent to the members of Committee separately, to examine and compare with the *Analogy*. When the Committee met in December last to ascertain the results of the separate examinations, it was found that the first bursary, value £5, had been gained by Mr. George Anderson, Pollockshaws, and the second, value £4, by Mr. William Hamilton, Carluke. The successful competitors are students in arts in Glasgow University. In closing this report, the Committee would again take leave to express their deep sense of the importance of these bursary competitions, as means by which we both give encouragement to our young men to prosecute their studies with a view to the holy ministry, and manifest that we are really asking the Lord of the harvest to send forth labourers into His harvest. From the deep interest which the members of the body take in the welfare of the students, and the earnestness with which they cry for more labourers to the Lord's vineyard, we have no doubt that, in giving their contributions to this fund, they will earnestly seek that the God of Zion would continue to bless our Theological Seminary, watch over the interests of our Professor and students, give the young men a double portion of the Spirit of the Master, and bring them forth to the work to which He has called them as "workmen that need not to be ashamed, rightly dividing the word of truth."

—By order of Committee,

THOS. HOBART, Convener.

REPORT ON THE BETTER SUPPORT OF THE GOSPEL MINISTRY.

IN submitting their third annual report to the Synod the Committee "On the Better Support of the Gospel Ministry" have to state that they have held but one meeting this past year—viz., in the month of September, at which it was agreed to address the members of congregations again by circular, and to propose to them to continue their exertions to increase contributions to the Mutual Assistance Fund, in order that a higher grade in the scale of supplement to stipends might be attained for the year just ended. This circular was subsequently issued, in which it was stated, that, by the addition of £60 to the amount of the previous year's contributions, the minimum stipend would be raised from £100 to £110, with a manse. It appeared to the Committee that this was practicable, for the following reasons—First, that the aid-receiving congregations would be stimulated to increased exertion to contribute to the Fund, with the prospect of an additional supplement being received by them in return; and, second, that the self-sustaining congregations would also be stirred up to endeavour to obtain this very moderate rate of dividend for their brethren who are placed in less favourable circumstances than themselves. The Committee, moreover, had some ground for assurance in making this proposal, inasmuch as they were authorized to state that all the money contributed to the Mutual Assistance Fund should, in the

future, be available exclusively for Mansees and Stipends. And, as the Fund fully admitted of the supplement to £100 being paid at the end of the year 1867-68, the Committee felt warranted to hope that, with the additional balance available for Stipends and Mansees, by a little further exertion on the part of congregations, their expectations at the end of the year 1868-69 would be realised. They have now to report that in this they have been disappointed, and that the supplement likely to be proposed by the Finance Committee, although somewhat more than last year's, will fall considerably short of £110, since, by the Synod Treasurer's Account, the contributions to the Fund have just reached the level of the former year.

The Committee propose now to resign their commission into the hands of the Synod, but before doing so, they would shortly review their procedure with its results, since they were appointed in 1866, and submit a few practical suggestions regarding the future maintenance of the Mutual Assistance Fund.

As the Synod are aware the first care of the Committee was to obtain definite statistical returns as to ministers' stipends, number of members, income and expenditure, from all the congregations in the Church. These data are now in the hands of the Synod Clerk and Convener of Committee, and may yet be turned to useful account. In connection it may also be noticed that an abstract of these returns appeared in 1867 in the July number of the *Magazine*. The same year (1867) it was proposed to the congregations, in a circular by the Committee, that the aim should be to raise all the stipends to £120 as a minimum, for which purpose it was computed an increase to the Fund of £220 would be required. The effect of the appeal made to congregations was an increase upon contributions of £89 by the end of the year 1867-68. The Committee then saw it to be advisable to lower their proposed minimum to £100, with the view of obtaining a gradual increase, and in the expectation, as has been already stated, of reaching £110 by the end of the past year. And now, although the proportion of increase by contributions and donations is about 70 per cent, and in amount about £100 over former years, yet it must be confessed the expected increase has fallen short by £120 of the original proposal of the Committee. Another result of a favourable kind they would also refer to, as having been reported to the Synod in May, 1867—viz., that four congregations, which had previously given stipends of less than £120, had agreed to raise them to that sum, and in one of the cases to a higher amount. Upon the whole, then, with these facts before them, the Committee feel themselves justified in saying that their efforts for the benefit of the Church and its ministry have not been altogether in vain.

For the future then, in order to secure a gradual advance towards realising the first proposal of the Committee, in consistency at the same time with the recommendation made in their circular last year, that the claims of some of the town's congregations should be considered so soon as the supplement of £110 is attained, the Committee would submit—First, that the Synod do enjoin upon the sessions and office-bearers of all the congregations the duty of continuing to keep prominently before the people the claims of the Mutual Assistance Fund; and, of affording such facility for weekly, monthly, or quarterly contributions to the fund, as members may find most suitable. They are the more anxious to impress this upon the Synod, since they believe that mainly to these means has the Church been indebted for the increase which has already taken place. The second suggestion they have to offer has reference to the response made by the congregations to the late appeals made to them. Whilst giving all credit to the majority for endeavouring to meet the claims of the ministry upon them for better support, the Committee are still of opinion that some are failing in their duty in this respect. They would accordingly recommend to the Synod to enjoin upon Presbyteries to make all necessary inquiry lest any should be imposing upon other more willing congregations the share of duty which properly devolves upon themselves. Lastly, that this movement begun and carried forward so far successfully may not retrograde but be continued to its legitimate issue, the Committee would propose that for the future the Finance Committee be authorised to correspond with the Clerks of Presbyteries, and with the sessions or office-bearers of congregations, so

as to use their official influence and the information which, through this Committee, they have already acquired for the promotion of the interests of the Mutual Assistance Fund.

LAURENCE HENDERSON, } Joint-Conveners.
HUGH HOWIE,

ORIGINAL SECESSION SYNOD TREASURER'S ACCOUNTS,

1868-9.

SYNOD FUND.

April 30, 1868.		April 30, 1869.	
To Balance of last Account, £44 14 3½		By Supply to Professor's	
April 30, 1869.		Pulpit during the Hall, ...	£11 8 9
To Collections—		By Salary of Professor, ...	20 0 0
Aberdeen, ...	£1 0 0	By Rent of Hall Room, ...	7 10 0
Arbroath, ...	0 10 0	By Travelling Charges—At-	
Auchinleck, ...	2 0 0	tending Meetings of Synod	
Ayr, ...	2 13 6½	Committees, ...	4 13 9
Birsay, ...	1 0 0	By Synod Clerk's Salary, ...	10 0 0
Carlisle, ...	5 10 0	By Synod Officer's Fee, ...	1 1 0
Castletown, ...	2 10 0	By Synod Clerk's Outlay for	
Colmonell, ...	4 8 0	Postages and Stationery ...	0 19 4
Coupar-Angus, ...	1 0 0	By Synod Treasurer's do., ...	0 10 7
Dromore, ...	0 16 0	By Committee of Supplies'	
Dundee (1867-68),	2 3 0	do., ...	1 1 8
Do. (1868-69),	2 0 2	By Expenses at Meeting of	
Edinburgh, ...	5 5 6	Synod, ...	3 10 0
Glasgow, ...	4 19 3	By Printing Account—	
Kilmarnock, ...	0 10 6	Rules and Forms of Church	
Kilwinning, ...	1 18 0	Procedure, ...	9 6 0
Kirkcaldy, ...	1 10 0	Synod's Reports and Ac-	
Kirkintilloch, ...	2 5 0	counts in Magazine, ...	8 12 6
Kirriemuir, ...	1 1 4	Circulars (and Postages), Com-	
Midlem, ...	4 10 0	mittee on "Better Sup-	
Perth, ...	2 4 6	port of Ministry," ...	1 17 5
Pollockshaw, ...	2 0 0	By Balance to New Account,	28 8 6
Shottaburn, ...	1 16 0		
Stranraer, ...	5 0 0		
Thurso, ...	1 2 2		
Toberdoney, ...	0 9 8		
	60 2 7½		
To Collection at Synod Ser-			
mon, ...	1 0 4		
To Proceeds of Sale of 47			
Copies of Testimony, ...	2 15 3		
To Interest on Bank Ac-			
count, ...	0 7 0		
	£108 19 6		£108 19 6

HOME MISSION FUND.

April 30, 1868.		April 30, 1869.	
To Balance of last Account, £347 16 2		By Salary to Mr. M'Vicar, Missionary, Glasgow, ...	£45 0 0
April 30, 1869.		By Salary to Mr. George Anderson, Missionary, Pollockshaws, ...	45 0 0
To Collections—		By Rev. A. T. M'Clennaghan, Kilmarnock — Supplement to Stipend, ...	50 0 0
Aberdeen, ...	£1 5 0	By Rev. A. T. M'Clennaghan, Kilmarnock, for Tracts, ...	1 0 0
Arbroath, ...	1 1 0	By Rent of Mission Hall, Glasgow, ...	4 19 2
Auchinleck, ...	2 1 8	By Charges, do., do., ...	1 4 1
Ayr, ...	2 14 8½	By Tracts for Mission, Glas- gow, ...	0 7 6
Birney, ...	5 0 0	By Balance to new Account, 356 15 8½	
Carlisle, ...	16 15 0		
Castletown, ...	11 10 0		
Clola, ...	0 10 0		
Colmonell, ...	5 13 0		
Coupar-Angus, ...	1 8 6		
Dromore, ...	1 0 6		
Dundee (1867-68), ...	1 15 0		
do., (1868-69), ...	1 19 3		
Edinburgh, ...	10 0 7		
Glasgow, ...	12 16 2		
Kilmarnock, ...	2 14 5		
Kilwinning, ...	2 0 0		
Kirkcaldy, ...	2 2 0		
Kirkintilloch, ...	8 10 10		
Kirriemuir, ...	1 17 0		
Midlem, ...	9 0 0		
Perth, ...	2 10 0		
Pollockshaws, ...	13 18 8		
Shottaburn, ...	11 9 6		
Stranraer, ...	13 10 0		
Thurso, ...	1 13 8		
Toberdoney, ...	0 9 10		
	£145 6 3½		
To Donations—			
From a Friend, ...	£0 10 0		
From a Maid-Ser- vant, per Mr G. Jack, Dundee, ...	0 10 0		
From two Friends, Thurso, ...	0 5 0		
From Sabbath Class, Thurso, ...	0 12 0		
From C. T., per Rev. Mr. Barr, ...	0 10 0		
From Bible Class, Rev. T. Hobart, Carlisle, ...	2 5 0		
From the Sabbath School, Carlisle, ...	1 0 0		
From Bible Class, Rev. W. B. Gar- diner, Pollock- shaws, ...	2 5 0		
	7 17 0		
To Interest on Bank Account, ...	3 7 0		
	£504 6 5½		£504 6 5½

MUTUAL ASSISTANCE FUND.

April 30, 1868.				April 30, 1869.			
To Balance of last Account,				By Payments to Ministers—viz.			
April 30, 1868.				Skipend.			
To Collections—				Manse.			
				Total.			
Aberdeen, ..	..	..	£6 17 4	Arbroath, ..	£1 15 0	£6 5 0	
Arbroath, ..	..	..	2 0 0	Auchinleck, ..	—	25 0 0	
Auchinleck, ..	..	..	10 0 0	Birney, ..	—	14 0 0	
Ayr, ..	..	..	25 3 1	Colmonell, ..	—	52 0 0	
Birney, ..	..	..	13 0 0	Coupar-Angus, ..	10 0 0	46 0 0	
Carlisle, ..	..	..	13 0 0	Dromore, ..	8 0 0	36 0 0	
Castletown, ..	..	..	9 0 0	Dundee, ..	10 0 0	10 0 0	
Colmonell, ..	..	..	10 0 0	Kilmarnock, ..	10 0 0	10 0 0	
Coupar-Angus, ..	..	..	9 10 11	Kirkcubright, ..	—	12 0 0	
Dromore, ..	..	..	6 0 0	Perth, ..	10 0 0	10 0 0	
Dundee (1867-68), ..	..	..	6 3 6	Shottsburn, ..	—	2 0 0	
Do. (1868-69), ..	..	..	3 12 1	Thurso, ..	—	12 0 0	
Edinburgh, ..	..	..	13 9 6	Toberdoney, ..	8 0 0	37 0 0	
Glasgow, ..	..	..	38 7 3	By Balance to New Account,	..	..	£ 17 0 4
Kilmarnock, ..	..	..	0 16 7				
Kilwinning, ..	..	..	4 16 3				
Kirkcubright, ..	..	..	4 0 10				
Kirkcubright, ..	..	..	6 0 0				
Kirkcubright, ..	..	..	9 0 0				
Kirkcubright, ..	..	..	13 7 6				
Kirkcubright, ..	..	..	8 2 0				
Kirkcubright, ..	..	..	2 0 0				
Kirkcubright, ..	..	..	21 0 0				
Kirkcubright, ..	..	..	7 0 1				
Kirkcubright, ..	..	..	6 1 9				
Kirkcubright, ..	..	..	246 8 8				
Kirkcubright, ..	..	..	£0 10 0				
Kirkcubright, ..	..	..	1 0 0				
Kirkcubright, ..	..	..	1 0 0				
Kirkcubright, ..	..	..	0 5 0				
Kirkcubright, ..	..	..	2 15 0				
Kirkcubright, ..	..	..	£6 17 0				
Kirkcubright, ..	..	..	0 15 6				
Kirkcubright, ..	..	..	7 12 6				
To Donations—							
From a Friend, ..	..	..	£0 10 0				
From a Friend, ..	..	..	1 0 0				
From a Friend, ..	..	..	1 0 0				
From a Friend, ..	..	..	0 5 0				
To Interest on Mr Gourlay's Bequest, £156 1s 11d,							
at 4½ per cent, 11th November, 1867, till 11th							
November, 1868, per Debeanture Bond, Clyde							
Navigation Trustees, ..							
To Interest on Bank Account, ..							

AGED AND INFIRM MINISTERS' FUND.

11 30, 1868.

Balance of last Account, £158 10 0

11 30, 1869.

Payments—

Jan, ...	£0 18 0
Feb, ...	0 10 0
Mar, ...	1 14 2
Apr, ...	3 0 0
May, ...	1 0 0
Jun, ...	5 5 0
Jul, ...	3 0 0
Aug, ...	0 10 0
Sep, ...	3 0 0
Oct, ...	1 0 0
Nov, ...	1 4 0
Dec, ...	1 17 6
(1867-68), ...	1 18 6
(1868-69), ...	6 12 7
Jan, ...	5 0 0
Feb, ...	0 16 6
Mar, ...	2 3 6
Apr, ...	0 10 0
May, ...	2 0 0
Jun, ...	1 5 2
Jul, ...	4 0 0
Aug, ...	1 10 0
Sep, ...	1 12 0
Oct, ...	2 3 3
Nov, ...	4 10 0
Dec, ...	1 3 6
Jan, ...	0 14 0

58 17 8

Payments—

Friend, per	
Dr. Man-	
... ..	1 0 0
Mr. Donald	
of Glasgow,	1 1 0

2 1 0

Interest on £93

l, at 4½ per

11th No-

vember

per De-

re Bond,

Navigation

Trustees, ...

4 2 4

Interest on

at 4 per

10th June

11th Novem-

ber 1868, per De-

re Bond,

Navigation

Trustees, ...

4 12 1

Interest on

Account,

0 16 6

9 10 11

£228 19 7

April 30, 1869.

By Rev. E. Ritchie, on ac-

count of Rev. Alexander

Ritchie, ...

£25 0 0

By Rev. John Graham, ...

25 0 0

Investment per Debenture

Bond, Clyde Navigation

Trustees, at 4 per cent in-

terest, from 10th June, 1868,

100 18 0

By Balance to new Account, ...

78 1 7

£228

STUDENTS' AND BURSARY FUND.

April 30, 1868.		30th April, 1869.	
To Balance of last Account, ...	£15 3 0	By Bursary awarded Mr George Anderson, ...	£5 0 0
April 30, 1869.		By Bursary awarded Mr William Hamilton, ...	4 0 0
To Contribution from Edinburgh Presbytery, ...	3 0 0	By Bookseller's Account, ...	0 7 6
To Donations—		By Balance to new Account,	10 9 0
From John Roger, Esq., per Rev. George Roger, Auchinleck, ...	1 0 0		
From Bible Class, Rev. J. Ritchie, Shottaburn, ...	0 10 6		
To Interest on Bank Account,	0 3 0		
	<u>£19 16 6</u>		<u>£19 16 6</u>

FOREIGN MISSION FUND.

April 30, 1868.		30th April, 1869.	
To Balance of last Account, ...	£86 14 3	By Investment per Debenture Bond, Clyde Navigation Trustees, at 4 per cent, from 10th June, 1868, ...	£120 0 0
April 30, 1869.		By Balance to new Account,	42 6 8
To Contribution from Edinburgh Congregation, ...	5 9 6		
To Donations—			
From a "Hard-Working Man," per Rev. Dr. Manson, ...	£35 0 0		
From "C. R." (postmark Ayr), ...	0 5 0		
From "J. T." Perth, ...	1 0 0		
From "Delta," per Rev. Dr. Manson, ...	30 0 0		
From a Friend, per Mr James Youngson, Aberdeen, ...	0 10 0		
From Young People's Prayer Meeting, Toberdoney, ...	0 3 11		
From Bible Class, Rev. J. Ritchie, Shottaburn, ...	0 10 0		
To Interest on £120, at 4 per cent, 10th June till 11th November 1868, per Debenture Bond, Clyde Navigation Trustees, ...	1 19 6		
To Interest on Bank Account,	0 14 6		
	<u>70 2 11</u>		
	<u>£162 6 8</u>		<u>£162 6 8</u>

COMPARATIVE STATEMENT OF THE CONTRIBUTIONS FROM CONGREGATIONS TO THE SYNOD FUNDS,
YEARS 1867-8, 1868-9.

CONGREGATIONS.	Synod Fund.		Home Mission Fund.		Mutual Assistance Fund.		Aged and Infirm Ministers' Fund.		Total Annual Contributions.		Increase.	Decrease.
	1868-9.		1868-9.		1867-8.		1868-9.		1867-8.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
Aberdeen.....	1 0 0	1 0 0	1 18 0	1 5 0	9 14 8	6 17 4	0 18 0	0 18 0	13 10 8	10 0 4	..	£ s. d.
Arbroath.....	1 7 0	0 10 0	1 6 0	1 1 0	6 8 0	2 0 0	1 8 0	0 10 0	10 9 0	4 1 0	..	3 10 4
Auchinleck.....	2 0 0	2 0 0	2 0 0	2 1 8	10 0 0	10 0 0	1 16 0	1 14 2	15 16 0	15 15 10	..	6 8 0
Ayr.....	2 12 4	2 13 6 4	2 14 8	2 14 8 4	27 7 5	25 3 1	3 1 7	3 0 0	35 16 0	33 11 4	..	0 0 2
Birney.....	1 0 0	1 0 0	5 0 0	5 0 0	13 0 0	13 0 0	1 0 0	1 0 0	20 0 0	20 0 0	..	2 4 8
Carlisle.....	4 10 0	5 10 0	18 0 0	16 15 0	13 6 0	13 0 0	3 14 0	5 5 0	39 10 0	40 10 0	1 0 0	..
Castletown.....	2 10 0	2 10 0	11 0 0	11 0 0	9 0 0	9 0 0	2 10 0	3 0 0	25 0 0	26 0 0	1 0 0	1 10 0
Clola.....	1 0 0	..	0 10 0	0 10 0	0 10 0	..	0 10 0	0 10 0	2 10 0	1 0 0	..	1 13 10
Colmonell.....	3 0 0	4 8 0	9 7 4	5 13 0	8 0 0	10 0 0	4 7 6	3 0 0	24 14 10	23 1 0	0 13 3	..
Comar-Angus.....	1 0 0	1 0 0	1 13 0	1 8 6	8 10 8	9 10 11	1 2 6	1 0 0	12 6 2	12 19 5	0 13 3	..
Dromore.....	0 10 6	0 16 0	0 10 6	1 0 6	0 10 6	6 0 0	0 10 6	1 4 0	2 2 0	9 0 6	6 13 6	2 9 0
Dundee.....	2 3 0	2 0 2	1 15 0	1 19 3	6 3 6	3 12 1	1 17 6	1 13 6	11 19 0	9 10 0	4 17 7	..
Edinburgh.....	3 8 7	5 5 6	10 0 0	10 0 7	13 0 0	13 9 6	4 2 0	6 12 7	30 10 7	35 8 2	..	5 9 4
Glasgow.....	5 0 8	4 19 3	16 1 1	12 16 2	38 7 5	36 7 3	5 2 10	5 0 0	64 12 0	69 2 8	1 17 0	..
Kilmarnock.....	0 10 3	0 10 6	1 8 3	2 14 5	0 10 2	0 16 7	0 12 4	0 16 6	3 1 0	4 18 0	..	..
Kilwinning.....	2 2 0	1 18 0	1 13 6	2 0 0	2 11 4	4 16 3	1 7 10	2 3 6	7 14 8	10 17 9	3 3 1	..
Kirkcaldy.....	1 10 0	1 10 0	3 10 0	2 2 0	..	..	0 10 0	0 10 0	6 10 0	4 2 0	..	1 8 0
Kirkintilloch.....	2 0 0	2 5 0	11 5 6	8 10 10	5 6 0	4 0 10	2 0 0	2 0 0	20 11 6	16 16 8	..	3 14 10
Kirkintilloch.....	1 1 7	1 1 4	1 14 2 4	1 17 0	6 0 0	6 0 0	1 8 2 4	1 5 2	10 4 0	10 3 6	..	0 0 6
Kirkintilloch.....	4 10 0	4 10 0	10 0 0	9 0 0	11 0 0	9 0 0	4 3 0	4 0 0	29 13 0	28 10 0	..	3 3 0
Midlem.....	2 10 0	2 4 6	3 0 0	2 10 0	18 11 10	18 7 6	2 0 0	1 10 0	26 1 10	24 12 0	..	1 9 10
Perth.....	1 10 0	2 0 0	2 9 2	13 18 8	2 10 0	3 2 0	1 10 0	1 12 0	7 19 2	20 12 8	12 13 6	..
Pollocknashawa.....	1 10 0	1 16 0	12 11 0	11 9 6	2 10 0	2 0 0	1 10 0	2 3 3	18 1 0	17 8 9	..	0 12 3
Shottaburn.....	4 7 3	5 0 0	12 18 0	13 10 0	20 0 0	21 0 0	4 5 0	4 10 0	41 10 9	44 0 0	2 9 3	..
Stranraer.....	1 5 11	1 2 2	1 5 0	1 13 8	1 12 6	7 0 1	1 6 8	1 3 6	5 10 1	10 19 5	5 9 4	..
Thurso.....	0 9 2	0 9 8	0 13 5	0 9 10	6 0 0	6 1 9	0 9 10	0 14 0	7 12 5	7 15 3	0 2 10	..
Tobertony.....	54 8 3	57 19 7 4	144 4 1 4	143 11 3 4	240 10 0	240 5 2	53 3 3 1	57 0 2	492 5 8	498 16 3	40 4 4	38 19 9
Increase.....	..	3 11 4 4	..	0 12 10	..	0 4 10	..	3 16 10 4	Net Increase on } Year 1868-9, }	..	33 13 9	..
Decrease.....	..	..	..	..	..	..	..	..	..	..	6 10 7	..

Note.—Since the close of the annual account, contribution of 10s. for Mutual Assistance Fund, has been received from Clola congregation. It has also to be noted that the contributions of Ayr congregation, for the support of the missionary appointed there, are not included in the Synod's account.

**ABSTRACT STATEMENT OF THE SYNOD'S FUNDS,
AS AT CLOSE OF THE ANNUAL ACCOUNT, 1868-69.**

Balance due on Synod Fund, £28 8 6	Cash in Union Bank on Open
Do. Home Mission Fund, ... 356 15 8½	Account, ... £641 3 0
Do. Mutual Assistance Fund, 275 2 0½	Do. on Deposit Receipt, ... 150 0 0
Do. Aged and Infirm Ministers' Fund, ... 78 1 7	
Do. Students' and Bursary Fund, ... 10 9 0	
Do. Foreign Mission Fund, 42 6 8	
£791 3 6	£791 3 0

INVESTMENTS.

<i>Invested under Debenture Bonds of Clyde Navigation Trustees, Interest at 4 per cent.</i>	
AGED AND INFIRM MINISTERS' FUND, ...	£373 18 1
MUTUAL ASSISTANCE FUND—	
Bequest of the late Mr. Gourlay, St. Andrews, ...	156 1 11
FOREIGN MISSION FUND, ...	120 0 0
	£650 0 0

We have examined the various Accounts in the Treasurer's Books, for the y ending 30th April, 1869, with their relative vouchers, and found them correct. Balances are as indicated in the above Abstract Statement.

GLASGOW, 30th April, 1869.

H. HOWIE.
LAURENCE HENDERSON

COMPARATIVE ABSTRACT OF RECEIPTS.

	1867-68.	1868-69.	Increase.	Decrease.
Synod Fund, ...	£260 0 6	£264 5 2½	£4 4 8½	—
Home Mission Fund, ..	158 8 0½	156 10 8½	—	£1 17 5
Mutual Assistance Fund, ..	270 6 2	256 16 2	—	13 10 0
Aged and Infirm Ministers' Fund, ..	77 0 10½	70 9 7	—	6 11 3
Students' and Bursary Fund, ..	6 5 10	4 13 6	—	1 12 4
Foreign Mission Fund, ..	31 5 9	75 12 5	44 6 8	—
	£2603 7 2	£2628 7 2	£248 11 4½	£223 11 4
			23 11 4½	
Net Increase, 1868-9, ...			£25 0 0	

THE LATE REV. DR. MARSHALL, OF KIRKINTILLOCH,
AND THE ATONEMENT CONTROVERSY.

(Continued from page 166.)

THE unsound condition of the United Presbyterian Church, in regard to *doctrine*, may be still further seen from the suggestions sent to the Union Committee on this subject. We give in full the brief but highly suggestive return from the United Presbyterian Presbytery of Berwick, of which Dr. Cairns is a member, he being also a member, and a highly influential member, of the Union Committee. The return from this Presbytery is as follows :—

"That the committee, in dealing with any other matter of doctrine, should be guided by a reference to the recognised standards of this Church ; but that should inquiry be made into *current interpretations* of these documents, such inquiry should be extended to the published and uncensored opinions of *members of the several Churches* negotiating, so as to ascertain the *latitude of opinion hitherto tolerated*, and henceforth to be tolerated, as consistent with substantial doctrinal *harmony*."

The suggestions on the subject of doctrine from the different United Presbyterian Presbyteries to the Union Committee, are with greater or less distinctness in "substantial harmony" with the suggestions from the Berwick Presbytery, and it must be evident, that a union formed on these suggestions, must be on the *most latitudinarian basis* of allowing "open questions." But "open questions" are generally mentioned most distinctly. The latitude, however, now claimed, ranges over what are called the "published and uncensored opinions of members" (and including, of course, ministers, elders, and communicants) of the several Churches—viz., the Free, the United Presbyterian, the Reformed Presbyterian, and English Presbyterian Churches. Let any one read the solemn questions put to ministers and other office-bearers when ordained, and say in the view of death, judgment, and eternity, if the answering in the affirmative, under the latitude allowed by such suggestions, that we accept the Westminster Standards as the *confession of our faith*, be not a solemn mockery of God, and a deluding of man ?

Time was, and that not long since, when the very proposing of union, falsely so called, in harmony with such suggestions, would at once with some of the churches have brought the negotiations to an end.

How striking is the contrast between Dr. Marshall, of Kirkintilloch, and the suggestions of the Presbyteries of the United Presbyterian Church. No minister in the United Secession Church displayed such zeal and ability as he did in advocating what is called "*Voluntarism*," both from the platform and the press, and in Church Courts ; but after doctrinal error appeared in the United Secession Church, he

at once directed all his energies to arrest, if possible, by the Divine blessing, the progress of error, and he did this from the press and in Church Courts; and we know, from both private and public sources, that he regarded "*Voluntaryism*" as almost unworthy of a thought, compared with the momentous questions connected with the doctrine of the atonement. Dr. Marshall fell back in defence of the truth, not only on the Word of God, but on "the Acts" of the early Seceders on Arminian errors, and he quoted their "Acts and Deliverances" with the highest approbation. Nothing, indeed, short of the same or a similar testimony is calculated to meet the present exigency in connection with proposed schemes of union, this Testimony *unequivocally* stating the truth and repudiating the contrary errors, adherence to it being required from all ministers, probationers, and elders.

Dr. Tulloch, Principal of St. Mary's College, and Professor of Theology in St. Andrews, a few years ago startled all Scotland, by claiming in his pamphlet on "Theological Controversy" (p. 30) liberty, while professing adherence to the Westminster Standards, "that all allowance should be permitted for the various changes of *living belief* to these doctrines of a former period." This is substantially the claim put forth by the United Presbyterian Presbytery of Berwick and other Presbyteries, in connection with doctrine in the Church that is intended to be formed; but the *subtleties* displayed in these negotiations for union, and the defence of them from the press and in Church Courts, have often reminded us of the *sophisms* employed in the celebrated Oxford Tract 90, "to harmonise the teachings of the Puseyite school with the Protestant articles of the Church of England."

We could easily bring forward additional evidence to prove that the errors referred to are still widely, generally, prevalent in the United Presbyterian Church. We may briefly state, that the able and eloquent speeches of Drs. Forbes and Gibson, of Glasgow, and Dr. Wood, of Dumfries, and others, and the protests and dissents of these ministers in connection with the deliverances of the committee on union, indisputably show how much the United Presbyterian Church is tainted with doctrinal error. We have given this preliminary outline of the atonement controversy, on account of the wide-spread ignorance that prevails on the subject, many supposing that the decisions complained of were all passed at a *single meeting* of Synod, whereas decisions on the subject, becoming worse and worse year after year, were passed at seven meetings of Synod, beginning with 1841, and ending with 1846. We have also given this long statement in justice to the memory of Dr. Marshall, of Kirkintilloch, and to place his noble and faithful contendings in a proper light, freed from the gross and false misrepresentations of these contendings, which were given by some while Dr.

Marshall was living, and are still repeated by some persons after he is dead. We have also given the preceding summary to show that the leaven of doctrinal error which first appeared prominently in the United Secession Synod in 1841, is still making progress in the United Presbyterian Church in 1869, extending over the long period of nearly thirty years, and the evidence adduced in corroboration of this statement is most conclusive, and ought, we think, to obtain the assent of every one who prayerfully and impartially examines and compares it with the Westminster Standards and the Word of God.

In the preliminary essay to the posthumous treatise of Dr. Marshall, there is an able outline given of the rise and progress of Pelagian error, with special reference to these errors as manifested at different periods of the Church's history, and particularly in connection with the United Secession and United Presbyterian Churches. Dr. Forbes speaks in high and merited terms of approbation of this treatise, which he says, "is argumentative but not controversial," and should be regarded as the dying testimony by Dr. Marshall in support of the doctrines in connection with the atonement, for which he had so long and ably contended both in Church Courts and from the press; and it is very affecting to be told, by a near relative of Dr. Marshall, that he bestowed more than ordinary pains upon this book, and that it was completed by him only the day before his death. His family can remember well the look of satisfaction with which he remarked to them, on coming down stairs, the evening before his death, "that his work on the Atonement was finished."

Dr. Marshall died on the 3d of December, 1854. The treatise on the Atonement was left by him in a complete form, as it is now published. Though fourteen years have elapsed after the death of Dr. M. before the treatise was published, yet it could not, we think, have been published at a more opportune juncture, nor have obtained an abler editor. Like the handwriting on the wall at the feast of Belshazzar, this volume appears at a time when, with reckless infatuation, leading and influential ministers and other parties seem determined on schemes of latitudinarian union, subversive of all the distinctive principles of the historical Church of Scotland, and of the vital fundamental doctrines connected with the atonement, and finished work of Christ on behalf of His Church.

In a brief introductory note in his Posthumous Treatise, Dr. Marshall states the nature of the question involved in the atonement controversy in the following words:—

"Two questions have been mooted respecting the work of Christ—its *nature* and its *extent*. First, for whom did He die—for some, or for all? Second, in what sense, or under what relation, did He die for those on whose account He died? It matters not much in what order these questions be discussed, or whether in the discussion

they be kept distinct. They naturally run into each other, and whatever throw light on either throws light on both. It is of greater importance to remark, though, although they may not seem to differ very widely, they are yet found to lead to very different results—in point of fact, they give rise to what may almost be regarded as TWO OPPOSITE RELIGIONS. The advocates for definite, and those for indefinite atonement, are in reality ‘two manner of people,’ distinguished from each other by a line scarcely, perhaps, less rigid or less clearly defined than that which distinguishes the twin sons of Rebekah, Jacob and Esau, with their respective descendants. It is this that gives to the subject its *vast importance*.”

In his letter of 23d May, 1867, in the *Edinburgh Daily Review*, Dr. Marshall, of Coupar-Angus, speaks sneeringly, as Dr. Davidson did in 1845, of what he calls the gospel of Dr. Wood, of Dumfries, and Dr. Gibson, of Glasgow.

In the year 1846, in an introductory preface to a pamphlet on the Atonement, by Professor Hodge, of America, the Rev. Drs. Cunningham, Candlish, McCrie, and Symington concur in stating—

“That the indefinite view of the atonement, instead of providing a *better basis for the gospel offer*, has rather the effect of changing the *character of the thing offered*: that is to say, of introducing virtually ANOTHER GOSPEL. This is what gives to the point at issue a feature of overwhelming moment; and, for this very reason, we ought to beware of tampering with a subject of such delicacy and sacredness. The consequences of their doing so reach farther than they may at first perceive, or than themselves would approve.”

Yet so little did some elders in the United Secession Church in 1845 know about these doctrines, that in the month of May a meeting of elders was held in Rose Street Chapel, Edinburgh, at which resolutions were passed, purporting that the discussions which then agitated the body related only to things which were “hard to be understood and which “involved distinctions and subtleties with which the great bulk of the elders and people had no sympathy.” But, as Dr. Marshall says, “every one of these elders, at the time he took office, has solemnly subscribed the Confession of Faith, avowing, before God and man, that it was ‘the confession of his faith’—that very Confession with regard to which he now declared that the most essential thing contained in it were things with which he had no sympathy.” (See Preface, pp. 5, 6.)

We fear that there are in 1869 too many who are as ignorant as the elders referred to at the meeting in 1845.

In the first chapter of this treatise, Dr. Marshall mentions several presumptive arguments to show that the atonement is not indefinite or universal :—

“The first of these arguments is, ‘that all men shall not be finally saved.’ The second, that ‘Christ foreknew that all would not be saved.’ Third, ‘Christ came to redeem a select number who had been chosen to life.’ Fourth, ‘Multitudes have already gone down into perdition before Christ died.’”

These arguments are ably illustrated and clearly established.

the second chapter Dr. Marshall directs attention to "*three* different modes" employed by the advocates for the universality of the atonement, for evading the reasoning in the first chapter, and satisfactorily refutes these objections. In the third chapter Dr. M. clearly shows that the atonement is not and cannot be universal, on account of "the special relations which the Saviour sustains to His people in dying." This chapter is divided into "seven sections," corresponding to seven different relations which the Saviour *sustains* to His people in dying—"First, as a Shepherd; second, as a Husband; third, as a Surety; fourth, as a Substitute; fifth, as a Propitiatory Sacrifice; sixth, as a Ransom; seventh, the Saviour, in dying, laid down His life for those who are sanctified."

We have read this chapter, and portions of it again and again, with not only undiminished, but increasing interest. It is written in such a spirit as would have filled with delight the hearts of our pious ancestors in Scotland's best days.

In chapter fourth, Dr. M. shows the necessity for the atonement, from the holiness, the justice, and the truth of God; and in chapter fifth, directs special attention to the order of the Divine decrees in connection with the atonement.

In the sixth chapter, Dr. M. shows how "several texts which represent the atonement as of a general nature ought to be interpreted." In this chapter, and throughout the volume generally, "the exegetical bearing and accuracy of Dr. M. are applied to the elucidation and exposition of different texts, in a manner which," as Dr. Forbes remarks, "will be appreciated by those who are conversant with Biblical literature and criticism."

In the seventh chapter, Dr. M. directs attention to "the call of the Gospel." This chapter is written with great ability, and contains many important statements and arguments. Dr. M. shows that "the universality of the atonement is not the basis of the gospel call." In this chapter Dr. M. vindicates "*the Marrowmen*," as they are called, and also the early Seceders, from some misrepresentations of their views in reference to the extent of the atonement and the Gospel call.

We feel, however, fully satisfied that the *proper basis* on which to rest the Gospel call is the COMMAND OF GOD. The advocates for "a universal atonement," and those who sympathise with them, profess to be very desirous "to vindicate the *Divine integrity*" in connection with the universal call of the gospel, and maintain that a universal atonement, or the general reference, as they interpret it, is necessary to give *integrity* to the offer in the gospel. "All that the messenger, however, has to do, is simply to deliver the message

which God commands him to deliver, and to leave the result with God."

Dr. M., at p. 177, says—"It appears to us that the atonement which the gospel call announces, and the blessings which it invites men to enjoy according to the universal scheme, is *no atonement at all.*"

The universal atonement, its advocates say, puts all men in "salvable state," yet it saves no one, and as they themselves admit *was never intended to save any one.* What a basis is this for the gospel offer! Surely as a competent authority has said, "This is to build the house upon the sand." Is this a basis on which to vindicate the integrity or honesty of God as it is sometimes, we think, profane put in connection with the universal call of the gospel? "It seems clear enough that the atonement, which such a call sets forth, is not the atonement of Christ." (p. 178.)

In chapter 8 Dr. M. answers several "miscellaneous objections" and in the concluding chapter Dr. M. gives a very full and interesting summary of the principles that have been established in the preceding part of the volume. This chapter is particularly interesting. On page 245, Dr. M. shows "that one consequence flowing from wrong views on the subject of the atonement is, 'that there is no such thing as a *surety-righteousness*,' and no imputation of righteousness in the proper sense of the expression." "How widely this differs from the doctrine of the Reformed Churches needs not be said." Luther, as is well known, styled "IMPUTED RIGHTEOUSNESS" the article of standing or falling Church, "and all the other Reformers, with some trifling exceptions, were accustomed to avow the same thing, as far down as the entrance of Arminianism."

Dr. M., at page 247, specially refers to the erroneous views of Albert Barnes in reference to the doctrine of imputation, and shows that Dr. John Brown, in his commentary on the Galatians (p. 91-4) quotes, as expressive of his own views, what he calls the "well-considered words of Barnes." We would specially direct attention to the remarks of Dr. M. on this subject.

Another consequence flowing from these errors in regard to the atonement, is that no sin has been imputed to Christ, and consequently "that the *desert of sin* will remain for ever on believers."

"I cannot say what I think of this doctrine. No language I know of is suitable for that. I may call it wrong, but it is worse than wrong. Believers, indeed, have no merit of their own, and no claim to favour; but in the great Redeemer have they not every merit and every claim? They have *no righteousness* of their own, but not *His righteousness theirs*, and is not that meritorious? They are one with Him, members of a body of which He is the head—a body animated by His Spirit. They are righteous as He is righteous; they deserve whatever He deserves; they are

glorious in His glory. Even amid the imperfections of the present state they partake of His honours—His inconceivable honours—His honours which the lips of angels celebrate. Nay, not only so, but they have a title to partake of these honours—a good and valid title which God Himself admits, and which His law will never cease to maintain. And if all this be true of them *now*, shall it not be true of them when they come to die—when they arrive at the measure of the stature of a perfect man—when they are enriched with the unsearchable riches of Christ, and filled with all the fulness of God? Desert of sin! Away with the expression! What shall we say of those who use such language? The men themselves are scarcely guiltless, and what must we think of their system—the system of which such language is the fruit? There is no name for it—it is too horrid to be named.” (p. 251.)

We have marked several passages which we would willingly have quoted, as specimens of the style and theology of Dr. M.; but we hope that our readers will obtain the treatise, and study it carefully and prayerfully. In concluding the review of this treatise, we are reminded of the solemn warnings given by the venerable Rev. Dr. Malan, from Geneva, to the *second* Assembly of the Free Church, at the meeting in Glasgow in October, 1843:—

“If, said Dr. Malan, the Lord Jesus Christ be not glorified in your Church, your Church will not be glorified in heaven. . . . Be aware of Popery; and now I speak not of that Popery which can be touched with the fingers, but be aware of the spirit of Popery in your hearts and feelings. Keep to the *standards* of your faith—preach Christ the Saviour and His atonement *solely for the Church*—solely for the Church—solely for the Church; for Popery says that His atonement is for all men, which is a lie. . . . The truth which has made the Church of Scotland so conspicuous, is the truth that Christ is God indeed—that He is a Saviour indeed; that He never died for those who are lost—that those for whom He died He has saved *fully and for ever*. These truths are brought out in your symbols; they are embodied in your *standards*, for I have signed them. Therefore I advise you to stand firm in the faith which was once delivered to the saints—that Jesus is the Saviour indeed. Oh preach the creed of the Reformation that Jesus is the Redeemer, and that justification is solely by faith in His blood. . . . Ministers of the Church of Scotland, I beseech you, with all my heart, as in the sight of our glorious Lord, to be aware of the spirit of Popery—to be aware of the spirit of Arminianism, so will you have your Church built upon the Rock which is Christ.”

May the warning of Dr. Malan, which, like that of Paul to the elders of Ephesus, seems prophetic of the errors in doctrine, which “are now coming in like a flood,” be blessed to every Church in the land, and may the warnings addressed to the Church in Ephesus, which “lost its first love,” and to “the lukewarm Church in Laodicea,” by the great Head of the Church, be heard by the Churches in Britain, lest the Lord visit both the Church and the land with merited judgments. “He that hath an ear let him hear what the Spirit saith unto the Churches.” (See chapters 2 and 3 of Revelation.)

[Some strictures have been made on the statements of the above article by Dr. Marshall of Coupar-Angus and a writer in the *Perthshire Advertiser*, whose speech, we think, bewrays him. We intend to notice these in an article on the doctrine of a general reference in the Atonement in our next number. Meanwhile, we have been much gratified by the able and satisfactory replies to Dr. Marshall which have been given by Mr. Moffat, in the *Daily Review*, and Mr. M’Allister, in the *Scotman*.—Eds. O. S. M.]

INCIDENTS OF A JOURNEY THROUGH EGYPT
AND THE HOLY LAND.*(Continued from Page 156.)*

With the shadows that concealed the morning, our fears and fatigue fled away. So like were the hills and plains, and shrubby mountain hollows around Jenin to scenes at home, that nothing short of the actual presence of an enemy could have inspired us with a sense of danger. By four o'clock the eastern horizon was lighted up with streams of crimson. A curtain of the dew of Hermon softened the severity of the cloudless sky. The sun, though invisible to us, was by this time illuminating the tops of the western mountains. Suddenly his rays scattered the gossamer drapery, and, in seeming haste, his fiery disc appeared announcing another scorching day.

Keen eyed, and early risers, as Easterns proverbially are, the inhabitants of Jenin, for aught we could see, were all asleep. Not even a dog lifted his tongue to bid us good morning. At no place were we less annoyed by the natives at leaving than here, and excepting a few stragglers who looked on at a distance as we took our departure, we saw nothing of them. This unusual phenomenon led us to conclude that the Turkish *courier* was a messenger of peace. The governor at Nâblous knowing full well the propensities of his brother at Jenin, doubtless cautioned him against molesting "di English mi-lords." To this we had not the smallest objection.

A ride of thirty-six miles was before us that day; there were "bad men" in the way, said Moses, and as he seemed anxious to quit Jenin as quietly as possible, he had the whole cavalcade in motion by a quarter after six o'clock.

The ordinary route of travellers proceeding northward from Jenin, is the direct road to Nazareth. This course we found from our guide book and maps to be a long, heavy ride, over dreary uninteresting mountains, and we therefore resolved, at the cost of an additional day, to avoid it. Having cleared from Jenin by the northern highway, the centre of a filthy stream similar to that at Nâblous, and crossed some broken ground, Moses instructed the muleteers to proceed with the baggage animals by the mountain track direct to Nazareth, a dangerous experiment so far as our property was concerned, while we shaped a western course towards the great plain of Esdraelon. This was a dreary ride as well; but we were so far compensated by the ever-memorable scenes over which we passed.

JEZREEL is one of the familiar names in Old Testament history. From it one of the noblest plains in Palestine derived its name, which the Greeks

afterwards softened into its modern designation of Esdraelon. Viewed as a whole, this plain is a great triangle, with its base on the east stretching for fifteen miles between Engannin and Tabor, with its apex at the foot of Carmel—a distance of thirty to thirty-five miles, where the Kishon flows through the plain, and into the Bay of Acre. Excepting the great plain of *Coelesyria*, between the Lebanon ranges, there is no district to be compared to this for extent and fertility within the compass of the Promised Land. Surrounded with battlements of hills, sheltering it from wintry blasts, possessed of a rich loamy soil remarkably free of stones, moistened, so to speak, from its own resources, every inch of it might be cultivated like a garden. Jacob, in blessing his sons before his death, allotted this plain to the tribe of Issachar. "Issachar," said the dying patriarch, "is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute." And on the actual division of the land by Joshua, the inheritance of Issachar "came out by lot" accordingly. This was a striking literal fulfilment of the prediction, but only in part. If the inheritance was a source of wealth, it was also a source of warfare and grief. The extensive meadows, waving corn fields, luxuriant pastures, and abundant waters of Jezreel, were objects of temptation to every invader. Open to the Philistines from the coast, to the Syrians from the north, and the predatory bands of the east, not to speak of internal feuds, this plain was frequently the theatre of bloody battles. Although the children of Issachar submitted to pay "blackmail" to foreign intruders rather than be disturbed in their possessions, they earnestly assisted David to the throne of Israel, in hopes of receiving in return the protection of his military power. "Their knowledge of the times, and what Israel ought to do," may therefore have contained in it as much of worldly wisdom as of any higher principle.

On the plains of Jezreel Barak encountered the hosts of Jabin, king of Hazor, under the command of the valiant Sisera. Barak, encouraged by the prophetess Deborah, mustered his little army on the slopes of Tabor, whence he had an extensive view of the enemy's camping ground. Sisera, a skilled general, rested the base of his operations on the Kishon, and a finer position for an army could not have been desired. His forces consisted of nearly a million of trained soldiers, supported by nine hundred war chariots of iron, armed with scythes—a sort of artillery to which the level character of the country afforded full scope. Humanly speaking, Barak with his ten thousand peasantry had not the shadow of a chance against this Canaanitish host of warriors. Confident in the goodness of his cause, and knowing that the race is not to the swift, nor the battle to the strong, he marched from Tabor direct to

the field of battle. Meanwhile the elements were mustering forces as well. "The stars in their courses fought against Sisera. Dark clouds gathered over the mountains, rain poured in torrents on their sides, and the Kishon rapidly swelled into a flood, deluging the plain. The charioteers and horsemen of Sisera would get entangled in the miry ground, and the swollen river cut off the retreat of his foot soldiers. Thus situated, the Hebrews had an immense advantage, and consequently the first onset sent vast numbers of the enemy down the river stream. The triumph to Israel was complete. Sisera on seeing all was lost, lighted off his chariot and fled, and the same day fell a victim by the hands of Jael.

About half-a-century afterwards, another memorable conflict took place on this plain. The Midianites, Amalekites, and other foreign tribes combined, and pitched their camp for a hostile purpose in the valley of Jezreel. "They lay along the valley like grasshoppers: multitude, and their camels were without number, as the sand by the seaside for multitude." This was more a plundering horde than a disciplined army, but none the less dangerous on that account to the peaceful inhabitants of the country. The Israelites at this time had no king, and were even without a leader. Gideon, a brave, patriotic man, under supernatural guidance selected three hundred men, by a skilful stratagem fell upon this vast multitude under the dark of night, and threw them into such a panic and confusion, "that every man's sword was set against his fellow, even throughout all the host." The rest were hotly pursued by the Israelites, and completely routed, and their princes, Oreb and Zeeb, slain. So decisive was the victory that the land enjoyed peace thereafter for forty years.

Many other interesting events are associated with this district of Palestine, some of which may be noticed as we pass along. On the south-east portion of Esdraelon, there are the considerable ruins of the city of Jezreel, once one of the royal residences of the kings of Israel. To the north of it is Shunem, where Elisha was occasionally entertained by the Shunamite; and in the same direction the village of Nain, where the Saviour, by a striking miracle, raised to life the widow's son who had been carried to the tomb. Some of these places are distinguished on the page of sacred history for what was good, others for evil, but all are deeply interesting as portions of the Promised Land. One spot, however, had in a particular degree fixed itself in my mind above all the rest. Long before starting on the journey, I had almost vowed to visit it. It was now in sight—the last battle-field of Saul and Jonathan, and could have been reached in little more than an hour; yet circumstances would not permit of the desire being gratified. There on the right, distant about four miles, are the low, dark mountains of Gil-

rising abruptly from the plain, and recalling most vividly to my mind one of the most touching and humiliating events in the history of God's ancient people. During the reign of Saul, the Philistines, the implacable enemies of the Hebrews, invaded his kingdom in great force, and encamped in the very heart of it at Shunem, near Jezreel. Saul's army occupied the heights immediately above the eastern arm of the plain. Knowing well that if this impending battle was lost, his dynasty was lost with it, he resolved to lead in person, and to risk his own life and the lives of his sons in the cause. No general, however, was ever placed in a more perilous and hopeless position than was Saul at this crisis. Given up of God, demoralised in mind, impetuous in temper, and rash in action, he reached the climax of desperation by resolving to ask counsel at an evil spirit. In the darkness of night, on the evening previous to the battle, he left the camp in disguise, travelled through a wild country to the village of Endor, distant about fifteen miles, for the ignominious purpose of consulting a witch! That the anointed king of Israel, the father of the brave, noble-hearted Jonathan, should have come to this is indescribably sad! As Saul's road lay close to the left wing of the enemy, he had to return under covert of the night, and, from the nature of the interview he had had with the "familiar spirit," under a still more gloomy state of mind. In such desperate circumstances a coward would have fled and left his army to its fate. But Saul was no coward. Possessed of true nobility of spirit, and endowed with great natural courage and strength, we may be permitted to imagine him buckling on his sword, summoning up his remaining energies, and inspiring his followers, in the words of the poet, for the deadly struggle—

"Warriors and chiefs! should the shaft or the sword
Pierce me in leading the host of the Lord,
Heed not the corse, though a king's in your path:
Bury your steel in the bosoms of Gath!

"Thou who art bearing my buckler and bow,
Should the soldiers of Saul look away from the foe,
Stretch me that moment in blood at thy feet!
Mine be the doom which they dared not to meet.

"Farewell to others, but never we part,
Heir to my royalty, son of my heart!
Bright is the diadem, boundless the sway,
Or kingly the death, which awaits us to-day!"

With the break of day the battle began. "The Lords of the Philistines passed on by hundreds, and by thousands," great in numbers and undaunted in courage, disciplined in the art of war, and fired with zeal for their country and their gods. While the Israelites—a sorry contrast—with a broken-hearted and utterly dispirited leader, were scattered on the mountains as sheep without a shepherd. One result

was certain. Driven back, and up the slopes of Gilboa, by the fier and overwhelming hosts of the Philistines, Saul's army was easily an irretrievably defeated. "And the battle went sore against Saul, an the archers hit him ; and he was sore wounded of the archers. The said Saul unto his armour-bearer, draw thy sword and thrust n through therewith, lest these uncircumcised come and thrust n through, and abuse me. But his armour-bearer would not, for he w sore afraid. Therefore, Saul took a sword and fell upon it. An when his armour-bearer saw that Saul was dead, he fell likewise upc his sword, and died with him. So Saul died, and his three sons, an his armour-bearer, and all his men, that same day together." Dav at this moment was in a distant part of the country. Although excluded by dire oppression from taking part in the battle, he tremble for the safety of the kingdom. He revered Saul as the Lord's anointe and his affection for Jonathan, his son, was unbounded. An Amalekit in the vain expectation of reward, went and informed David of the resu of the battle. Confessing, falsely, to be the murderer of Saul, "Davi said unto him, how wast thou not afraid to stretch forth thine hand t destroy the Lord's anointed," and he caused him to be instantly p to death. With inconsolable grief, David lamented over the death o Saul and Jonathan. "Tell it not in Gath, publish it not in the stree of Askelon ; lest the daughters of the Philistines rejoice, lest tl daughters of the uncircumcised triumph. . . . O Jonathan, the was slain in thine high places. I am distressed for thee, my brothe Jonathan : very pleasant hast thou been unto me : thy love to me w wonderful, passing the love of women. How are the mighty falle and the weapons of war perished !" The very field of conflict, the bare, bleak, and utterly barren slopes, look, even to this day, as if the held in remembrance the patriots' invocation of the Divine displeasu on a scene so sad. "Ye mountains of Gilboa, let there be no dev neither let there be rain upon you, nor fields of offerings : for there tl shield of the mighty is vilely cast away, the shield of Saul, as thoug he had not been anointed with oil."

Our road lay along the western margin of Esdraelon. About tv hours from Jenin we reached *Ta'annak*, the ancient TAANACH, a sma village standing on a rising ground close to the hills. Taanach was royal city of the Canaanites, and fell to the lot of Manasseh. It mentioned in the triumphal song of Deborah after the battle. "Th kings came and fought ; then fought the Kings of Canaan in Taanac by the waters of Megiddo." A few miles to the westward are the ruin of Sejjûn, consisting of the remains of a large khan, and a few rem nants of marble columns. These are all that remain of Segio, of th *Roman period*, and of the once famous MEGIDDO of the Bible. How

ever insignificant now, it must then have been a place of strength. Before the waters of Megiddo the right wing of Sisera's army took up its position at the great battle above described.

At a subsequent period, Megiddo witnessed a conflict which ended with a very different result. In the reign of Josiah, Pharaoh-nechoh, King of Egypt, proclaimed war against the King of Assyria. His way to the east lay through Palestine. Josiah, for some mysterious reason, resolved to prevent him. Pharaoh, having no quarrel with the King of Judah, counselled him not to interfere—"What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not." Josiah spurned the advice. Assembling his troops, he advanced on the Egyptians at Megiddo, and there this good prince was mortally wounded and carried dead to Jerusalem.

Considerable portions of the plain, here, were under cultivation. The soil was reddish, but good, and now and again we crossed grassy swamps indicating the presence of moisture. Fellahs, all armed, were variously employed—ploughing, watering, cutting down green crop, &c. If they are "bad men," as Moses called them, they have equally bad neighbours. Every year hordes of Ishmaelites, with their camels, horses, and herds come across the Jordan, just as the crops become usable, and eat up every green thing. Being lawless banditti, owning no authority, travellers are exposed to great risks at their hand. Few, indeed, succeed in crossing Esdraelon without either being plundered or paying a heavy *backsheesh*, amounting to much the same thing, and the least show of resistance is as certain to end in something worse. We saw the "black tents of Kedar" in scores, dotting the margin of the plain, and met several parties of their bronzed proprietors. Their dress was scant and peculiar, consisting of a turban which almost concealed the face, a striped camel-hair blanket round the shoulders, bare legs, and sandals on their feet. Some of them were mounted on beautiful Arab steeds and heavily armed. On passing, we took care promptly to offer the accustomed *salaam*, which, to our comfort, was in every instance politely returned. The day was excessively hot—probably not under 130 degrees—and as Moses, in his anxiety, hurried us along, we rode twenty miles without a pause.

About midway in the plain, close to the mountains of Samaria, stands *Tell Kaimon*, indicating the site of some ancient town. On its western side is *Wady el-Milh*, or the "Salt Valley." This wady is the boundary line between Carmel and Samaria. Some of these places, however, were scarcely distinguishable from the plain, and the unvarying scene for so many miles rendered the road, in a painful degree, mono-

tonous. Towards the other extremity of Esdraelon we came to a large sycamore tree, the only tree in the district, and having been in the saddle for six hours, we were glad to rest and lunch in the shade of its branches. There were beautiful wildflowers growing near by, and although I was, I set out to botanize and secure some trophies. A fine plant of the *Tritoni* species grew from a rocky fissure. I was anxious to remove it with the root, and while trying to dislodge it, ran some risk of being bit by a serpent which was coiled up in the hole. Resuming the march, a short ride brought us to the roots of Carmel, and what was more agreeable, for the time, a fountain of excellent water. This was the fountain *es-Sa'adeh*, one of the tributaries of the Kishon.

Mount Carmel, and "that ancient river, the river Kishon," are part of the history of themselves! The Kishon is small during the hot season, but from its numerous tributaries, and the deep bed it has scooped out of the plain, we could see that at other seasons it must be a powerful stream. Its liability to a sudden and great rise, from the near mountain torrents when rain falls, is evident. Elijah warned Ahab when he said that rain was coming, "Prepare thy chariot, and get thee down, till the rain stop thee not." And to the same cause, humanly speaking, is to be attributed the sudden destruction of a great part of Sisek's army. Farther west, the main channel of the Kishon touches close to the base of Carmel. This, in all probability, was the place where Elijah slew the prophets of Baal. After demonstrating to Ahab the non-existence of the true God, and that the worshippers of Baal, whom he countenanced, were idolaters, he said—"Take the prophets of Baal, and let not one of them escape. And they took them, and Elijah brought them down to the brook Kishon, and slew them there."

The scenery here rapidly changed from the plain open country to hill and dale, the fountain and the flood. On our left rose abruptly the variegated ridges and wooded heights of Carmel. The hills of Galilee, covered with oak trees and underwood, fell down in graceful slopes on our right, leaving a narrow vale between, through which the Kishon flows, and our path lay. Immediately in front was the stirring town of Haifa, and beyond it the plains of Akka or Acre and the Mediterranean sea. Near to Haifa the country was positively beautiful. Large stretches of fine grassy sward; oaks, which looked as if they had seen a thousand winters pass; gardens well stocked with fruit trees and vegetables, and protected by hedges of the prickly pear; a small flock of sheep and goats herding themselves. In most other places few females were to be seen, but here they predominated. Groups of ladies, as I should name them, for they were evidently of the better sort, sat under these magnificent oaks chatting, and enjoying their pipes and coffee. They were mostly dressed in pur-

white flowing robes, after the fashions of Cairo, excepting the veil. Our path lay close by some of these groups of smoking beauties, and we could see that they had open European countenances, black glossy hair, perfumed, no doubt, with mutton suet, and sparkling, speaking eyes. Their supposed descent from the crusaders may account for their western complexion and features. The town of Haifa, which contains some two thousand inhabitants, is prettily situated, and looks white and clean at a distance. But no town in Palestine more belies its exterior. Built on the extremity of a long sandy beach, fortified by a rickety, broken-down wall, with two or three rusty cannon lying about in the mud, and many of the houses mere hovels, it has a most miserable appearance. Entering by the eastern gate, which in itself was a labyrinth, and politely hailed by a sentinel in petticoats, we were ushered at once into the so-called bazaar. Here we saw the place to advantage. The principal street was about nine feet wide. Each side was lined with small spaces about six feet square, innocent of roof or covering, in which haughty Moslems sat among handfuls of silk scarfs, printed cottons, tobacco and pipes, oranges and onions. So narrow was the passage, that at some places these followers of the prophet had to draw in their tawny legs to allow us room to pass. The centre of the street, if street it may be called, was a ditch containing at least six inches depth of liquid filth. Our horses' feet stirred up this common sewer, and the stench was terrible. So bad, that all the stinks we had encountered in Egypt, though mixed and shaken together, would have been weak in comparison. With no feeling of regret, therefore, we escaped through another gate on the west into a purer atmosphere.

We had arranged to quarter for the night in the Latin Convent on the summit of Carmel. Half-an-hour from Haifa brought us to the foot of the mountain staircase leading to the convent. This was a heavy climb of seventeen hundred feet. The stair is cut out of the rock on the mountain side. The steps are high, and at many parts about as perpendicular as those of the great pyramid. We had that day ridden, under a blazing sun, some thirty-five miles, which rendered this last stage sufficiently trying to nerve and muscle. There was no alternative, and once on the ascent we found we dared not attempt to rest, as none of the steps were large enough to hold a horse's four feet at a time. We had therefore to struggle on, and my own feeling was, that I would never reach the top. As in other instances, the fatigue was amply repaid. We reached the convent in time to witness from its lofty balcony, before the sun went down, one of the grandest sights the eye could rest on. North-east, the sharp, spear-like peaks of Hermon seemed to pierce the cloudless sky; directly north rose the snowy crowns of "*that goodly mountain Lebanon*;" far below, on our right,

lay the lovely bay and city of Acre, famed in modern European history; before us spread out the whole expanse of the Mediterranean; and as we looked on the magnificent scene, the sun, like a blazing fire, plunged into the waters of the Great Sea.

CARMEL *by the sea*, or the "Fruitful Tree," is one of the most interesting and beautiful of Bible mountains. It is intimately associated with both the prosperity and the desolation of the Hebrew nation. "Uzziah," we read, "had vine-dressers in Carmel," indicating its fertility." As symbolising the glory of Christ's kingdom, Isaiah declares that "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord;" and Solomon, adopting the same object as prefiguring her beauty, bursts out—"Thine head upon thee is like Carmel, and the hair of thine head like purple; the King is held in the galleries." Warning the Israelites of coming judgments, Amos was commissioned to announce—"The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." And Isaiah describes their actual accomplishment in touching and emphatic terms—"The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits."

Carmel is not simply a mountain, but an extensive range. Its length is about eighteen miles, its breadth nearly five miles, and its highest peak seventeen hundred and fifty feet above the level of the sea. After all that has befallen the country, Carmel retains to this day a large share of its original beauty. On the north, its oak forests, deep dark dells, and vine-clad terraces, fall down on the fertile plain of 'Akka; while its southern side, a combination of the wild, grand, and fertile, descends on the "Vale of Dor." Shrubby brakes of evergreen plants form a pleasant contrast to the more distant and less productive parts, and may be viewed as at once relics of its ancient glory, and earnest of the future when the Lord "will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead."

"One of the sweetest retreats," says Murray, "one of the most luxurious resting-places for the weary traveller in all Palestine, indeed in all Syria, is the Convent of Carmel." Pitched on the summit of an almost perpendicular precipice fifteen hundred feet high, jutting into the sea, with the coast of Dor on the south, Phœnicia on the north, and the crown of Carmel at its back, no more grand or romantic position could have been selected. The building is a square block of large dimensions, with tiers of windows, and a dome or cupola springing out of the centre. The site, of course, is a holy spot, and, like all *holy*

places, has suffered severely at the hands of infidels. When Napoleon Bonaparte besieged 'Akka, the convent was converted into a French hospital, and on his departure it was plundered and ruined by the Turks. Through the perseverance, fanaticism, and zeal, for fourteen years, of a monk called *Jean Battista*, the building was restored at a cost of more than half-a-million of francs. For this remarkable service to the Church he was canonised, and a record of his deeds inscribed on the floor of the chapel.

In the neighbouring parts of the mountain there are numerous grottoes, the retreats of hermits and anchorites of the middle ages. The chief of these is the "Cave of the Sons of the Prophets," and there is nothing against the idea that it may have sheltered Elijah and other pious Israelites from the sword of persecution. Farther up the mountain, behind the convent, is the scene of Elijah's sacrifice. The locality in every respect corresponds with the Bible narrative, and, although there is no building or ruins to establish its identity, the spot has, from time immemorial, been called by the Arabs *el-Maharrakah*—the "Burning," or the "Sacrifice." Here, then, we may suppose, stood Jeebel's altar to Baal; from that little fountain which perennially bubbles forth its water Elijah filled the trenches of the altar of the Lord before invoking fire from heaven; on this spot the Lord answered by fire the voice of His servant; and from it four hundred and fifty prophets of the idol were hurled down the mountain and slain at the brook Kishon—*Nahr Mukutta*—the "River of Slaughter." How confounded and ashamed must Ahab have been at the conduct of Elijah! Having thus disposed of the worshippers of Baal, the prophet again invokes the interposition of the true God. A destructive famine was prevailing over the land from want of rain, and all life, animal and vegetable, was rapidly dying. Casting himself down on the earth, with his face to the ground, Elijah ordered his servant to "go up and look toward the sea." He did so, and returning, said, "There is nothing." The order was repeated, and at the seventh time he announced "a little cloud out of the sea, like a man's hand"—the token of deliverance, an abundant rain.

Whatever views may be taken of monasticism as a system (and the writer has already expressed his on the subject), it is only fair to own that monks, as a rule, are hospitable to strangers. The Carmelites are specially distinguished for this virtue, and the weary traveller, whoever or whatever he may be, is never turned away from their gates. Of this I can speak from experience. On reaching the convent gate we were at once admitted, our horses taken charge of, and ourselves conducted to a large apartment furnished with couches so comfortable that they seemed to have been made on purpose for our wearied limbs. One

of our kind entertainers, in a few minutes, brought basins of water that we might wash our hands, another a supply of lemonade, of their own preparing, to quench our thirst, and after that cups of warm coffee. The ride of that day had been unusually hard on me. Moses looked to see if we were all right, and finding me groaning with fatigue, asked good humouredly, but with provoking irony, whether I wished to ride back that night to Jenin. "Your horse," he said, "is all ready."

After resting half-an-hour we proceeded to inspect the interior of the convent. To give anything like an intelligible description of the house would have required a much more lengthened examination than I could afford. Throughout, the building is of substantial masonry, the partitions are of stone, the corridors, lobbies, passages, sitting-rooms are all flagged with heavy pavement, and the bedrooms are floored with a whitish clay nearly as hard. With up-stairs and down-stairs, enormous passages, balconies, and galleries, the construction of the building was quite bewildering. How many apartments it contains I did not learn; but, judging from the number of doors, which were thickly planted in the passages, there must be accommodation for several hundreds of persons at a time. Many portions of the walls were decorated with paintings and prints, and, as might be expected, with symbols of Popery, and every corner was scrupulously clean. The church is in the centre of the building. It is not large, but strikingly grand—a glare of gold and silver decorations. Adjoining it is the "holy of holies," correspondingly grand, and in a side apartment the library. The library is extensive, and is said to contain many rare works. I read the titles of a few of the books, which were uniformly bound in vellum, and observed that the most of them were in Latin, Greek, or Italian. The altar stands in a large recess directly over the cave where Elijah hid himself to escape the vengeance of Jezebel. The Carmelites trace the origin of their order to Elisha, who succeeded not only to the grotto, but also to the mantle of Elijah, and they take great delight in narrating their unbroken lineage from that distinguished prophet.

After visiting the principal places, we were conducted to the dining-room, where an excellent dinner was prepared. Dinner was followed by wine and fruits without limitation, then coffee, and pipes at pleasure. Two of the brothers, cowled, cloaked, and barefooted, waited on us at table, and were very attentive. After dinner we had some conversation with one of them, and found him frank and intelligent. How many of the order there were in the convent I did not ascertain. Besides the two, I saw only another—a venerable looking man of some three score and ten. Strict rule is one of the peculiarities of all convents. At eight o'clock we were courteously informed that the hour of rest had

come, shown to our bedrooms, and asked at what hour we wished to have breakfast. The dormitories, like the rest of the house, were clean and comfortable. The beds stood high from the floor, were closely curtained with white muslin to exclude mosquitoes, and the one allotted to me was still further protected by having at the foot a huge iron cross. Sincerely grateful for so much comfort, I lay down among the monks of Carmel. Though wonderfully comfortable in our tents, this was incomparably superior, and I felt no small regret at being awakened at four o'clock by the heavy toll of the *matin* bell.

We rose shortly thereafter, had a morning airing around the convent, gathered some wild flowers, breakfasted at six, and at seven, with mixed feelings of pity and respect, took leave of our hosts. Moses, for what reason I did not know, led us down the side of the mountain opposite to that, by which we had come. Though not so steep as the other it was much more difficult, and extremely dangerous. There was no road or path, only a zig-zag tract from one rocky stratum to another. The greatest care was therefore necessary in turning the sharp corners, and not the least difficulty was in avoiding a tumble over our horses' ears. My animal, although remarkably sure-footed, had a strong habit of always taking the shortest road. Mr. H. was riding next to me in front, here, and within a few yards, and observing that my horse was moving *directly* after him, called out to me, "turn the corner or your neck is broken." It was too late. My horse was on the ledge, and could not retrace. I guided his descent as I best could, and happily he alighted on "all fours." This was matter of thankfulness as we were then upwards of a thousand feet from the bottom. On reaching the level ground, we turned to the sea, rode along the beach hard to the perpendicular rock on which the convent stands, and gained the plain on its northern side. With the bay of Akka on our left we again crossed the little plain that lies between it and Haifa. Moses left us here to make some purchases, and, contrary to orders, we started off without him. As might have been expected, we took the wrong road, landed in the garden of some distinguished native, and ran no small risk of being shot at, or taken up for trespassing. For this we were indebted to the restless impetuosity of Mr. H., who was perpetually contriving some "tall" exploit by word or deed.

That was a lovely morning. The road for several miles was rideable. We took it easy, and I enjoyed it greatly. On the left we skirted the margin of an extensive marsh, and a little beyond it, on the face of a hill, passed the Moslem village of Kefr esh Sheikh. As the sun ascended in the firmament the heat became excessive. We were well protected by white turbans and veils, for we could not carry our umbrellas on horseback; still, we melted down severely. A small

accident occurred here to our restless companion, Mr. H., which, if it had the effect of warming up his wrath, cooled down his outer-man for the time. Two hours from Haifa we reached the ford of Nahr-el-Mukutta, the main body of the Kishon. The river at this place runs between steep banks of loamy soil, some fifteen feet high, and only fifteen to twenty yards apart. Being then the dry season, the water was shallow, not more than three feet deep in the centre, but the soft muddy bottom renders the crossing at all times troublesome, and adds another foot to the depth. Arab horses, we found, were ever ready and willing to serve the rider, whether it were to dash over a sandy desert, climb a rocky mountain side, or skirt the brink of a precipice, but they shrink at the sight of water, and would quiver at the very touch of marshy ground. From this peculiarity in their nature, we had some trouble both at Shechem and Jenin, where we had to ride along running streams. At this ford, el-Mukutta, Moses led the way, and we followed one by one in his track to make sure of keeping in the shallow channel. Mr. H., in order to get ahead, entered the river a little farther down and where it was consequently deeper. His horse, with some urging, went safely over the bank into the water, but in mounting the farther side which was steep, muddy, and slippery, his saddle girths gave way and saddle and rider slipped back right into the stream. Fortunately it was that there was no flood, else poor Mr. H. might have come to a less glorious end than did the fleeing hosts of Sisera.

It may seem strange, though not the less a fact, that on journeys of this kind the members of a party cannot afford to wait on each other for trifling occurrences. Mr. H. shouted to Moses to stay and assist him, but no. With his usual comical, sarcastic grin, he merely replied "You should have followed me," and with the rest of the party rode on. Nor did the mischief end in the Kishon. On the other side a bog or marsh, about a mile in breadth, lay between us and the mountains. This was a difficult and somewhat dangerous ride. My horse went nearly to the girths at every step, and there was no certainty against a plunge over the head. Hassan, whose business it was, dismounted to assist Mr. H. While repairing the saddle, his faithful, enduring donkey and Mr. H.'s horse went off, leaving both riders behind. They had therefore no choice but to splash through the quagmire on foot and carry the saddle between them. On regaining *terra firma*, we called a halt till they rejoined us. Mr. H. was a tall, spare figure, wore a black, low crowned, broad brimmed Yankee hat, and otherwise was rigged in rusty blacks. The powerful heat of the sun soon dried up the wet from his clothes, but left the mud, which turned white. Being thus half white, half black, partly clay, and partly something else, his new *physique* was most comical. We restrained our humour

though not without difficulty. Mrs. H. could not, and at her husband's expense gave way to unbounded merriment.

Palestine, in respect of its products, may be said to be divided into provinces. In one district you will find almost nothing but wild mountains terraced for the vine; in another cornfields and fertile pasture plains; and elsewhere, miles on miles, of the olive and the fig. We had passed through some of these, as the reader has learned, and now we have reached what might be called the "Province of the oak." Winding through shady glens among the Galilean hills, capped with lovely oaks, and covered with dense underwood below, we were intensely struck with their similarity to scenes in our own land. At eleven, A.M., we lunched under the outspread branches of a lofty oak, enjoyed the glorious landscape, and specially as an evidence of the beauty and varied fertility of the Holy Land. These rich mountain districts are wholly in the hands of the Arabs. We passed some of their wretched hamlets, which were merely a collection of mud hovels. They live, however, chiefly in tents. Although understood to be kind to travellers who cast themselves on their hospitality, Moses, no doubt, showed his wisdom by passing through their territory as quietly as possible. In fact he pronounced them, in his favourite phrase, to be "bad men." Crossing these woody ranges which descended by graceful sweeps on the eastern side, we lighted on the plain of Semûnieh, the northern arm of Jezreel. On its eastern side we came on the fountain of Semûnieh, where we refreshed both man and beast. Here a few fellahs were at work in the fields, women and girls were carrying water from the fountain, in skins, to water the soil, and we could not help sympathising with their struggle to overcome the scorching heat of the climate.

In the course of this day's journey we passed several parties of Ishmaelites—merchantmen driving their merchandise on mules and donkeys somewhere to a market. In the rear of one of these little caravans rode a lady, of some distinction, on a white ass, and holding over her head a white umbrella. She was, no doubt, the mistress and owner of the "band." The circumstance instantly reminded me of the "great woman" of Shunem, who entertained Elisha as he passed through those parts of the country.

Farther east the scenery assumed a more barren and dreary aspect. Bleak mountains rose in rapid succession with villages perched on their sides, so closely does the semi-desert tramp on the fertile fields in Palestine. While anxiously longing for our *bivouac* for the night, a lovely green-topped mountain, the most beautiful we had seen in the land, suddenly started into view. The contrast was most remarkable, quite an oasis, and when Moses shouted out, "there is Tabor," the mental sensation was correspondingly strong. But we ride on, gratified

with the fact that a nearer view of that interesting locality awaits us on the coming day. We are now approaching a spot, the name of which like other names in Palestine, sends a thrill through every Christian bosom—a name associated with the early life of Jesus and our common Christianity—the place where Joseph and Mary dwelt, and where the Son of God, clothed in human nature, sojourned for thirty years—the “City of Nazareth?”

In that one remarkable event the whole history of Nazareth may be said to centre. Previous to that there is no mention even of its name. Subsequently it became “a household word throughout Christendom, and was closely allied with Bethlehem and Jerusalem in all that related to the earthly sojourn of our Lord. After He passed from this world the place fell back into its former obscurity, and, notwithstanding the privileges it enjoyed, there was not a Christian inhabitant in it till the times of Constantine. In the sixth century, when Popery was making head in the east, as well as in the west, the *holy places* of Nazareth were searched out and consecrated as sites for churches. One of these was the house of Mary, which, of course, was discovered. In A.D. 126 Nazareth was laid in ruins by Sultan Bibars, and continued in that state for nearly four hundred years. The Franciscans having (in A.D. 1620) obtained possession of the grotto of the ANNUNCIATION, as it is called, built the church which stands over it at the present time.

Although there is nothing strikingly picturesque in the appearance of Nazareth, its *position* is peculiarly romantic. “Fifteen rounded hills,” writes an ancient author, “seem as if they had met to form an enclosure to guard this secluded spot. A rich and beautiful field abounding in gay flowers, in fig trees, small gardens hedged with the prickly pear, lies in the midst of these green hills. Nazareth is a rose and like a rose has the same rounded form, with mountains for its leaves.” Luke speaks of the brow of the hill on which the city was built—a seeming contradiction to an existing fact. This, however, only brings out the truth more clearly. While situated in a deep hollow, in the midst of mountains, Nazareth actually stands, and has ever stood, on the lower slopes of one of these mountains. This shows how rigidly exact Bible writers were even in their casual allusions to places. What Bethany was to the Saviour in His manhood, Nazareth was to Him in boyhood. In the orderings of Divine providence, it seems warrantable to suppose that the obscurity and seclusion of this place among other reasons, led to its being selected as the scene of His early life.

The population of Nazareth is estimated at four to five thousand. It bears the character of being a Christian town, and the inhabitants are said to carry a high head because of their Christianity. In the East

there may be said to be only two classes of religionists—Christians and Moslems—all who profess in any way to believe in Christ being included in the former. Accordingly, three-fourths of the inhabitants of Nazareth are Greeks, Latins, or Maronites. Apart from their religion, they are a superior class of people, for Palestine, both in appearance and in manners. Their evident independence of character was a pleasing contrast to what is generally to be seen in the country, and all the more so, as we found it associated with courtesy and civility. It is matter of surprise, and of deep regret, that Protestantism does not have a single representative in the place where the very foundation of its faith was first proclaimed.

On the side by which we approached Nazareth rises the "MOUNT OF PRECIPITATION." Close by it runs a small gorge, down which we had to ride, so steep, rugged, and break-neck, that it looked as if the worst access that could be found had been selected as an entrance to the town. If Mr. H. went over his horse's rear in the Kishon, Mr. E. went over his here, in the opposite direction, a disagreeable occurrence in the midst of such interesting associations. Like other towns we had seen, the interior was thoroughly disappointing. In some quarters it is moderately well built, and the inhabitants, in appearance, comfortable. But generally speaking, it consists of mere hovels and dilapidated buildings. The streets were narrow passages, and, like those of Haifa, a foot deep of dirt in the centre. In the outskirts we were saluted by a dozen or more of dogs, the most ferocious we had seen in the country, and found them swarming in every part of the town. Passing through the bazaars, miserable collections of merchandise; through groups of idlers, men, women, and children—the most of them smoking; and up and down alleys of dirt and dust, we reached our tents on the north side of the town, glad to find everything safe.

Hours being precious, we proceeded at once to visit the chief objects of interest in the ancient CITY. The Fountain of the Virgin was close by our tents. Over the spring, a little to the north of it, is the Greek Church of the Annunciation. The water is conveyed by an aqueduct, and is emitted into the fountain by spouts from the face of a small ancient building. To this spot the young women of the town resort, especially in the evenings, in surprising numbers. They carry the water in jars, containing two to six or eight gallons each, poised on their heads, with remarkable ease and grace. That evening they formed one continuous stream, to and from the town, while a crowd of them stood chatting beside the fountain, each jealously watching her turn. Their dress was partly "bloomer," but modest, and, for the first time, we saw there the anklet—the tinkling ornaments of the feet. We next visited the Church of the Latins, a square of heavy stone building

built over a grotto, the *real* place where the Virgin stood when she received the wonderful "annunciation" from the angel that she was to be the mother of the Saviour. The interior of the church is about seventy feet square; massive piers support a vaulted roof; the altar resplendent with the usual decorations; and portions of the walls are curtained with rich tapestry, and ornamented with paintings. The *original* holy house of Mary was, according to Romish tradition, miraculously carried to Loreto, in the thirteenth century, where it is still to be seen; yet here we had the privilege of seeing her "kitchen" a low rude cave. On the floor the words *verbum caro Factum est* are carved in the pavement. But the most wonderful thing in the building is the "suspended miracle," a marble pillar hanging from the roof. I examined the pillar, which, truly, is suspended; but as the upper end of it entered a dark hole, it was impossible to be certain that it hung from *nothing*. From the church we were conducted to the house where Mary is said to have made a supper in honour of the Saviour, and shown the stone table at which He and His disciples sat; then to a small chapel formerly Joseph's workshop, and which still contains his bench and other articles of his furniture; and lastly, there was pointed out to us "the brow of the hill" whence the enraged Nazarenes threatened to cast Jesus down headlong.

No particular spot in Nazareth can now be identified with any of the events of the life of Jesus. Some of the ancient foundations point out to us what may have existed at that remote period, but we cannot be certain. One thing can truthfully be said, however, that in His boyhood He often ran about these streets; accompanied His mother to that fountain; gazed on these whitened cliffs, and often trode the time-beaten paths. In all probability, His Divine character was unveiled, His public ministry commenced, and His grand mission of mercy to our world first announced here. Reflecting on these momentous events, we gladly turned from the loathsome relics of Popish superstition to enjoy the evening hour in the suburban walks of Nazareth.

THE LATE REV. ROBERT CRAIG, OF KIRRIEMUIR.

IN our last number we noticed the death of Mr. Craig, and promised some account of his life and work. We undertake such an account the more readily that we are persuaded his great modesty kept his talents and worth and usefulness from being so widely known as they deserved to be. As a man and as a minister his character and attainments were of a high order, as we think the following brief memorial sketch will show.

Mr. Craig was born on September 7, 1827. His parents were connected with the Original Secession congregation of Pollockshaws. After a few years' attendance at the parish school, during which he acquired the elementary branches of education, he began to learn a trade. But He who found the fishermen of Galilee at their nets found him at the carpenter's bench, and said to him, "Follow Me." In his diary he writes—"I have reason to hope that about my fifteenth year the Lord took a gracious dealing with my soul." The change wrought by this gracious dealing soon began to show itself. It was said of him as of Saul, "Behold, he prayeth." His mother has often been heard to say that during the time he continued at manual labour he was accustomed to spend the greater part of the meal hour in secret prayer. He was asking, too, like Saul, what the Lord would have him to do, and he soon found the answer in a strong impelling purpose to devote himself to the sacred ministry. His consecration of himself to God, and to His service in the gospel of His Son, he formally embodied in a solemn written covenant which, did space permit, we would gladly quote entire, as showing the clear and full views he had early attained of the way of life, and the fervour and wholeheartedness of his piety. The following sentences will show how truly he felt that he was not his own :—

"Further, if it shall please my God to spare my life, and qualify me for the great work after which I aspire, by His grace given unto me, I shall be willing to promote, by all lawful means, with those talents which He has seen fit to bestow, the interests of the kingdom of my Lord Jesus Christ in any part of the world where He may send me, and that I shall not give myself up to a detestable indifference and neutrality in the cause of God ; but, denying myself and my own things, I shall seek first the honour of God, and the good of His cause and people ; and that through grace, forsaking the counsels of flesh and blood, and not leaning on carnal confidences, I shall endeavour to depend on the Lord, and to walk by the rule of His Word, and to hearken to His voice in the dispensation of the Gospel. In all which professing my own weakness, I earnestly pray to God, who is the Father of mercies, through His Son Jesus Christ, to be merciful to me by the power of the Holy Spirit, that I may do my duty, unto the praise of His grace, to whom be all glory, world without end. Amen."

In the resolution here expressed, "to promote the interests of the kingdom of my Lord Jesus Christ in any part of the world where He may send me," we have what we take to be an essential mark of a Divine call to the ministry. Such a resolution is, when sincere, the response of Christ's Spirit within to His command from without, "Go ye into all the world." It is the unqualified surrender of the prophet—"Here am I, send me." Were the spirit of it more prevailing among our students and preachers, there would be less difficulty in finding labourers for the foreign mission field.

After he had resolved to study for the ministry, Mr. Craig set himself to prepare for entering the University. He had special

difficulties to encounter, but with indomitable zeal and perseverance he grappled with and overcame them. For some years, while a student, he taught a day-school in his native town, which was well attended, and felt to be a source of good in the neighbourhood. But a prophet has no honour in his own country; and one can easily understand that the youthful teacher was exposed to sneers and slighting remarks from those of his own age who felt rebuked by his decided piety and mortified by his successful aspirings. The Christian spirit in which he bore such treatment, to which he repeatedly alludes in his diary, appears in the following extract:—

“To-day I have been openly insulted in the street, and insulted at the school. The Lord grant me to say, with a holy man of old, ‘So let them curse, for God hath bidden them.’ The exercise of humility so much inculcated in the Scriptures is, I fear, much wanting with me, and God may hereby be humbling me. At all events, may the Lord give grace to imitate Him who, when He was reviled, reviled not again—who was insulted, buffeted, and spit upon, and yet, when dying, said, ‘Father, forgive them, for they know not what they do.’ O Lord, do Thou forgive those who have tried to injure me, for Jesus’ sake.”

From the time that Mr. Craig was received into the fellowship of the congregation of Pollockshaws, it is said that he was most active and untiring in his efforts to promote its welfare. It is sometimes difficult to get young men to take a hearty interest either in the temporal or in the spiritual concerns of the church with which they have connected themselves, but to his power, and beyond his power, he was willing of himself. He was a zealous and esteemed Sabbath-school teacher. When only in his eighteenth year, he was unanimously elected by the congregation to the office of deacon. A year or two later, he was chosen and ordained to the office of the ruling-eldership. A very competent witness certifies that “both as deacon and elder he discharged with fidelity and satisfaction the duties pertaining to his office, being most assiduous in every good work,” and that “those associated with him in the Session and congregation have all along watched his public career with interest, and have rejoiced in the success attending his unwearied labours.”

Mr. Craig all along took a lively interest in our Home Mission, and though unable from distance to act as a member of committee, he privately communicated suggestions which were felt to be valuable. He had learned from experience the necessity and value of home mission work. From a minute of Session, dated February, 1853, we learn that he was regularly appointed to act as catechist or home missionary, under the sanction and supervision of that court, and received a stated salary. In this work he continued up till the period of his license, and there is still evidence of the grateful appreciation in which his varied labours among the poor and the spiritually destitute were held.

On the occasion of the renewal of the National Covenants by the Synod in May, 1853, Mr. Craig, as a student of theology, joined in the bond. Into the proceedings of that solemn occasion he entered with profound interest and with all his heart. This appears from the minute account of them he has entered in his diary, and from the following prayer with which the account concludes:—

“Help me, O Lord, to bear in mind the solemn devotement which I, in the public manner herein described, have this day made to Thee. Give grace to be faithful. I acknowledge my weakness and frailty. O prevent me, with Thy goodness, from going back—from apostatising from the public cause to which I have given my solemn adherence. Grant, Lord, that by the services of this day Thy glory may be promoted, the interests of Thy cause advanced, and Thy saints edified and built up in the holy faith. Grant that, through the merits of Thy dear Son, my Saviour, these things may be, and give grace to Thy most unworthy servant.”

In the spirit of this entire consecration of himself to God and to His cause, Mr. Craig continued to prosecute his studies. A fellow-student, and one of his most intimate friends, who first made his acquaintance at the Theological Hall, writes—“As a student, he occupied a high place in the Hall. His discourses were always carefully prepared, and as a speaker he was at once acknowledged to be *facile princeps*. In our private intercourse I found that he had an intelligent acquaintance with the doctrines of grace, was a strong Original Seceder, and had an ardent desire to engage in the work of the ministry.”

Having completed his studies and passed his preliminary trials with high approbation, Mr. Craig was licensed to preach the Gospel in the beginning of September, 1854. His popular talents as a preacher were at once recognised, and in about six weeks after his license they secured him a unanimous call to the congregation of Kirriemuir. His settlement there, which took place on the 14th of February, 1855, was a singularly happy one. Few pastors have been able to say more sincerely regarding their flocks—“Ye are in our hearts to die and live with you.” And few flocks have more warmly loved and highly esteemed their pastor. To the brother whose words we have quoted in the preceding paragraph he often said—“I am afraid the love the people manifest to me will cause me to be unfaithful to them.” But all who knew him will agree with that brother when he adds—“Faithfulness was a distinguished trait of his character.” From the first, he took heed to the ministry which he had received in the Lord to fulfil it. He was regular and assiduous in pastoral visitation; he began Bible classes for the young; he instituted fellowship meetings; he organised a young men’s Sabbath morning fellowship association; in addition to two regular services during the day, he preached on the Sabbath evening, always once a month, and for

some time as frequently as once a fortnight. At these evening services, which were generally attended by crowded audiences, he not only preached powerfully and impressively "the common salvation," but he also took occasion to declare what he believed to be "the present truth"—the whole truth and will of Christ in opposition to the prevailing errors, abuses, and retrograde tendencies of the time. On these occasions, penetrated with his subject, and anxious to convey a powerful impression of it to the hearts of his hearers, he often exerted himself physically till he was greatly heated; and there is reason to fear that the great strain on the organs of the chest, succeeded by sudden transition to the cold night air, tended to bring on that pulmonary disease which has shortened his days. It is easier to say he ought to have spared himself than to realise the earnestness and zeal which prompted him not to do it. Still it is well for young ministers to remember, that between frigid lifelessness in the pulpit and over-exertion there is a medium which they ought to study, and that in the delivery of their message, as in all their work, "it is not by might nor by power, but by My Spirit, saith the Lord of hosts."

Some two years after his ordination, Mr. Craig was united in marriage to Miss Jane Gorthie, of Kirriemuir. About a year afterwards, we find him gratefully writing in his diary—"In my dear wife I have received a favour from the Lord. Gentle, prudent, pious, managing, she has been a source of comfort to me, so far as that can be obtained from imperfect creatures." No one who knew them intimately will regard this as the blind and partial estimate of a doting affection. In health and in sickness, Mrs. Craig has proved herself in every sense a help meet for her husband. One who had good opportunities of knowing writes—"She encouraged him in his labours, and made his home cheerful and happy. The watchfulness and tender care of her ministrations during his last illness were very great; and they were gratefully and lovingly appreciated by him, and tended much to soothe and comfort him in the midst of his sufferings, and in view of passing over the Jordan." On the day on which their daughter and only child was born, the thankful father formally gave her up to God in language which we quote, as a rebuke to many parents, and an example to all:—"I hereby dedicate her to the service of a Three-One-God—to the love of the Father, the redemption of the Son, and the regenerating and sanctifying grace of the Holy Spirit—to be completely saved and ultimately brought to glory through Divine grace—taking hold of God's free offer of Himself, 'I am thy God, and the God of thy seed.' I would desire also to give her up to the disposing will of Divine providence, to be dealt with by God in harmony with her eternal salvation, as His omniscient wisdom may see meet."

rtly after his ordination, he was appointed clerk to the Presbytery of Perth and Aberdeen, an office for which his knowledge of and his love of order and exactness peculiarly fitted him. On resigning the office some months before his death, the Presbytery held a minute, expressing their high sense of the care and fidelity which he had discharged its duties, and their deep and sorrowful sympathy with him under the protracted affliction which had rendered resignation necessary.

In the spring of 1860 Mr. Craig received a unanimous call from the congregation of Thurso. He knew that the prosecution of the call would occasion considerable trouble, expense, and delay to the congregation, as well as anxiety to his own flock at Kirriemuir. He was strongly persuaded that if a minister in these circumstances took up his mind as to the path of duty, he owes it to all parties that it be known as soon as possible; and therefore at the first meeting of the Presbytery after the issuing of the call, he asked and obtained leave to make the following statement:—

"After maturely considering the matter, I feel it to be my duty to state that I am remaining at Kirriemuir; but that if the Thurso congregation, after being made aware of this, shall prosecute their call at the bar of the Synod, and if the Synod shall decide in favour of it more for the Divine glory and the general good of the Church than I shall be inclined to Thurso, I trust that I shall have grace given me to acquiesce in that decision."

It does not appear that the congregation of Thurso took further action in the prosecution of their call, and thus the statement so calmly and serenely made, and so unselfishly made, saved all parties perplexity and trouble.

Mr. Craig had a special reason at this time for desiring to remain at his own people. They had gratified his heart by the willingness and zeal with which they had responded to his call to join in the exercise of publicly renewing our National Covenants, in a season suited to present circumstances. For some time previously he had been engaged in directing their minds to the nature, the obligation, and the seasonableness of the duty, and, as the result, upwards of thirty expressed their desire to enjoy the solemn privilege of being bound in the bond. On the day of Covenanting Mr. Craig was assisted by several of his ministerial brethren; and it was felt to be of refreshing by pastor and people, as well as by friends from congregations who were present. We think it right to mention what perhaps is not generally known, that it was with our dear brother the movement originated, which led to the renewal of the National Covenants by the Synod in May, 1866. It was he who brought forward the overture to his Presbytery, which, when submitted to the Synod, led to the resolution to engage in the sacred work. He was

too weak at the time to be able to be present in body, but how entirely he was present in spirit appears from the following entry in his diary :—

“May 16, 1866.—This day the Synod are to engage in Covenanting. Would have been glad to be present; but owing to indisposition am kept at home. Endeavoured to unite in spirit with the brethren. May the Lord own the work in which they are engaged, and bless to my soul what I have attempted in private.”

We have already alluded to Mr. Craig's pastoral zeal and efficiency. He was continually on the watch for means by which to promote the spiritual and eternal well-being of the souls committed to his care. Among those means, at the close of the tenth year of his ministry, he prepared and printed a “Pastoral Address” to his people, in which he presses the duties of personal, family, and social religion, as well as the duty of a faithful and consistent adherence to their public testimony, with much judiciousness of statement, great variety and force of motive, and all the affectionate earnestness and fidelity of one who watched for their souls, as one that must give an account. As this “Address” was published in the *Magazine* at the time it was issued, we do not occupy our space with extracts from it; but we would suggest that our readers will find it profitable to refer to it as we have done, under the impression of the seal set upon its statements and exhortations by the author's early death.*

The disease by which he was cut off first began to show itself in June, 1865. He improved a little during the autumn, but became worse about November, and was laid aside from all public work for a period of nine months. Through all this season of illness he had the impression that he would be restored, as he felt he had obtained, in answer to prayer, the promise, “The Lord hath chastened me sore; but He hath not given me over to death.” He *was* restored to such a measure of health as to be able to resume his pulpit, and to some extent also his pastoral duties, and these he continued to discharge with a brave unyielding spirit, though often very weak, till the end of last year.

Two or three Sabbaths before he ceased to preach, he delivered a discourse from the words—“Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.” He did not mention it at the time; but afterwards he said, that, during the delivery of that discourse, he had the impression it would be the last he would preach, and that if ever he realised heaven on earth it was then. Not, however, till the last Sabbath of the year, did he enter the pulpit for the last time, when he preached from the text—“And he sware . . . that there should be time no longer.” Expecting

* It will be found in vol. vii., p. 77 of the present series of this *Magazine*.

to preach on the following Sabbath, the first of the new year, he had a discourse partly prepared from the words—"This year thou shalt die." But a brother in the neighbourhood having come, and kindly volunteered to preach for him, he was saved an attempt, for which, indeed, his failing strength was quite unable.

Some weeks before his death he sometimes said, that if it were the Lord's will he would like, for the sake of his congregation and of his family, to be spared a little longer. But as his end drew on, his wishes became exactly the reverse, and he even anxiously longed for his change to come. And when asked, "Why was this—why did he wish to leave those so dear to him?" he replied, "Why not, knowing that I am going to my true Father's house?"

Some weeks, too, before his end, he was in the habit of saying that he had not the joy which some of God's people are said to have had when dying; but he would add—"I have perfect peace; and it is perhaps not just death yet, and we cannot expect dying grace till death comes." He did expect it then, however, and he marvellously got it.

On the Tuesday before he died he took his little daughter—a child of eleven—and made her promise in the following terms, repeating the words after him:—"I take God to be my God, Jesus to be my Saviour, the Holy Ghost to be my sanctifier and guide, and the Word of God to be my only rule. I take God's people to be my companions, and His glory to be my eternal and chief end. I will be kind to dear mamma; I will love her and not deceive her; and if anything goes wrong with her, I will be kind to her." He then put his hand on her head and blessed her, saying—"The Lord bless thee, and keep thee; the Lord make His face shine on thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Mrs. Craig then asked, "What have you to say to me?" "I leave you, my dear, to a faithful covenant God, who has followed me with mercies all my days, and will not forsake you."

On the same day a brother visited him, on his way to a meeting of Presbytery, and to him he gave full directions regarding his funeral with perfect calmness and composure. On the brother's leaving to prosecute his journey, he sent the following message by him to the brethren of the Presbytery:—"Give the kindest regards of a dying brother to all the brethren, and tell them from me to be faithful in maintaining the good cause TILL DEATH"—laying emphasis on the last two words. Then grasping the hand of his friend, and with tears falling down his cheeks—the last he shed—he said, "Farewell, dear brother, till we meet above."

On the evening of the same day one of the elders called. Mr.

Craig gave him some papers connected with the congregation, sent his kind regards to all the people, and said he would have liked, had it been the Lord's will, to have had an opportunity of speaking once more to them. Then he added—"Tell them, from me, to cleave to the good cause, and remember what I spake to them while I was yet with them; and tell them that I loved them before I saw them; that I loved them after I came to them; that I now love them at death; and that I will love them through eternity."

Any of the congregation who called the week before his death got a word of counsel and a parting farewell. He was unable to say much, but in almost every case he urged them to cleave to the Saviour, to the good cause, and to remember what he spake to them while yet with them.

For about a month before his death, he could not raise his voice above a whisper. But, to Mrs. Craig's surprise, she was awaked on the morning before his death by his repeating in full, clear tones the promise—"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee:" adding—"and now, Lord, when I am in the fires may I not be scorched; and in the waters may they not be too deep, to carry me away." Mrs. Craig then spoke and asked him if he thought the chariot was near. He said he thought it was not far off. She said to him, you will say to me as Jesus said to His disciples—"If ye loved me ye would rejoice because I go to my Father." "Keep by that, dear," was his reply; "and O let us sing over it." He asked her to sing the 23d Psalm, in which he heartily joined. She broke down at the last line, but he held on unfalteringly to the end. He then said, "I feel greatly better of that; it makes me forget my groans." After a little he said—"I am just thinking that Jesus carries the keys of hell and death at His girdle, and I know He will not open the gate of heaven one minute sooner than the time appointed to let me in, and I know this also, that He will keep the gate of hell shut until I enter heaven." A little after this his wife found him praying very earnestly for the session, the congregation, the afflicted members of the flock, all who wished an interest in his prayers, and the public cause, that it might be maintained. He prayed, with special earnestness, for a student belonging to his congregation who had asked to be remembered in his prayers when the Master was near, that he might be brought forward in the Lord's time and way, and be the means of winning souls to Christ. Then referring to his wife, he said, "I thank Thee for the gift of her to me: amply repay her for all her kind and unwearied services to

me; be a comfort to her when I am away; raise up friends to her; and when thy purposes are finished with her, bring her and my daughter to meet me in glory. And now, Lord God, I commit my own soul to Thee: forgive my sins, sins of my youth, sins of my riper years, sins of my ministry, domestic sins, relative sins." . . . He here became inaudible.

During the forenoon of Saturday, the day before he died, he asked Mrs. Craig not to leave him as he thought he was going. She repeated the text he had preached from on restoration from a former illness—"The Master is come and calleth for thee." He said, "Well, He is coming." "I hope," she replied, "you will get the welcome, Well done, good and faithful servant." He thanked her and said, "O Lord, into Thy hands I commit my spirit." He then had a fainting turn, and on recovering, asked his wife to kneel down that he might give her his blessing, when he prayed over her for some time.

In the course of the same night, the doctor called, and said he would have a bad night, and was not likely to live over twenty-four hours. When the doctor left he said, "I thought I would have got home to-night, for the labourer generally gets home on Saturday night." Mrs. Craig said, "If not to-night, you will perhaps enter on the everlasting Sabbath to-morrow." During the night he often prayed that patience might be given him to the end; and, at one time, fixing his eyes steadfastly upward, with a remarkably earnest expression of countenance, he prayed, uttering the words, one by one, "O come, chariot, come; O come, Lord Jesus, come quickly, if it be Thy holy will."

His breathing was very laboured on the morning of his death, but he was perfectly conscious. On Mrs. Craig asking if he was happy, he said, "Yes." When she added, "I leave you to the Lord, and would like to say, as Job said, 'the Lord gave, and the Lord hath taken away, blessed be the name of the Lord,'" a smile passed over his countenance; he said, "Joy! joy! joy!"—and his spirit fled to the sanctuary above at the very time he was wont to enter the sanctuary below—just when the bells had ceased to ring.

His body was followed to the grave by a large concourse of mourners. In addition to not a few friends from a distance, all the ministers in town were present, most of whom made special reference to his death either on the day he died or on the following Sabbath. Mr. Barr, Coupar-Angus, preached to the bereaved flock on the Sabbath after he died from very appropriate texts, and, in a deeply feeling and effective way, made improvement of the solemn event. The congregation was large throughout the day, and many were in tears.

Of Mr. Craig's personal piety, and of his eminent fidelity as a pastor

and as a witness for the principles and attainments of the Covenanted Reformation, we do not, after what we have written, need to speak. As a preacher, his sermons were clear and rich in their exhibition of Gospel truth, chastely and often attractively composed, and delivered with more than ordinary fluency, animation, and effect. He was not content, however, with the creditable composition and delivery of his discourses; he aimed at, and longed for, spiritual *fruit* from his ministry to the glory of God; and often said to a brother and intimate friend, "It is hard to labour without seeing any fruits of one's labour, but in this respect also we must learn to walk by faith, not by sight." He had a cultivated and poetic taste, and his talent as a versifier appears in those edifying "Homilies in Verse," with which he beguiled his leisure, and from time to time enriched our pages. We regret to find, that he has interdicted the publication of any of his sermons or specimens of composition, with the exception of an address which he delivered at the close of the Theological Hall in 1865, on the "Subject-matter of the Gospel Ministry and Characteristics of the Spirit in which it is to be exercised." Though earnestly requested by the Hall Committee at the time, his characteristic modesty would not allow him to give it for publication. Still, as he did not absolutely refuse its publication then, and has not forbidden it since, we are sure we meet the wishes of many in giving it, as we intend to do, in subsequent numbers of the *Magazine*.

Between Mr. Craig and his brethren in the Presbytery there was the strongest mutual affection and esteem. The following letter we quote entire, not merely because it testifies to this, but contains a well-weighed and well-expressed estimate of his character and attainments by those who had the best opportunities of knowing what manner of man he was:—

Mrs. Robert Craig.

Perth, 2d April, 1869.

Dear and esteemed Friend—We were appointed at the late meeting of the Perth and Aberdeen Presbytery of United Original Seceders, to send you a letter expressing the joint deep sympathy of all the brethren with you under the very afflictive dispensation with which it has pleased our Heavenly Father to visit you, by the removal of a loving and greatly beloved husband. This painful bereavement has filled us all with unfeigned grief, and especially such of us as had enjoyed much sweet fellowship with him. We mourn for the loss which not only we personally, and as a Presbytery, have sustained, but which the public cause of truth, for the maintenance of which we are associated, has suffered by his withdrawal from our midst. We saw much in his character and labours to win our affection and esteem; and can, in some degree, realize the desolation which this painful event has written on your heart, your home, and earthly prospects. Mr. Craig set a bright example of diligence and efficiency in the performance of all pastoral duties. He was an ornament to his profession and the station which he occupied in the Church, by the uniform consistency of his conduct in his intercourse with fellowmen in civil and ecclesiastical society. He was honoured to live so as to commend religion and the ministerial office to all who witnessed his consistent deportment. His talents, and the spirit by

which he was animated, were such as had begotten expectations, were he left longer with us, that he would have been a pillar of strength in supporting, in all its integrity, the testimony displayed in behalf of the Covenanted Reformation, of which he was an earnest and intelligent adherent.

It becomes us, however, who are but of yesterday and know nothing, to bow with humble submission to the manifested will of that God who cannot err, and whose ways are so far past our finding out. We would also be enabled to cherish the blissful confidence that He who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me," will grant you, at this time of intense sorrow, sweet experience of His all-sufficiency and of the tenderness with which He binds up the painful wounds of His people; and that He who is a Father of the fatherless will see to the supply of all the needs of the youthful mourner—so early bereft of a tender-hearted and loving earthly father. You have, dear friend, much in the past to record which cannot fail, by the Divine blessing, to have a soothing effect on your deeply wounded spirit, and for which you should aim at cherishing a spirit of thankfulness to God. There is no small cause to praise God that He blessed you with such a husband, and that He spared him with you so long, and that He made you such blessings to one another, that you were strengthened to minister to him in every possible way during his protracted illness, so as greatly to soothe his spirit and ameliorate his bodily sufferings; and that he was so capable of enjoying and appreciating this loving service to the last.

It is very consoling also that he was enabled, with so much courage and heart, to perform one special part of his pastoral work, under the pressure of much bodily weakness, almost to the last. But above all, it calls for deep gratitude that he was blessed with such a measure of the light of God's countenance at his dying hour, that of him it may be said above many, "an entrance was ministered to him abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

It is now our desire, as deeply sympathising friends, to commend you and your daughter, as well as the mourning congregation, to the care of the Shepherd and Keeper of Israel, who neither slumbers nor sleeps. That He may enclose you in the shadow of His almighty and infinitely loving wings, so that no real evil shall be permitted to befall you, and that by Divine grace your language, in some good degree, may be that of the godly patriarch—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord"—is and would be the prayer of, dear esteemed friend, your sorrowing friends,

THOMAS MANSON.

JOHN BARR.

Mr. Craig loved the truth and peace. No regard to the approval or friendship of man would lead him to act inconsistently with what he believed became him as a public witness for the truth and cause of Christ. But so far as he could do it consistently, and without compromise, he had pleasure in cultivating friendly relations and co-operating in good works with his brethren of other denominations. In illustration of this, we have much pleasure in quoting the testimony of an esteemed Free Church minister, with whom, from his attachment to the good old paths, he was peculiarly of one mind, and for whom he cherished a very warm regard:—

"Our friendship extended over fully ten years of his ministry here; and, from its commencement till its close with his death, it was never interrupted or marred in any way. The memory of it is very pleasant and sweet. Very nearly every fortnight a visit was paid in our manse alternately; and I know my feeling of disappointment on the day or the week of his expected visit he did not turn up. On these occasions our conversation was chiefly about our ministerial work, our encouragements and dis-

couragements, our trials and our difficulties in it. As his friendship was real and disinterested, so his counsel was ready as it was wise, and his sympathy spontaneous and true. But two or three weeks before his death he said to me, in reference to a sore trial I was passing through, 'Well, be assured there are at least two hearts in Kirriemuir which feel for you and sympathise with you—mine and Mrs Craig's.' He was true and trustworthy—singularly so. Never did I know him take advantage of another's troubles to injure his influence, or alienate his people from him; or, at the expense of another, seek to promote his own interests. While candid, he was ever most charitable in his judgment of others. I never knew him, even when he disapproved of what was done, speak evil of his brethren. Our remarks about others, if we had occasion to speak about them, were few, and just in passing. The public cause of our common Lord was ever the great topic of our conversation. There he was ever at home and fully informed, both from his study of the prophetic record and careful observation of the events of Providence transpiring in the sphere of Church and nation. Of course, with myself, his view-point of public affairs was that attained by the Second Reformation. The nation's and Church's departure from the attainments then made, contended and suffered for, was his grief and lamentation. Often were the martyred Guthrie's dying words—'The Covenants, the Covenants, shall yet be Scotland's reviving'—the closing words of such conversations. These contained his only hope of the reviving of pure and undefiled religion, and the grounds of a real Christ-honouring and God-glorifying, because truth-preserving, union of Scotland's Presbyterian Churches. He well knew my thorough oneness with him as to the thorough harmony of these documents in the main with Scripture truth and duty, and that we differed simply and solely in the mode and measure of the present practical application of their descending obligation. . . . While patriotic in his sentiments, he was far from politic in his conduct. His tone was ever that of high Christian principle, and his practice pre-eminently conscientious. And wherever he could, in harmony with such principles, co-operate with others in any religious or benevolent measures, he did so heartily, and most willingly contributed to their support. He gave his support to our district Colportage Agency and our local Tract Society, and continued to do so till his death. He was large-hearted and broad in his views of truth and duty: measuring these by the only true and ultimate rule—i.e. the whole Word of God—instead of that ever uncertain and varying one, the spirit of the age and tendencies of the time. He believed the Spirit of God was always ahead of the spirit of the age, and the mind of God, as made known in His spirit-inspired Scriptures, incomprehensibly broader and more catholic than the vague and latitudinarian views and opinions of men and the times. Thus believing and acting, he found a sure and steadfast foundation for his own faith, and hope, and peace, both in life and death."

With this testimony, honourable to the author of it as to the subject of it, we are compelled reluctantly to close our brief sketch. Enough has been said to show the loss the Church has sustained in the removal of Robert Craig; though his early death will be gain to others, as we doubt not it has been to himself, if the dying message he left to his brethren be fixedly engraven on the hearts of all them, whether in the ministry or membership of the Church—"Tell them from me to be faithful in maintaining the good cause TILL DEATH."

REVIEW OF SYNODS AND ASSEMBLIES.

IN making our usual review of the meetings of the supreme ecclesiastical courts, we regret, considering the great interest of some of the questions which were before them, that scantiness of space compels us to be unusually brief. The proceedings of our own Synod will be found fully reported in the preceding pages. Our readers, we think, will find in these something at once to interest and encourage.

The addition of three young ministers to the roll of Synod calls for thankfulness to the Lord of the harvest, who is still sending forth labourers into His harvest, though there is much to temper our gratitude with humility and sense of dependence, in the fact that one valued name had to be dropped from the roll, and that, before the week following the Synod was ended, a highly esteemed father, who had taken an active and efficient part in its proceedings, was called to his eternal rest.

It will be observed with satisfaction that on the ordinary funds of the Synod there is an increase of 4 per cent.; not much indeed, but as much probably as could reasonably be expected, considering the commercial depression of the past year, and considering that for a number of years there has been a progressive increase, so very considerable, as to amount since 1864 to no less than 62 per cent.

We trust the lengthened brotherly conference held on the subject of the low state of vital religion in the Church, and the means most likely with the Divine blessing to revive it, will bear lasting fruit. It can hardly fail to do so if the resolutions in which it issued are embodied in earnest persevering action. In the prevalence among us of a living piety, with its constraining sense of responsibility to God, lies our only security for faithfulness to His cause, and our only hope of being honoured to maintain it in these days of compromise and falling away.

The only lengthened discussion in the Synod originated in that part of the report on Public Questions which had reference to the proposed disestablishment of the Irish Church. It was evident, however, as the father who has been taken from us remarked at the time, that the seeming difference of opinion regarding the measure arose solely from the members looking at it, as the two knights in the fable looked at the shield, from different sides. Some, looking on the measure as involving the withdrawal of national countenance from Protestantism in Ireland, for the purpose of conciliating the Papists, felt constrained to condemn it. Others, looking at that part of the measure which secures the withdrawal of national support from Prelacy in Ire-

with its manifold corruptions and abuses, could not join in its unqualified condemnation. But, however some newspapers might perversely misconceive and misstate the fact, all were of one heart and one mind in desiring to see the Christianity of Ireland delivered at once and for ever from its double yoke of Prelacy and Erastianism. All were no less at one in condemning the proposal to grant any compensation, and much more such exceptionally large compensation, to the Popish College of Maynooth. And nothing was said to show that all were not perfectly and heartily at one in repudiating the principle that the Government of this Christian nation can ever be justified in assuming a position of neutrality in religion, by adopting a policy which puts the true religion of Christ and the system of Antichrist on a level. In short, while those who spoke against the measure must be acquitted of all sympathy with Prelacy and Erastianism, those who did not see their way to speak unrestrictedly against it must be equally acquitted of all sympathy with the unscriptural and anti-Reformation tenets of Voluntarism. This thorough agreement on all the great principles involved comes out in the resolutions drawn up by the Committee of Synod, to whom the matter was remitted, which will be found in a following page. These resolutions are general, as the Synod ordered them to be, but they seem to us to cover the whole ground of principle, and they were adopted with a unanimity which proves, despite the "evil surmisings" of parties outside, who would apparently rejoice to be able to address Original Seceders as the kingly shades addressed the fallen "son of the morning"—"Art thou also become weak as we?" that there is an unshaken resolve on the part of all of us to maintain the whole second Reformation position as taken up in our Testimony.

We would earnestly call the very special attention of our readers to the "Statement regarding a Foreign Mission Field," which was read to the Synod, and is appended to the minutes. They will find from it that, through the Christian kindness of the Welsh Calvinistic Church, we have an opening at present for missionary work in India, so signally favourable in every respect as to appear made for us by the special hand of Providence. It is an opening such as is never likely to be within our reach again. Unless we seize it, it must very soon be closed. Is there not then a weighty responsibility resting on every minister, preacher, and student in the body, to consider whether the Lord is not now calling *him* to take up His suspended work in that promising station of Sylhet? We have heard fathers of the Synod say that were they younger men they would go at once: shall younger men hear the challenge and decline to take it up, so far at least as to lay the matter honestly and earnestly before the Lord, and

in view of His urgent call to some one to go, ask till they obtain an answer, "Lord, is it I?" Remembering that Christ spent the night in prayer before He chose the first missionaries of the cross, let the members of the Church unite in special prayer for a missionary, and in the faith of the prayer being answered, let them be ready as far as they are able with the means of his support. Meanwhile, if any one who may be considering whether he is called to the Lord's work in India wants fuller information as to the proposed station, it will be given readily and to the best of his power by the Convener of the Home Mission Committee.

Simultaneously with the meeting of our Synod in Edinburgh, there was held in Glasgow the annual meeting of the

REFORMED PRESBYTERIAN SYNOD.

The leading matters of public interest before this Court were the reports of the Committees on Union and on Foreign Missions. The former of these documents states that "the foundation is laid in the conclusions of the Joint-Committee for an ultimate union." It states also, however, that in going into that union the Reformed Presbyterian Church "is as devoted and strenuous as ever in attachment to the central truth of all that is distinctive in its Testimony." And if it be asked what that central truth is, devoted and strenuous attachment to which has led to a readiness to unite with Voluntaries, it explains that "the Headship of Christ over the nations, out of which the question about the civil magistrate arises, is the doctrine which has imparted a peculiar and distinctive character to our Church." Now we confess we are rather at a loss to understand how the Headship of Christ over the nations can be called the peculiar and distinctive principle of Reformed Presbyterians in a document which is designed to show that, in all that is really essential in it, Free Churchmen and United Presbyterians hold that principle as soundly as themselves. Do they mean to say that they have converted the Free Church and the United Presbyterian Church to Cameronianism? Or if it is the Headship of Christ over the nations in another than the Cameronian sense that these bodies hold and always have held, what becomes of this laboured attempt to prove that, as regards that great principle, they and the Testimony of the Cameronians are substantially at one? These points perplex us; but without waiting to settle them, and taking for granted, on the faith of this report—though, we confess, it does need strong faith to do it—that "the peculiar and distinctive" testimony regarding the Headship of Christ over the nations, which has all along been borne by Reformed Presbyterians, is conserved in the findings of the Union Committee, the

further question presses, What about some other leading principles of their Testimony? What about the duty of National Covenanting to maintain the interests of the kingdom of Christ? What about the continued obligation of our National Covenants, adherence to which, Reformed Presbyterians tell the world in their Testimony (p. 342), "forms a chief ground of their distinct ecclesiastical standing?" What about the reception of the whole Westminster Standards as Covenanted Standards, and the obligation resting upon Church and State, from God's Word and their solemn mutual vow, to return to all the scriptural principles and attainments of the Second Reformation? What about the Divine right of Presbytery, the "appropriation" of the Book of Psalms to public praise, the "owning of all the scriptural testimonies and earnest contendings of Christ's faithful witnesses," and the principle so explicitly maintained in their Testimony (p. 345), that it is unlawful, "in order to enlarge the Church and extend her communion, to recede from a more particular scriptural testimony to one more general and undefined?" These are all matters for which Reformed Presbyterians have testified amidst obloquy and opposition for 180 years—matters to which every one who has acceded to the Reformed Presbyterian Testimony has solemnly pledged an uncompromising adherence—are they also in the articles agreed on by the Union Committee? We confess to a feeling of sadness in seeing an honourable testimony for truth, honourably borne for a century and a half, buried ingloriously at last, by the acceptance, as a basis of union, of these meagre and ambiguous Articles. If the Reids and the Rowatts and the Andrew Symingtons were to come back from their graves, we can imagine the sorrowful anger with which they would ask their descendants—"Have ye suffered so many things in vain, if it be yet in vain?" The practical abandonment by this Church of all that is distinctive in its Testimony is working its natural results. Of late several of its preachers have gone over to the Free Church. It was reported at the late meeting of Synod that two of its congregations—Lesmahagow and Kelso—have become extinct. Its funds have fallen off by about £160 during the past year, showing that people will not make sacrifices to maintain a distinctive position, when there has ceased to be anything distinctively valuable in their position to maintain. We allude to these facts that we may suggest the warning which lies in them to ourselves to hold fast that which we have.

We have much more pleasure in calling attention to the prosperous state of the Foreign Mission of this Church. Two ordained missionaries have been sent out during last year, making, in all, eleven missionaries now in, or on their way to, the New Hebrides. The children

of the Church alone have contributed no less than £1,283 during the past four years to missionary purposes. This has been accomplished through an admirably arranged system of children's missionary boxes, something like which should be organised among ourselves.

THE UNITED PRESBYTERIAN SYNOD.

If increasing numbers and contributions are the measure of a Church's prosperity, this must be reckoned one of the most prosperous Churches in the land. Its membership numbers 177,905, having risen 1,514 during the past year. Its income for the year is £318,853, being an increase of £37,848.

In its voluntary liberality, which yields such splendid results, we unfeignedly rejoice. We are sorry we cannot say so much for its Voluntaryism, which came out strong and undiluted in the debate on the National Education Bill. The resolutions which were adopted by an overwhelming majority of Synod express "cordial approbation of the main object and of very many of the provisions of the Bill, especially of the manner in which the principle laid down by this Church respecting the province of the State on the one hand, and the right of the parents on the other, in regard to the religious instruction of the young, have been guarded." What the principle alluded to is, our readers generally know; but we quote it in the Synod's own words—"That it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the Church." "This," said the Convener of the Education Committee, "is our distinctive principle;" and he added, very honestly, "in it we differ fundamentally from our reforming ancestors and from the other branches of the Presbyterian Church in the United Kingdom." This open and strenuous avowal of the principle that it is incompetent for the nation to provide for the reading of God's Word in national schools is very instructive. It shows that, despite all that has recently been said to the contrary, Voluntaryism is unchanged. It shows how differently Voluntaries must read the language of the "Articles of Agreement" from the other negotiating bodies, which asserts that the magistrate "ought to further the interests of the religion of the Lord Jesus Christ among his subjects in every way consistent with its spirit and enactments." It gives a prophetic glimpse of the discord and confusion of tongues that are likely to embroil the United Church of the future when this great question of education, which is a practical one and cannot sleep, comes up for discussion. And it makes it plain that if this Education Bill is passed as it is, making no provision for that religious teaching

in our schools, which has done so much for centuries to exalt Scotland intellectually, socially, and religiously, above all the nations of the earth, the deplorable and disgraceful result will be owing very much to the Voluntaryism of this Christian Church making common cause with the godless secularism of a portion of the public press.

The discussion on Union made it more plain than ever that the "articles of agreement," after all the labour that has been spent on them, will never be accepted by the United Presbyterian Church as an authoritative basis and bond of union. One able speaker dwelt at length on the ambiguity of these articles, on the notorious difference of construction which was put upon them by the negotiating Churches, on the fact that eighteen Presbyteries, representing four hundred congregations, had overtured the Synod to have them made less ambiguous in the interests of United Presbyterian doctrine, instead of which a few verbal alterations had been made, making them more "Free Churchified than before." Another protested against these articles being forced on them, said that it would be virtually imposing new terms of Communion, and declared that he would to the last oppose the acceptance of them as a basis of union. Dr. Marshall of Coupar-Angus, however, quieted the fears of both of them, by declaring, that should any one of the United Church propose to make these articles terms of Communion, he would show no mercy to what he called the "monstrous proposal;" and he added, "if we live to unite, our terms of Communion will be the Westminster Standards, *qualified as we have long qualified our adherence to them.*"* So that, according to this leading authority in the United Presbyterian Synod, if ever the union takes place, it can only be by Free Churchmen and Reformed Presbyterians coming over to the United Presbyterian position, and virtually subscribing the United Presbyterian formula, its Voluntary proviso included. We are sorry to add that the present aspects of the Union movement show that this witness is true.

We cannot pass on without noticing one admirable rule enacted by the Synod. It is that all students of theology shall be examined by their Presbyteries on the Confession of Faith. An ignorant and lax subscription of the formulas of the Church is one of the clamant evils of the time. If this regulation is faithfully wrought by Presbyteries it should go a long way to remedy it.

THE FREE CHURCH ASSEMBLY

was opened with a sermon by the retiring Moderator, the Rev. W. Nixon, from John xviii. 36, in which he gave a masterly exposure of

* Query—Why does the *Presbyterian*, in reporting Dr. Marshall's words, leave out the clause we have printed in italics?

the prevailing error that the relation of civil rulers to truth and the kingdom of Christ should be one of neutrality, and a no less able refutation of the more current objections to a civil establishment of religion. We have been looking anxiously, but as yet in vain, for the publication of this noble discourse. It would be a most seasonable and effective contribution to the defence of "the present truth."

On the question of union two motions were submitted to the Assembly. The one, proposed by Principal Fairbairn, was to the effect that the report of the Union Committee lie on the table for a year, and be published, with the view of ripening the mind of the Church for such further action as may be called for; that the Committee be reappointed with former instructions; and that the people be exhorted to prayer that all parties in the Church may be brought to see eye to eye regarding the question. The other motion, submitted by Mr. Nixon, set forth the serious differences of opinion that existed regarding the results of the negotiations for union, and stated that, as these differences must turn the prosecution of the union movement, on its present footing, into a means of rending the Church, "it is indispensable to her peace and prosperity, and to the most pressing interests of that very union in truth and love whereto the movement was intended to advance, that no farther steps be taken in the said movement until negotiations can be renewed with due regard to the scriptural principles and the peace of the Church." For the former motion there voted 429; for the latter, 89.

We suspect that the resolution thus adopted, to allow the report to lie on the table for a year, has been come to rather of necessity than of choice. Met by the resolute opposition of men who will not yield up their convictions of truth and duty for the mocking unreality of a union without unity, the leaders of the movement in the Free Church feel that, unless they heave to, they are likely to wreck the vessel of their Church. On the other hand, under pressure from the United Presbyterians, they have forced on the Church to declare, through her Supreme Court, that as regards the main difficulty there is no insuperable bar to union, so that they cannot honourably or consistently, as they think, put about the helm and stand out to sea. In dread, therefore, of falling on rocks on either hand, they have cast anchors out of the stern, and wish for day. Whether, when day comes, they will reach with whole timbers the harbour of union remains to be seen. Meanwhile, the members of the Church cannot be better employed than in doing as the Assembly advises them, ripening their minds for action and praying.

Mr. Nixon's speech in support of his motion was marked by his masculine vigour of mind and his characteristic honesty. He dwelt

on the ambiguity of the Articles of Agreement, and showed that United Presbyterians understood them in a Voluntary sense; by quotations from their writings he proved that when they said the Magistrate should rule according to the Word of God they meant only in relation to man's duty to man and not at all in relation to man's duty to God; applying this to the Sabbath, he explained that they held not that the Magistrate should prevent the desecration of the Sabbath, but only that he should protect the people in keeping it, if they wished it, adding that to test this he had asked in the Union Committee if they would allow the Magistrate to close a theatre were it opened on Sabbath, and learned in reply, that they would allow this only if the theatre was a source of annoyance to neighbours who might wish to keep the Sabbath: and having expatiated at great length on the other differences between them and the Free Church, he boldly charged the leaders of the latter with familiarising the people with downright Voluntaryism, and said they were determined to drop the one half of their testimony to the Crown rights of Jesus Christ.

We must say we felt a contrast in passing from the speech of this Mr. Valiant-for-truth to speeches on the other side—that of Dr. Wylie, for example. The former was pitched on the high key-note of principle and vibrating with the fervour of honest loyalty to truth, while the latter, though elaborate, and intellectually able, and no doubt sincere, had the lower and feebler ring of expediency and compromise. Splitting the principle of civil establishments into the two halves of endowments and the ratification of a creed, Dr. Wylie proceeded to set aside each of them separately—endowments, because they are not a principle but only in the category of ways and means—the legal ratification of a creed, because it is really nothing more than legal security for the free profession of Christianity, and can only be given when the profession is that of the entire nation. Well, suppose all this is granted, as we do not quite grant it, what has it got to do with the conclusion Dr. Wylie means to draw from it—namely, that those holding the principle of Establishments may and ought to unite with Voluntaries? Granting that endowments are but ways and means, the question is, are they ways and means approved and sanctioned by Christ in His Word; and believing this, am I warranted to unite with those who declare them to be sinful? No matter what the legal ratification of the creed of Christ's Church amounts to, or that it is only in certain circumstances expedient and possible, the question is, do I believe it in proper circumstances to be the nation's duty as an act of homage to Christ its King, and if so, am I warranted to lay down my testimony to the nation's duty and to the crown

rights of its King and mine, to make common cause with those who declare it to be incompetent and sinful?

We intended to have commented on the debate on National Education, expressing our regret that so little prominence was given to the necessity of a clause in the proposed Bill to secure religious teaching in the National Schools, except in the speeches of Professor Gibson and Dr. Duff. We had intended, also, to have noticed the discussions on the use of hymns in public worship, on purity of doctrine, and on the employment of evangelists. But these, as well as the various important questions before the Assembly of the Established Church, and especially that of the abolition of patronage, we are compelled, from want of space, to leave over till a future time.

RESOLUTIONS,

DRAWN UP BY THE COMMITTEE TO WHOM THE REPORT ON PUBLIC QUESTIONS
WAS REMITTED BY THE SYNOD.

THE above Committee met at Glasgow on June 8, as appointed by the Synod. Professor Murray was called to the chair. There were present with him all the members of Committee, with the exception of the Rev. Messrs. Roger, Aitken, and Gardiner. After lengthened and harmonious deliberation, the Committee unanimously adopted the following resolutions:—

I. That as the Lord Jesus Christ is King of kings and Governor among the nations, it is the duty of nations, acting through their civil representatives, to frame their constitution and laws in accordance with His revealed will; to ascertain and give legal sanction to the Scriptural profession of His religion, and it only, refusing all positive countenance and support to any religious system whose tenets and practices are at variance with His Word; also, while recognising the perfect independence of His spiritual kingdom, the Church, to countenance, protect, and as far as may be needful, aid her out of the national resources, in maintaining and propagating His religion, that its salutary influence may be diffused through all classes and institutions of society.

II. That as Popery is the Antichrist of Scripture, an organised conspiracy against the civil and religious rights of mankind, and abjured by the oath of the National Covenants, this nation cannot, without heinous dishonour to Christ, and violation of the national faith, give any positive countenance and support to it as a system, and much less hold it in justice entitled to be put on a level, in any way, with the Reformed Church of Christ.

III. That as the Prelatic form of Church government is contrary to the Word of God, and involves a lordly usurpation over His heritage, as the Prelatic Establishments in England and Ireland are Erastian in their constitution and corrupt in their worship, and as this nation is bound by the Solemn League and Covenant to extirpate Prelacy, it is its duty to withdraw all national recognition and support from it throughout the empire.

IV. That while it may not be always expedient to set up a formal establishment of religion, and endow it out of the national funds, yet as it is always a nation's duty to give positive countenance to the true religion in opposition to that which is false, and as this nation has pledged itself by solemn and still binding vow to God, to maintain

the Reformed religion in Scotland, and to endeavour the Reformation of religion in England and Ireland according to the Word of God, and the example of the best Reformed Churches, it is the duty of the Church and nation, in fulfilment of this vow, to return to the Scriptural position taken up by both at the period of the Second Reformation, and to labour unitedly as then, to promote that cause of God, regarding which they have solemnly declared "that they will not give themselves to a detestable indifference and neutrality."

OPENING OF THE ORIGINAL SECESSION HALL.

THE Divinity Hall, under the inspection of the Synod of United Original Seceders, was opened in Glasgow on Tuesday, the 9th June, by the Rev. Professor Murray, D.D., who delivered an able and comprehensive introductory lecture on the various subjects embraced in a theological course of study. There were present at the opening services, besides the Professor and students, the Rev. Dr. Manson, the Rev. Messrs. John Robertson, James Smellie, John Ritchie, Thomas Hobart, Thomas Gilchrist, Alexander Yuill, and James Spence. At the close of the Professor's lecture, the Convener of the Hall Committee reported that there were to be present this session three regular students in connection with our own Synod, two in connection with the Irish Secession Synod, and three students as hearers—one of them being from another denomination. Mr. Peter M'Vicar, student, Glasgow, was elected librarian in the room of Mr. Alexander Yuill, who, since the last meeting of the Hall, has been licensed as a preacher of the Gospel. After a few words of exhortation had been addressed to the students, Dr. Manson, the father of the Synod, concluded with prayer.

Obituary Notices.

THE REV. EBENEZER RITCHIE OF COLMONELL.

It is with no ordinary concern and sorrow that we record the sudden death of this esteemed and revered father in the ministry. On Saturday, 8th May, the week following his attendance on the Synod in apparent health and vigour, he breathed his last peacefully and in lively hope in Christ. We are promised a notice of his life, which will appear (D.V.) in our next number. We trust his afflicted widow and family will realise how little they have reason to sorrow, even as others who have no hope.

THE LATE REV. A. M'GILVRAY OF KEITH.

THIS excellent and much respected minister of Christ died at Keith, on the 26th May, in the 62d year of his age, and 26th of his ministry there. He was an occasional contributor to our pages; and having had the pleasure to know him personally, we feel constrained to bear our testimony to his high moral and religious worth, his unbending principle, his strong zeal for the truth and honour of his Master, which, conquering his natural caution and timidity, led him to stand boldly up for these, not only in the pulpit, but in the courts of the church and through the press, whenever he judged them imperilled. He had deeply studied the subject of the Atonement in relation to recent controversies, and the able "Review of Dr. Marshall on the Atonement," the second part of which is among the contents of this number, is from his pen. It is his dying testimony on behalf of a great central truth of the Christian system, whose importance he deemed unspeakable, and whose sustaining power and preciousness he felt in life and in death. He was a Covenanter in principle, a member of the society for the maintenance of the principles of the Covenanted Reformation in the Free Church, and, we have reason to know, at one with us in all the principles of our testimony. "Help Lord for the godly man ceaseth."

THE ORIGINAL SECESSION MAGAZINE.

SEPTEMBER, 1869.

MODERATOR'S OPENING ADDRESS.*

FATHERS AND BRETHREN—While deeply grateful for the honour you have now conferred in electing me to preside over your deliberations during the present meeting of our Supreme Court, I frankly confess that I enter on the duties of the office with considerable hesitation and fear, well knowing that I possess but few qualifications for efficiently filling the chair. I could have wished that one of our esteemed fathers, whose praise is in all the churches, and whom we are delighted to see amongst us this evening, had been chosen to the Moderatorship on the present occasion. Most gladly would I have sat at his feet and listened to any statement made by him on the important matters that have been agitating our own and other lands during the past eventful year. But since that pleasurable privilege has been denied me, your indulgence must be craved while I attempt, according to established usage, a brief opening address.

Since we last met many striking events have transpired, both at home and abroad, which, though anticipated, are well fitted to make us marvel. No one who wisely and devoutly ponders the present signs of the times can refrain from saying, with the astonished prophet, "O my Lord, what shall be the end of these things? How long shall it be to the end of these wonders?" Look where we will, passing events betoken change, and most of the revolutionary movements of the present day bode ill for the future. Dark and ominous are the signs presently appearing in the ecclesiastical and political horizon, and although some of these may seem no bigger than a man's hand, they are the sure forerunners of a coming storm, which, if

* The substance of this address was delivered at the opening of the Synod on May 3, 1869.

mercy prevent not, shall burst upon us like some scorching tempest, spreading desolation and terror all around, making the stoutest heart tremble for the ark of God, and constraining the faithful of the land to cry to the righteous Judge, "Arise, O Lord; let not man prevail." Those who hail their approach with unmingled satisfaction and joy cannot understand why any should feel alarmed, offer any remonstrance with the leaders and abettors of such movements, or refuse to applaud the advanced liberalism of the age. To speak against the swift onward march of *innovations* and overturnings in Church or State is to expose one to ridicule and hatred, and be reproached as bigoted, prejudiced, and narrow-minded. Yet surely better far to remain singular and brave the taunts of men, than follow a multitude who seem bent on forsaking the good old paths, and are more disposed to please man than God.

Among the more prominent matters which call forth regret, and make it obvious that the times in which we live are perilous, we specify the following:—

1. *The alarming progress of Popery throughout our land.*

The longer we study this antichristian system, the more appropriate and striking will its scriptural designation appear—"The Mystery of Iniquity." Although doomed to perish, it lifts its head exultingly amongst us and craftily tries to subvert whole houses and beguile unstable souls. With the threatened revival of the Romish hierarchy, with the erection of extensive monasteries and nunneries, and with a large addition to the priesthood and the various fraternities of Popish agents, it is difficult to foresee what shall befall our country not many years hence. We know that Popery seeks, and will not rest contented till it obtains, absolute and universal supremacy. To attain this it is plotting and working more secretly or openly, striving to ingratiate itself in the favour of the wealthy, and endeavouring to entice the poor and illiterate. By establishing educational *seminaries* for children and *institutes* for young men, by organising *evening classes* for factory girls and artisans, and by originating Sabbath evening *lectures* for all classes on the leading topics of the day, it is endeavouring silently yet surely to gain a firm footing amongst us, and make men believe that instead of being hostile it is most friendly to their best interests, and seeks the promotion of their temporal and spiritual welfare. Wherever Protestant missionaries are labouring, there are its agents at work; and while it zealously guards the homes of its adherents from the visits of those who are really anxious to benefit the people, it intrudes into the dwellings of the working classes, and by means of bribery and false pretences tries to swell its ranks and replenish its coffers. We cannot contemplate the havoc this iniquitous

system has produced among all ranks and classes, or reflect on the myriads of precious souls that have been deluded and eternally ruined thereby, without a feeling of horror and dismay. Nor can we think about our inability to reach those who are under its control, and extend a helping hand to extricate them out of their perilous condition, without a bleeding heart and an earnest prayer to the God of truth to hasten the downfall of Papal Antichrist. As a nation, we have nursed and fondled that viper which shall yet sting us like a serpent and bite like an adder; and instead of withdrawing national countenance and support from it, we are caressing, pampering, and honouring it, lauding and feasting and encouraging its leaders, and affording them the most favourable opportunities for carrying on their unchristian work. Callous, unconcerned Protestants may find ere long that the crafty enemy has, under the guise of Jesuitism or Puseyism, done more injury to morality and religion than was supposed. May the Lord open men's eyes to see the wicked, soul-destroying nature of this accursed system, enlighten and embolden the friends of truth so that they may successfully expose its pernicious errors, and break the fetters wherewith so many have been bound, so that the oppressed may go free.

2. *The Ritualistic tendencies of the present day.*

That the Prelatic Church is bestirring itself to occupy the home mission field in our great cities and thickly-peopled towns, and is making an inroad among the nominally Presbyterian population, where its agents labour, is well known. Nor is this all, for it is casting its baneful shadow over our Presbyterian Churches, and corrupting the purity, simplicity, and spirituality of the sanctuary services. With what rapidity has the leaven of Episcopacy spread, after once finding its way, into the Established and Dissenting Churches. In imitation of lordly Prelacy, the modern place of worship must needs be gaudily ornamented; its windows filled with pictorial paintings, representing either the Saviour, some familiar Scripture scene, or some distinguished ancient or modern saint; its pews furnished with prayer-books, hymn-books, and kneeling-boards, and the service of praise performed by a few well-trained, and, in some cases, *professional* singers, whose voices blend with the peals of the organ, or with the instrumental band to produce a finer effect, and charm the admiring but silent assemblies of professing worshippers. With ministers advocating the use of the liturgy, and willingly gratifying the popular craving for music by curtailing the other services of the sanctuary, and with the people in great measure prepared to follow their leaders in the highway to Episcopacy, it is difficult to foretell what the end of these things may be. The cha

mercy prevent not, shall burst upon us like some scorching tempest, spreading desolation and terror all around, making the stoutest heart tremble for the ark of God, and constraining the faithful of the land to cry to the righteous Judge, "Arise, O Lord; let not man prevail." Those who hail their approach with unmingled satisfaction and joy cannot understand why any should feel alarmed, offer any remonstrance with the leaders and abettors of such movements, or refuse to applaud the advanced liberalism of the age. To speak against the swift onward march of *innovations* and overturnings in Church or State is to expose one to ridicule and hatred, and be reproached as bigoted, prejudiced, and narrow-minded. Yet surely better far to remain singular and brave the taunts of men, than follow a multitude who seem bent on forsaking the good old paths, and are more disposed to please man than God.

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which many regard as highly commendable and beneficial, we cannot but look upon as extremely hurtful, for they tend to lead men's thoughts away from the grand realities of religion to its bare, empty forms, and foster a desire to rest satisfied with a name to live, while they continue in a state of spiritual death. Formality in religion is nothing new, but its prevalence in our day cannot be questioned, and is greatly to be deplored. Multitudes strive to pacify conscience, and gratify the ambitious desire to stand approved in the sight of fellow-mortals by a professed subjection to Christ, while God is not in all their thoughts. Religious duties are performed by many in the most superficial and perfunctory manner, while, with a few rare exceptions, family religion and parental training have fallen into disuse. Fellowship societies are greatly reduced in number, and prayer meetings are being rapidly abolished, or confined to a few months in the depth of winter. With the Bible neglected, the songs of Zion unsung, and prayer seldom if ever offered in the homes of the people, what can we expect but a cold, withering formalism in religion. Many suppose they do well if they give little more than an hour out of the week to Divine worship, and even that is often given grudgingly; and while they pour in hundreds or thousands to the theatre, the ball-room, the race-course, or the concert during the week, and squander both time and money in attending places of questionable amusement, the preacher may count himself fortunate if he gets a score of persons to gather around the wells of salvation, from whence flow the refreshing streams that can alone comfort and gladden the weary soul. The abounding ritualism and prevailing formalism of the age, together with a strong and growing dislike to the simple and beautiful institutions of Divine appointment, have had the effect of converting many of our fashionable churches into places of sacred entertainment, and rendering the religion of many merely nominal, fruitless, dead.

3. *The open contempt shown by multitudes to both tables of the Moral Law.*

One of the prevailing evils of our day is the great dishonour done to the Moral Governor by the flagrant violation of his holy and righteous commands. Regarding themselves as under no restraint, save that of human authority, multitudes defiantly break the laws of God, and think themselves blameless. It would not be difficult to show that every precept of the decalogue is openly, systematically, and shamelessly broken at the present time by many whose consciences have become seared, and who impiously disregard the threatenings denounced against law-breakers by the God of truth. Among the commandments that are being trampled upon by thousands of whom better things might be expected, we particularise the third,

fourth, and sixth. *First*, that which requires "the holy and reverend use of God's names, titles, and attributes," and forbids "all profaning or abusing of anything whereby God maketh Himself known." Such a command is broken by profane swearers, by those who take sinful oaths or unlawful vows, and by those who make use of the ordinance of the lot in trivial matters. It is sad to contemplate the prevalence of profane swearing and jesting among rich and poor, old and young. Men freely intermingle the most sacred words with their ordinary conversation, and prostitute the noble gift of speech to the vile purpose of blaspheming their kind and forbearing Preserver. *Second*, that which requires "the keeping holy to God such set times as He hath appointed in His Word, expressly one whole day in seven, to be a holy Sabbath to Himself," and forbids "the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations." Need we say that the unrepealed Sabbath law is set at naught by multitudes, or that Sabbath desecration is rapidly increasing. The sacred hours of the Lord's-day are devoted by thousands to secular avocations, pleasure-seeking, and amusement. Attempts are being again made to legalise the sale of certain articles of daily consumpt in England, during what are termed non-canonical hours; strenuous efforts are being put forth to have museums and picture galleries thrown open to the public on the day of sacred rest; and numerous facilities are everywhere afforded the hard-wrought sons of toil, by unprincipled, aggrandising men, for spending the day in country rambles, visiting friends, and resorting to local places of interest. In the majority of places our present Scottish Sabbath resembles not the peaceful, hallowed days of which our fathers have told us. Every serious person must deplore the manner in which the day God claims as peculiarly His own is desecrated, and that too by many who make a high religious profession. *Third*, that which requires "all lawful endeavours to preserve our own life, and the life of others," and forbids "the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto." While such a command is directly violated by those who commit assault, murder, or suicide, we believe it is fearfully, though it may be considered indirectly, broken by the sin of intemperance—an evil which is annually carrying tens of thousands to a drunkard's grave, pauperising numberless families, and producing degradation and desolation wherever its dire effects are felt. With what infatuated indifference do many regard this gigantic evil, which is committing such ravages throughout our country, and lift neither voice nor pen for its

suppression. In short, by atheism, infidelity, idolatry, and hero-worship—by the observance of certain Popish festivals—by disobeying and dishonouring parents—by unchaste speech and immodest behaviour—by dishonesty, fraudulency, commercial immorality, and sordid selfishness—by equivocation, dissimulation, and falsehood—by discontent, fretfulness, and covetousness—“by swearing, and lying, and killing, and stealing, and committing adultery,” the land is terribly polluted, God’s anger is kindled, and many provocations are given Him to come out of His place and punish a people who may be appropriately described as “laden with iniquity.”

4. *The alarming increase of Voluntarism.*

At present there is a strong desire on the part of many to sever things civil and sacred, to disunite Church and State. This is seen in the important public measures now pending regarding the education question, and the disestablishment and disendowment of the Protestant religion in Ireland. It is affirmed by many that the old parochial system of education is utterly inadequate to meet the requirements of the age, and an enlarged and improved system is desiderated. But the measure proposed for the remedy of existing evils is very faulty, inasmuch as it excludes or simply tolerates the religious element, while making ample provision for the secular education of the young. One of the prominent features of the educational system, inaugurated by John Knox, was “the godly upbringing of the young,” and he insisted on “training up the young of the land in civility and godliness, and having God’s Word rooted in them.” Now, the present educational scheme is antagonistic to the principle of the great Reformer. Far distant be the day when religion shall be excluded from our schools, and everything bearing on it be expunged from our school-books, when the Bible and Shorter Catechism shall be taken out of our children’s hands, or scarcely tolerated within our educational seminaries. If this be done, what else can we expect but to find our youth growing up more like infidels than Christians.

Thus briefly have we adverted to the more prominent matters which prove most conclusively that we are living in dark and perilous times. But we cannot close without noticing, in a few sentences,

5. *The evils prevailing among ourselves.*

Living among an irreligious, unprincipled, and latitudinarian people, we are apt to learn of them their ways, become tainted with error, and imitate them in their demoralising and God-dishonouring practices. Circumstances painfully familiar to us all tell that our beloved Zion is in danger of becoming leavened with the defections and detestable neutrality of the times. While we are not disposed to take a

desponding view of matters as they affect ourselves, we cannot shut our eyes to the fact that many things give evidence of religion being on the decline amongst us, and that prevailing fashion and custom are producing the most baneful effects. In proof of this, we specify formality in God's service, neglect of personal and family religion, rarity of prayer meetings and fellowship societies, and great reluctance to make sacrifices for Christ and His cause. May not the challenge be appropriately addressed to us—"What do ye more than others?"

If what we have advanced be true, then *how should we be exercised at such a time as this?* Shall we join either the careless multitude who are quite unconcerned about passing events, or the desponding few who despair of being able to arrest the downward tendency of things? Assuredly not. Rather should we be impressed with the conviction that we have reached such a crisis in our nation's history that the friends of truth must arouse themselves to active exertion, and put forth every laudable effort for the overthrow of every false religious system, for reforming existing abuses in Church and State, and for rectifying the evils that have crept within our own borders. And this we are bound to do by our solemn covenant engagements. If any great, thorough, and lasting reformation is to be effected, help must come from above. Up to heaven must our cry ascend for the Spirit of the Lord to rest upon us—the spirit of wisdom and understanding, of counsel and might—the spirit of knowledge and of the fear of the Lord—to make us of quick understanding in the fear of the Lord. Not until we obtain a genuine revival of religion can we expect such changes to be brought about as we long to see. But the residue of the Spirit is with God, and when the time to favour Zion comes, none shall be able to frustrate the purposes of Jehovah. Meanwhile let us continue to adhere unto, maintain, and propagate that time-honoured cause for the support and defence of which we are associated; and let us rejoice that, though few in number, comparatively uninfluential and despised, we have good reason to believe that the God of truth is on our side. May we not warrantably say, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."

Fathers and Brethren, it were easy to enlarge on these matters, but we forbear. Now that we are constituted in the name and by the authority of the Lord Jesus Christ, the Church's exalted Head and King, may it be our happiness to realise His presence in our midst, have Him breathing upon us the Holy Ghost, and bestowing His benediction. Encouraged by the promise, "Where two or three are gathered together in My name, there am I in the midst of them," and gladdened by the thought that the Lord of Glory still walks in

the midst of the seven golden candlesticks, holding the seven stars in His right hand, let us enter on the discharge of the solemn and important work now devolving on us as rulers in the courts of the Lord's house. May brotherly love continue. "God be merciful unto us and bless us, and cause His face to shine upon us;" and so shall we ever pray—"O satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

RECENT DISCUSSION ON THE ATONEMENT.

THE article on the Atonement controversy, which recently appeared in our pages, has given rise to some discussion. On the ground of statements made in that article, we have been charged with want of veracity and want of consistency. Dr. Marshall of Coupar-Angus says we have misrepresented him. A writer, who signs himself "A United Presbyterian," curiously like Dr. Marshall in temper and style, and a certain trick, we do not say of garbling, but of imperfect quotation, says we have misrepresented the views of Original Seceders. To these charges we feel called on to reply. It may not be of much consequence to vindicate ourselves. It is of great consequence to vindicate the truth, in connection with a question of present interest and unspeakable importance.

I. To dispose of the more personal matter first, let us inquire what ground Dr. Marshall has for saying that we have treated him in a way which is "unscrupulous," and which, he hints, only a severe exercise of virtue keeps him from calling "immoral and scandalous." What is his complaint against us? It is, that we have published an article which states that he "has misrepresented the views of Dr. Cunningham"—that "he has blundered egregiously in misapplying the quotation from Dr. Cunningham's 'Historical Theology'"—that "Dr. Cunningham was stating his representations of the views held on the extent of the Atonement by Arminians, and Dr. Marshall quotes the extract as if it was Dr. Cunningham's own views." Now, if it will gratify Dr. Marshall, we are quite ready to admit that, in the last sentence, the respected contributor who furnished the article has not expressed himself with his usual accuracy. He speaks of Dr. Cunningham as stating the views held by Arminians on the extent of

the Atonement, whereas, had he turned up the passage in the "Historical Theology," he would have seen that what the author is there discussing is the Arminian views, not as to the *extent* of the Atonement, but solely as to its *nature* and *effect*. But Dr. Marshall cannot reasonably complain of this inaccuracy, for, as we shall see, he is chargeable with it himself, and that too in circumstances in which it may be harder to sustain the plea of inadvertency. With that exception, however, we are prepared to show that the statements of our contributor are strictly true, and that so far from doing Dr. Marshall wrong, they render him a very moderate measure of justice. Let us shortly put the whole case before our readers.

In the end of 1866 Dr. Marshall delivered a speech in his Presbytery, bearing on the negotiations for Union. In that speech he said that Dr. Forbes and others had denounced the Church to which he belonged as a heterodox body, because they held "that the work of Christ the Mediator has opened the door of God's mercy to man—has removed all legal bars to the salvation of the race." Then he added—

"I may say in passing—it may be relieving and comforting to some present if I say—that the heresy which Dr. Forbes and his allies charged on us at the meeting referred to, was held by no less an authority among themselves than the late Principal Cunningham. In his 'Historical Theology,' he says—'Christ's death removed legal obstacles, and opened the door for man's pardon and salvation. . . . There were obstacles in the way of God's bestowing upon men pardon and salvation; the door was shut and it needed to be opened. From the position which Christ's death occupied in the scheme of salvation, and from the general effects ascribed to it, we feel that we are fully warranted in representing it as removing the obstacles and opening the door.'"

Now let our readers carefully mark what the "heresy" is which Dr. Marshall, anxious to err in good company, affirms that Dr. Cunningham held equally with himself. Wishing, for obvious reasons, to put it as mildly and inoffensively as possible, he first states it to be that "the work of Christ the Mediator has opened the door of God's mercy to *man*." As if feeling, however, that even Dr. Forbes could hardly have stigmatised that as heresy, he puts it rather more strongly by adding, "has removed all legal bars to the salvation of *the race*." Then, further on in his speech, after he has got Dr. Cunningham, as he thinks, committed to it, he waxes bolder and less wary, and gives expression to it in the form, that the reason why "salvation is offered to all" is "that it has been *provided for all*." And thus it turns out, at last, to be neither more nor less than the doctrine of universal Atonement, as held of course in connection with the double reference theory of the death of Christ, according to which Christ died to secure salvation to the elect, and at the same time died to "provide" salvation, as Dr. Marshall phrases it, in some sense for all men without exception. That is the "heresy" which, in point of fact, Dr. Forbes

charged some in the United Presbyterian Church with holding. That is the "heresy" Dr. Marshall holds and avows, and which he wants all men to believe the distinguished author of "Historical Theology" held as well as he. And the question now is, in the passage quoted from that work, does Dr. Cunningham teach any such universal reference of the death of Christ? Or, in quoting the passage to make it appear that he teaches this, is Dr. Marshall guilty of misrepresenting him? Let us see.

1. Dr. Cunningham says—"Christ's death opened the door for *men's* pardon and salvation." Dr. Marshall quotes him as affirming with himself that Christ's death opened the door for *all men's* pardon and salvation. Is there no difference between "men" and "all men?" And, in the face of all that Dr. Cunningham has written in opposition to universal Atonement, is it not very unjust, as well as very daring, to imply that when he says one great effect of Christ's death has reference to "men," he means that it has reference to all men. We have no doubt Dr. Marshall will try to wriggle out of the difficulty, as he has already tried, by saying that Dr. Cunningham has just been stating the Arminian representation of the Atonement—that he has just said "this representation is in substance true, so far as it goes"—that in the words quoted he is stating how far he acquiesced in it as substantially true—and that consequently he meant "men" in the *Arminian sense* in this controversy. That ingenious and somewhat desperate defence we are aware Dr. Marshall has attempted to set up, but it will not avail him, for (1) Dr. Cunningham is stating what *he* believed to be true in the Arminian representation; he uses every word, therefore, in the sense which *he* took to be the true one; and it is dishonour to his memory to suppose that to be anything else than the *Calvinistic* sense: and (2) to represent him as using the word "men" in the Arminian sense when speaking, in his own name, of those for whom Christ died, is just to represent him as holding Arminian views regarding the extent of the Atonement: and (3) the Calvinistic sense is perfectly natural and consistent; by "men" he means the elect viewed indefinitely *as men* or members of the human race; he is defining race, not indicating numbers.

2. It is one of the first rules of criticism that a writer's meaning should be interpreted in harmony with his avowed purpose and design. The soundest of writers may be made to speak heresy if their words are detached from the context, and a meaning imported into them which is outside, and away from, the design they avowedly have in view. It is by acting in this unwarrantable way that Dr. Marshall manages to place Dr. Cunningham in the pillory of "heresy"

along with himself. In the passage quoted from the "Historical Theology" the latter is avowedly speaking of the "object and effect" of the Atonement only. He has just said—"They (the Arminians) are accustomed to describe its immediate *object and effect* as being merely this—that it removed legal obstacles, and opened a door to God's bestowing and men's receiving pardon and salvation;" and then, after saying—"This representation is true so far as it goes, but, like the common Socinian doctrine, it falls short of embodying the whole truth which Scripture teaches on the subject," he goes on to make the statement quoted by Dr. Marshall. It thus appears that, throughout the passage, he is dealing avowedly and exclusively with the *nature* of the Atonement, and yet Dr. Marshall quotes him as if he were defining its *extent*, and not only so, but attributes a universal reference to his words such as they do not have in themselves, and cannot be made to bear! The true place to find Dr. Cunningham's views regarding the extent of the Atonement is in a subsequent section where he formally discusses it, and we challenge Dr. Marshall and all men to find *there* any statement which implies that he held any such universal reference of the death of Christ, as that it removed legal obstacles and opened a door of mercy for all the individuals of the race.

3. But that is not all that Dr. Marshall has done in the way of misrepresenting Dr. Cunningham. Had he not deliberately omitted part of the sentence he begins to quote, it would have been plain to all that the effect of Christ's death Dr. Cunningham is speaking of is intended by him to be limited, exclusively to the elect. We give the whole sentence, putting in brackets all that Dr. Marshall quoted of it:—"We are not told in Scripture that [Christ's death removed legal obstacles, and opened a door for men's pardon and salvation], but we admit that the statements are true—that the death of Christ did this, because it seems fairly involved in, or deducible from, the Scriptural statements which warrant us in believing the more precise and definite doctrine—that, by dying in our room, Christ satisfied the Divine justice and law, and thereby reconciled us to God." Now, every Calvinist, and we should be sorry to except Dr. Marshall, holds that the satisfaction of Divine justice and law and the reconciliation of men to God are effects of Christ's death which reach solely to the elect or those who are actually reconciled. It is plain as noon, then, that "the removal of legal obstacles, and the opening of the door of God's mercy" which Dr. Cunningham declares *is known to us only in so far as it is "included in or deducible from" these effects*, cannot possibly reach further. Plain it is, that unless the conclusion is to reach far beyond the premises, an effect of

Christ's death that is *universal* in its reference cannot be included and deduced from, other effects of it that are necessarily *limited* & *special*; and that it would be the height of absurdity to say the proposition true of all men can be inferred from a proposition that must be true exclusively of the elect. Yet such absurdity Marshall virtually charges upon Principal Cunningham, that pride of logical thinkers and expositors! And we must be held up to the world as "unscrupulous" and all but "immoral" for venturing to call this a blunder!

4. But we must go further still, and call attention to the fact that Dr. Marshall has quoted Dr. Cunningham as holding such a universal reference of the death of Christ as he expressly repudiates and condemns. In that part of his great work which relates to the "Extent of the Atonement," he admits—as all admit—that the death of Christ is intrinsically, and in point of inherent merit, *sufficient for* all, though he objects to the statement that "Christ died sufficiently for all," because he says, "It seems to indicate that when He died, *intended* that all should derive some saving and permanent benefit from His death." He also admits, what no advocate of a limited atonement denies, so far as we know, that "mankind in general, even those who ultimately perish, do derive some *advantages or benefits* from Christ's death." But he expressly opposes, and raises earnest warning against, the theory that Christ died in some sense for all men individually, which Dr. Marshall has attempted, and still vainly attempts, to father upon him. Mark, for example, how he affiliates Calvinists, who hold universal atonement in any sense, with Arminians ("Historical Theology," vol. ii. p. 333):—

"There is no very material difference between the state of the question with respect to the extent of the atonement, according as its universality is maintained by Arminians or by those who hold Calvinistic doctrines upon other points. The leading distinction is, that the Calvinistic universalists are obliged to practise more caution in their declarations upon some points, and to deal somewhat more *in reserve and ambiguous generalities* than the Arminians, in order to avoid, as much as possible, the appearance of contradicting or renouncing, by what they say upon this subject, their professed Calvinism upon other topics."

Observe next how he characterises the theory of a double reference of Christ's death, which is just the theory held by Dr. Marshall and all his brethren who follow the late Drs. Brown and Balmer ("Historical Theology," vol. ii. p. 334):—

"It may be worth while briefly to advert to one of the particular forms in which in our own day, the state of the question has been exhibited by some of the Calvinistic universalists. It is that of asserting what they call a *general and a special reference* of Christ's death—a general reference which it has to all men, and a special reference which it has to the elect. This is manifestly a very vague and ambiguous distinction, which may mean almost anything or nothing, and is, therefore, very

adapted to a transition state of things, when men are passing from comparative orthodoxy on this subject into deeper and more important error."

Little did the great divine who penned these lines imagine that he would one day be represented as holding the very doctrine which he so emphatically repudiates as not only error, but as leading "into deeper and more important error!" But we are weary of exposing a misrepresentation of his views, which must really carry its own confutation to all who know anything of his writings. We will therefore ask our readers' attention to only one other extract, which we regard as indicating the very position held by Dr. Marshall and his brethren, and which gives forth a warning regarding that position, all the more weighty because of the candour and dignified moderation of the language in which it is conveyed. We quote from "Historical Theology," vol. ii. p. 366:—

"The history of theology affords abundant evidence of the tendency of the doctrine of universal atonement to distort and pervert men's views of the scheme of Divine truth, though, of course, this tendency has been realised in very different degrees. There have been some theologians in whose minds the doctrine seemed to lie, without developing itself, to any very perceptible extent, in the production of any other error. With these persons, the doctrine, that Christ died for all men, seems to have been little or nothing more than just the particular form or phraseology in which they embodied the important truth of the warrant and obligation to preach the Gospel to every creature—to invite and require men, without distinction or exception, to come to Christ and to embrace Him, that they might receive pardon, acceptance, and eternal life. In such cases, the error really amounts to little more than a certain inaccuracy of language, accompanied with some indistinctness or confusion of thought. Still it should not be forgotten that all error is dangerous, and that *this* is a point where, as experience shows, error is peculiarly apt to creep in, in subtle and insidious disguises, and to extend its ravages more widely over the field of Christian truth than even the men who cherish it may for a time be themselves aware of."

We now take leave of Dr. Marshall. We scarcely expect that he will acknowledge the injustice he has done to Dr. Cunningham and to ourselves. Some men seem born to believe in their own infallibility, even though, from publicly advocating limited atonement in 1845, they may have come to publicly advocate universal atonement in 1869. But we have wiped off the stain he has cast, wittingly or otherwise we do not say, on the consistency of Scotland's greatest modern divine, and we have vindicated the statements of an esteemed contributor, no longer alive, alas! to answer for himself.

II. We have now to show that a writer, signing himself "A United Presbyterian," in charging us with misrepresenting the views of Original Seceders, has grossly misrepresented them himself. We would not have noticed the statements of an anonymous writer, were it not that similar statements are being made in other quarters, and we are anxious to take the opportunity of vindicating the doctrine of the first Seceders on this great question.

That writer says that two positions of doctrine are advanced in the article we published, as held by Original Seceders in these days, which are declared to be identical with the doctrines of the Associate Presbytery of last century. These are—"1st, That the atonement is limited, definite, having no reference to any but the elect; 2d, That the offer of salvation to all men has its proper basis in the command of God, and not on the atonement." He then adds—"These may express the opinions of the 'Original Seceders' of these days, but they do not express the opinions of the Associate Presbytery, which the United Presbyterian Church now represents." By the way, who is not touched by the charming modesty of this last assumption? Of course a Church whose distinctive principle is Voluntaryism must represent the Associate Presbytery, which bore public and unqualified testimony for all the principles of the Covenanted Church of Scotland, including the principle of Church establishments, and the principle of the continued obligation of our National Covenants! Of course the Church which shielded and acquitted Drs. Brown and Balmer must be the legitimate representative of the men whose immediate successors deposed Mr. Mair from the ministry for teaching precisely the same heresy! The only pity is that the writer should have felt it necessary to do violence to his modest and unassuming nature by claiming for his Church the honour of a position which so self-evidently belongs to her. But let us look at the two positions said to be assumed in our article, and see whether they do not express the opinions of the Associate Presbytery.

1. It is said that the Associate Presbytery did not hold what we do, that "the Atonement is limited, definite, having no reference to any but the elect." Of course then they held that the Atonement in some sense was universal, and in proof of this we are told that "they delighted in preaching, and they specially, by an Act of Presbytery, defended the doctrine of the 'Marrow of Modern Divinity'—"Go and tell every man, without exception, that here is good news for him, *Christ is dead for him.*" "And," it is added, "on that doctrine of good news for every man, without exception, that *Christ is dead for him*, they based the offer of salvation to all men, saying, Christ is the Saviour of the world, and His salvation a *common* salvation, so that mankind lost have a common interest in Him." Now to this we have to reply (1) that never once in their "Act concerning the Doctrine of Grace," which is here alluded to, and never once, we believe, in their preaching, did the Associate Presbytery employ the language which is used in the "Marrow" once, and only once, that "here is good news for every man, Christ is dead for him." In that Act, we admit, they defend the *doctrine* of the "Marrow" in the sense in which they understood

it. But every one who knows anything of the history of their contentings on behalf of the "Marrow," knows that they expressly disclaimed being tied down to every *expression* in that work. Two of them were among the representers who petitioned the Assembly to repeal the Act condemning the "Marrow," and we have the authority of the late Dr. M'Crie for saying that when before a Committee of Assembly "they urged that the 'Marrow,' in its general strain and drift, was confessedly sound and excellent, and ought not to be condemned and prohibited on account of a *few injudicious or incautious phrases*."* Here then we have one phrase which they evidently regarded as "injudicious and incautious," for they never once employ the phrase themselves. Yet this writer first assumes that the phrase teaches universal atonement, and then tells us that the Associate Presbytery defend the doctrine he assumes it to imply! Perhaps he is not aware that the Moderates in the General Assembly, at first, put the same construction on the phrase, and on the ground of it, and one or two others charged the "Marrowmen" with defending universal atonement, but were afterwards so thoroughly satisfied of the groundlessness of the charge that they withdrew it, and hence it has no place in the twelve "Queries" they ultimately put as testing points to the defenders of the "Marrow." It appears, however, that there are United Presbyterians more unjust and "unscrupulous" in their treatment of the "Marrowmen" than the Moderates themselves, for, while the latter assoilzied them from the charge of even abetting the heresy of universal atonement, the former affirm, by clear implication, that they defended it and delighted in preaching it. But (2) Boston, who was associated with the Erskines through the whole of the judicial process connected with the "Marrow," may be fairly and safely taken as an exponent of the sense in which the Associate Presbytery understood the expression, "Here is good news for every man, Christ is dead for him." Well, in his notes to the "Marrow," explaining this very phrase, he says, "the scope of our author is *not to determine concerning the extent of Christ's death*, but to discover the warrant sinners have to believe in Christ—namely, that *the offer* of Christ is general, the deed of gift or grant is to every man. This necessarily supposeth Christ crucified to be the ordinance of God for salvation, to which lost *mankind* is allowed access, and *not fallen angels*, for whom there is none provided; even as the city of refuge was the ordinance of God for the safety of the manslayer, who had killed any person unawares, and the brazen serpent for the cure of those bitten by a serpent. Therefore, he saith not, "Tell every man Christ died

* See an admirable "Account of the Marrow Controversy," in a series of papers contributed by Dr. M'Crie to the *Christian Instructor* for the years 1831-32.

for him,' but 'Tell every man Christ is dead for him,' that is *for him to come to and believe on.*" Even then though the Associate Presbytery had adopted the language of the "Marrow" in question, which they do not, they would have held with Boston that it "determined nothing concerning the extent of Christ's death," and how unwarrantable then to represent them as both adopting the language, and adopting it in the sense of universal atonement! Especially (3) when in the "Act concerning the Doctrine of Grace," they formally vindicate the author of the "Marrow" from being held to teach universal atonement, saying, he "has expressly declared himself for a particular redemption and representation, as he plainly teaches through the whole of his book, that Christ represented and suffered for *none but the elect.*" "He suffered for none but the elect." Is not that just the limited and definite atonement which the Original Seceders these days contend for? If Christ suffered for those whom He represented, and if He suffered "for none but the elect," how can it be said that He suffered and died, in any sense, for all men? Then (4) as to what the Associate Presbytery say about Christ being "the Saviour of the world," and "His salvation being a common salvation," and "mankind lost having a common interest in Him," if this writer had had the common honesty to quote the whole sentence in which these expressions occur, instead of stopping short in the middle of it, it would have been apparent to all men in a sense how different from that of universal atonement they use them. Here is the whole sentence:—"And thus God gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. From whence it follows that Christ is the Saviour of the world, and His salvation a common salvation; so that mankind lost have a common interest in Him, which fallen angels have not; it being lawful and warrantable for us, not for them, to take possession of Christ and the whole of His salvation." Here it must be plain to every honest reader, from the explanations of the Presbytery themselves, that when they speak of Christ being the Saviour of the world, they mean by "the world" not all men individually, but the *race of fallen men, distinguished from the race of fallen angels*; and that by the common interest which mankind lost have in Christ, they mean the common right and warrant which mankind sinners *as such* have to take possession of Christ, which warrant to take Christ, they have just shown, founded on a previous "giving" of him—a giving, however, they are careful to explain, not "into possession," but "*a giving by way of offer, whereupon one may take possession.*" Now, surely, even a child can understand that a common interest in Christ, arising out of His being "given by way of offer" to all, is a totally different thing

from an alleged common interest in Him arising out of His having died for all. Men who aspire to represent the Associate Presbytery should see that they have capacity to understand them.

2. Again, it is said that we have taken up a different position from the first Seceders by affirming that "the offer of salvation to all men has its proper basis in the command of God and not on the atonement." Now here, of course, we expect, and have a right to demand, that proof be led from the judicial utterances of the Associate Presbytery, showing that they held the basis of the universal offer of salvation to be *not* the command of God but a universal atonement. That is the only legitimate, the only satisfactory, and indeed the only possible way of demonstrating that on this matter we hold different opinions from them. Knowing, however, the impossibility of such a demonstration, our censor has not even attempted it. He has very prudently, or else very stupidly, shifted the question, turning his pretended proof into a huge irrelevance. Instead of showing what, according to the Associate Presbytery, the offer of salvation to all *is based upon*, he contents himself with adducing a sentence or two to show what according to them *it is*. He says "the Presbytery say the Gospel call or offer of salvation is 'a giving by way of *offer* whereby one *may* take possession; or such a giving as warrants a man to believe or receive the gift, and therefore must be *before* the actual receiving, even as the manna behoved to be given or rained down before it could be tasted or fed upon.'" Well, no doubt, all that is true, and certainly to all that we Original Seceders heartily subscribe, but what has that to do with the question? We wonder so acute a reasoner did not see that what he had got to show was the opinion of the Associate Presbytery, not as to what goes before the *actual receiving* of Christ, but what goes before the *offering* of Him, as "the basis of the offer"—the ground and the warrant on which it is made. No doubt, the manna had to be given before it was fed on, and in the same way Christ is "given by way of *offer*" to all before, and in order to, His being taken possession of by any; but while all this is very good for showing the free and full warrant all to whom the offer comes have to receive the gift, it shows nothing whatever as to the basis on which the offer is made, and still less does it show that basis to be universal atonement. But was not the manna provided for all the Israelites? Certainly: and so is Christ provided or given as the Bread of Life to all hungry souls who hear the Gospel. But according to the Associate Presbytery He is provided or given "in the way of offer" to all hearers of the Gospel, and in the way of offer only, until they believe. That was the opinion of these Original Seceders and that is the opinion of Original Seceders still!

In truth, we charitably suppose that it is the phrase "gift" and "deed of gift and grant" which the Marrowmen and first Seceders were so fond of applying to the offers of the Gospel which has confused our censor, as indeed it has confused sounder heads. We are sorry to find Dr. Hodge of America, in his admirable work on the atonement, ranking the Marrowmen as a species of Calvinistic Universalists, from a mistaken idea of his that, by "the deed of gift and grant of Christ" they meant some actual bestowal of Christ upon all, instead of meaning merely the will of God, expressed in offers and commands, that all should receive Him. Such a mistake is the more inexcusable that the Marrowmen and the first Seceders have again and again explained, explicitly and *ex professo*, what they mean by the deed of gift or grant of Christ, which they say is made to all. In the "Representation" of the twelve brethren, and again in their "Answers" to the Assembly's "Queries"—both of which documents are now before us—they state—"That by the deed of gift or grant unto all mankind we understand no more than THE REVELATION OF THE DIVINE WILL IN THE WORD, affording warrant to offer Christ to all, and a warrant to all to receive Him." So, after them, the Associate Presbytery in their "Act concerning the Doctrine of Grace" declare and assert—"That God the Father hath made a deed of gift and grant of His Son, Jesus Christ, unto mankind in the Word; that whosoever of them all shall receive this gift by a true and lively faith shall not perish but have everlasting life: or, *which is the same thing*, that there is a *revelation of the Divine will* in the Word, affording a warrant to offer Christ unto all mankind without exception, and a warrant to all freely to receive Him, however great sinners they are or have been." This is precious and soul-cheering doctrine: the more pity it should be misrepresented; and that the "deed of gift" which they expressly explain to mean "the revelation of God's will in the Word" should be either ignorantly or perversely interpreted to imply the unscriptural and dangerous doctrine of universal atonement.

We might have gone on to show that the doctrine of universal atonement is utterly inconsistent and irreconcilable with many of the sentiments and deliverances of the first Seceders. Let the following hints meanwhile suffice.

1. It is inconsistent with their invariable doctrine that Christ's sufferings were in their very nature representative and substitutionary. Even Dr. Marshall has admitted that Christ did not suffer as the substitute and surety of all. According to the first Seceders, then, He can in no sense have suffered and died for all.

2. It is inconsistent with what they invariably taught as to the

connection between Christ's sufferings and His obedience. They held that connection to be inseparable, so that in the very act of offering the penalty of the law to redeem sinners from death, Christ obeyed the law so as to work out for these same sinners a title to everlasting life. According to this view, there cannot possibly be a universal atonement which does not bring with it universal salvation. It is inconsistent with what they so strenuously maintained as the nature of saving faith. In opposition to the opponents of the "narrow," they contended that justifying faith is an assured persuasion in the heart of a sinner that Christ is his, and that he shall receive life and salvation by Him. But such an assured persuasion can never arise from closing with an offer based on a universal atonement that secures nothing to any, but is made as much for the eternally damned as the eternally saved. Universal atonement can only give a promise of salvability. Is that the Bible assurance of faith? Or is it a satisfying assurance to the man who feels himself perishing?

It is inconsistent with their condemnation of Baxterianism in their Judicial Testimony (chap. iii. sec. 9). Baxter, it is well known, held that while redemption was in some sense limited, it was also in some sense universal. In express opposition to his views, as well as those of the Arminians, they declare in that section that the sufferings of the Son of God in our nature were borne "in the room and stead of elect sinners alone," and that they were "a true, proper, and satisfactory sacrifice, and a proper, real, and complete satisfaction unto justice of God for sin."

It is inconsistent with the solemn deed of the Associate Synod of 1757, in deposing Mr. Mair for teaching that "in some sense Christ died for all mankind, or shed His blood for them." In the deliverance of the Synod on that occasion there is one sentence which ought for ever to close all controversy as to the views of the first Seceders regarding the extent of Christ's death. It is, "That there is but one special redemption by the death of Christ for all the objects thereof, He died in one and the same respect for all those for whom He in that respect died; or, He died out of the greatest special love for all those whom He laid down His life, with an intention of having them all effectually redeemed and saved unto the glory of free grace." It thus appears that the early Seceders, like the Original Seceders of these days, strenuously asserted the unlimited freeness and universality of the Gospel call, along with an equally strenuous assertion of a limited and definite atonement. And if any advocate of the Bible reference theory asks us how they could do this consistently, we promise to explain this, when he has explained to us, how he can give salvation to all on the ground of a universal atonement, which

he admits does not really and efficaciously secure salvation to any, and while he teaches at the same time that, according to the eternal purpose of God, salvation is intended only for some, and without the special grace and working of the Spirit of God can be accepted by none.

SPAIN.

THERE is, perhaps, no country in the world upon which the eye of the Christian philanthropist now rests with more anxious solicitude than on Spain. In turning our attention towards that country at the present epoch in its history, the feelings awakened are somewhat akin to those with which we receive the tidings of the exhumations of Pompeii and Herculaneum, of Nineveh or Jerusalem; or rather, perhaps, the feelings with which we would regard the resuscitation of one who had long been consigned to a living tomb. It has, during a long and terrible sleep of three centuries, been in a great measure lost to the world. Lost almost to the ken of the world, it has, certainly, been lost to it for all good. Nay, has its very name not been regarded as the synonym of all that is degraded and vile in the world? Its people, naturally noble and generous, have degenerated into a race whose chief characteristics are deceit, cruelty, and lust. So utterly overrun by moral gangrene have they become, that the traveller has hesitated ere crossing their borders.

The condition of this miserable country, and the causes which have produced it, may very properly and profitably engage the serious consideration of every lover of his country and kind. Such a dreadful calamity as that which has settled down like an awful nightmare upon Spain cannot, in the very nature of things, paralyse the energies of one of an intimate family of nations without, either directly or more remotely, affecting the others embraced within the national family circle. Scripture teaches that "no man liveth to himself, and no man dieth to himself," and the same thing may be predicated of nations. When one nation suffers under either material or spiritual calamity, the others suffer with it in their respective measures and degrees. Would that we were more alive to this great truth, and that our influence and energies were directed accordingly.

Spain was not always the ignoble and degraded moral waste which it appears in our day. Time was when she could reflect not a little of the light of Christianity and civilisation, and exert by her wealth and power an important influence upon the world. Occupying a distinguished place in the Republic of Letters, she could present an honourable list of scholars and divines, philosophers and heroes. At

what period of her history, and by whose instrumentality, Christianity was first introduced into Spain, is now, and we fear will continue to be, enshrouded in impenetrable mystery. Spanish pride of ancestry, combined with Popish hatred of light, have been only too successful in effacing every trace of historical evidence necessary for settling such a point. All that can now be ascertained with any degree of certainty is the fact that, at a very early period, Spain was visited with the light of the Gospel. It is also known that at a very early period she enjoyed the priceless blessing of the Scriptures of truth. The early fathers of the Spanish Church were diligent and indefatigable in multiplying manuscript copies of God's Word, and by means of it were enabled for centuries to resist the insidious advances of Rome. There is sufficient evidence to prove that for seven or eight centuries after the Christian era, the Church in Spain successfully resisted the encroachments of that mighty Roman power, which, like an execrable Juggernaut, has crushed out its national spiritual life, and left it lying an unsightly and bloated carcase, exposed to the gaze and contemplation of Europe. Steadily, and with consummate stealth and tact, did Rome creep rather than advance upon the liberty and life of its victim. The most perfect exemplification of the wolf in sheep's clothing which the world was ever called upon to witness and deplore. To the early Spaniards the Pope's paw was no paw at all; it was only a delightful velvet pad, innocent of claw. Its only use, as far as his dear children were concerned, was to pat and caress them—defensive to them, offensive only to their enemies. And what unbounded security he could offer for the confidence they were asked to repose in him! God's vicegerent on earth, he was invested with infallible wisdom to discover, and armed with unlimited power to punish and destroy, all the enemies of his children's faith. In such an engaging and attractive guise did the Pope present himself to the Spaniards. Notwithstanding all this exuberance of affectionate regard, however, the Spaniards sturdily declined his paternal care for upwards of a thousand years. They obstinately refused alike the doctrine and government of Rome. The Gothic liturgy of Spain was totally different from that of Rome; and in many important particulars diametrically opposed to it. For the first three or four centuries the Spanish Church acknowledged no other officers than bishops, presbyters, and deacons. Indeed, in the early days of the Spanish Church, there were not a few who held the doctrines afterwards avowed by the Reformers. In the ninth century, Claude, Bishop of Turin, condemned images and pictures, and the veneration of saints and sepulchres, and he did so on the authority of one of the venerable councils of his native Spanish Church, held in the fourth century, which

ordained that nothing should be painted on the walls of the Church which might be worshipped or adored. And not only so, but strict were they, and so concerned to preserve the purity of the worship intact, that the first council of Braga, held in the year 561, forbade even the use of uninspired hymns in the worship of God, though they came to be afterwards tolerated, and ultimately enjoined under the severest penalties. It was not till the eleventh century that the Spanish Church fairly surrendered herself to Rome. "The first mass, according to the Roman form, was celebrated in Aragon at the monastery of St. Juan de la Pena, on the 21st March, 1071; and in Castile in the grand Mosque of Toledo, on the 25th October, 1084." "His Holiness," says M'Crie, "was more clear-sighted than the moderns, who, looking upon all forms of worship as equal, treat with contempt or indifference the efforts made by a people to defend their religious rights against the encroachments of domestic, or the intrusions of foreign authority. The recognition of the Roman authority followed upon the establishment of the Roman liturgy; nor would the latter have been sought with such eagerness had it not been with a view to the former. Having obtained a footing, the Popes pushed their claims until, at last, the whole nation, including the highest authorities in it, civil as well as ecclesiastical, acknowledged the authority of the Roman See." (M'Crie's Spain, 1856, p. 13). Then Spain, unfaithful to God, proved unfaithful to her own best interests and was laid fettered and prostrate at the feet of the Roman Bearer. And now the cruel claw protruded through the velvet coating of the Papal paw, that claw which was destined, in the righteous judgment of God, to "tear and to destroy" the Spanish nation to the point of death. Then was the war-cry raised which has resounded through all her subsequent history, "Rome or death," and which has, through her mournful career of eight centuries, been terribly transmuted in Rome and death. With this period opens a mournful chapter in the history of Spain. Having accepted the liturgy, it was next as speedily brought to receive the law of Rome. Its kings received their crowns from the hands of the Pope or his legates; and in the coronation oath were solemnly taken bound, under the dire penalties, to exert themselves for the extirpation of any doctrine or opinion which the Roman See might find it convenient to denounce as heretical. Refractory kings were laid under the ban of excommunication, denounced to the holy office, and by it adjudged to confiscation, imprisonment, or death. Under such a reign of terror the lives and property of their subjects were still less secure. The utterance of a doubtful word, the possession of an unsanctioned book was sufficient to expose them to the tender mercies of the holy office.

In Spain, as elsewhere, it was found difficult to suppress truth, or repress inquiries after truth, by mere brute force. The measures which had hitherto been adopted for the extermination of the Albigenses and Waldenses, and others who fled into Spain from the terrors of the French Inquisition, had been found to be inadequate. But as the difficulty of dealing with these refugees increased, the determination and energy of the Pope's emissaries in Spain proportionately increased. Accordingly, after a trial of the French Inquisition for two centuries and a half, the Spaniards in 1483 erected the modern or Spanish Inquisition, which they were pleased to distinguish from the French or Ancient Inquisition by the term *reformed*. The reformation referred to consisting in rendering its terrors and cruelties tenfold more awful than those of its precursor. Then confiscation, imprisonment, torture, and death became the order of the day. Thousands upon thousands of the best in Spain were committed to the flames. Tortures, invented with diabolical ingenuity, and executed with fiendish cruelty and zeal, became so common that the Spaniards regarded them with callous indifference, and by-and-bye came not only to tolerate but to applaud, and ultimately vied with each other in aiding and extolling the holy office. To such a length did they carry their mad and infatuated zeal, that the different cities disputed with each other the honour and merit of being the first to introduce it into Spain. No doubt some of the provinces, writhing under the hateful yoke, endeavoured at different times to get its excessive rigour relaxed; but so far were they from succeeding, that the galling yoke was only more firmly wreathed around their necks than ever. Rome's subjugation of Spain was complete.

Now we might conceive of the merciless tyrant of the Vatican exulting over his splendid conquest, and in the exuberance of his joy chanting the refrain—

“ Shall the prey be taken from the mighty,
Or the lawful captive be delivered.”

The Pope's cup of rejoicing was not altogether without some ingredients of bitterness, however. He, too, found it necessary to “join trembling with his mirth.” While his prospects in Spain were so cheering generally, Germany was not quite so pleasing an object of contemplation to the Holy Father. Martin Luther had startled the slumbering energies of Germany into spiritual life by his bold denunciations of the monstrosities of the Papacy. The whole of Papal Europe was roused to arms by the boldness of the monk of Erfurt. Nor was Spain, shut out from its influence, a silent and uninterested spectator. The dreaded doctrines of the Reformation found their way into Spain also. So early as the year 1519, a num

works of Luther were carried into Spain, and produced the invariable result of the dissemination of Divine truth. They made numerous converts to the reformed faith among all ranks and classes of society throughout the Peninsula. Bishops, priests, grandees, soldiers—all classes—and many illustrious females, too, were brought under the influence of the new faith. The Holy Scriptures were doing their work silently but powerfully. Having existed for centuries in manuscript, they had recently been presented in letterpress, the Old Testament in Hebrew, the Latin version of Jerome and the Greek version of the Septuagint, under the auspices of Cardinal Ximenes, Archbishop of Toledo. In 1478 it was printed in some of the dialects of Spain, but though executed by a Catholic, under the superintendence of the Inquisition, it was no sooner put into circulation than it was seized and burnt, every vestige was destroyed except one solitary leaf, which recorded the name of the translator, the printer, and place where it was printed. And now began that life and death struggle between truth and error, between light and darkness, upon the issues of which the future well-being of Spain was suspended. There were other combatants engaged in that conflict besides those visible to the eye of sense. The Spirit of God and the spirit that worketh in the children of disobedience were on the field, and had Spain remained faithful to God she would not have been left in the hour of trial. Instead of national disaster, discomfiture, and shame, she might have come forth in the highest sense “great, glorious, and free.” Even Popish authors abundantly attest the truth of this allegation. “Had not the Inquisition taken care in time,” says one of them, “to put a stop to these preachers, the Protestant religion would have run through Spain like wildfire, people of all ranks and both sexes having been wonderfully disposed to receive it.” Another Popish writer says—“Had the stop put to that evil (Protestantism) been delayed two or three months longer, I am persuaded all Spain would have been set on fire by them.” The testimony of Protestant writers is equally clear and decided as to the happy effects produced in Spain by the dissemination of God’s truth among its inhabitants. But Papal Rome was not thus to be trifled with. Rising equal to the occasion, she formed the dreadful resolution of extinguishing this heavenly light by any or every means that promised to be successful. An unholy and sanguinary alliance was formed between Philip II. of Spain, Pope Paul IV., and Fransisco Valdes, Inquisitor General, for the utter extermination of everything that they were pleased to brand as heresy. Thousands upon thousands were subjected to the diabolical cruelties of the Inquisition, either privately or in the public *Auto-da-fe*. Neither age, rank, or sex afforded any protection from the

merciless agents of the Inquisition. On that Great Day, when all secrets shall be revealed, it will then be discovered by an assembled universe that Spain has given birth to a goodly array of both martyrs and confessors. The Inquisition did its hellish work only too successfully. By the year 1570 the work of extermination may be said to have been complete. By that time the reformed doctrine was banished out of Spain, and Rome left mistress of the field. She has had the modelling of the government, and the moulding of the character of its inhabitants. She has had a fair field upon which to try her experiments, and therefore to Rome is due the credit of what we now see Spain to be. The whole ruin of Spain is fairly and palpably traceable to the baleful influence of that deadly upas tree of Popery, which had extended its direful shade over the length and breadth of the land. No doubt, other causes were at work, and contributed their quota of influence, but in all these causes Popery was more or less concerned.

Perhaps one of the severest strokes of material calamity which ever befel Spain was the loss of her magnificent South American Colonies; with their 19,000,000 of industrious and prosperous inhabitants; with all the incalculable stores of wealth which lay concealed in the bosom of the "sunny south," and which yielded to Spain in the early part of the present century an import and export trade of £16,000,000 per annum. It was no trivial matter to lose such a prize. And how did she lose it? Let history answer:—"Its (Spain) administration had been illiberal, selfish, and oppressive in the highest degree. It was formed mainly on three bases—1st, The establishment of the Roman faith in the most bigoted form, and the absolute exclusion and even refusal of toleration to every other species of worship; 2d, The exclusive enjoyment of all offices of trust and emolument in the Colonies, and especially the working and direction of the mines of gold and silver by persons appointed by the Spanish Government at Madrid; 3d, The entire monopoly of the whole trade with the Colonies to the merchants and shipping of the mother country, especially those of Cadiz and Corunna, whom its immense profits had long elevated to the rank of merchant princes. Here the radical selfishness and short-sighted views of human nature appeared in their full deformity; and accordingly, as these were the evils which depressed the energies and cramped the efforts of the Colonies, the prevailing feeling which produced the revolution, and the war-cry which animated its supporters, were for the opposite set of immunities. Liberation from Romish tyranny, self government, and free trade with all the world were inscribed on the banners of Bolivar and San Martin, and in the end proved victorious in the conflict."* And who could fail to see the

*Alison's Europe: New Series, vol. ii., p.p. 7-8.

hand of Rome in all this selfishness, oppression, and avarice requires no great stretch of fancy to trace the wealth of the Spanish Colonies on its transit to the Exchequer at Rome. And what had Spain at her disposal now to retain forcible possession of her revolted colonies? None. She was powerless. The national fleet had fled. Her fleet, the representative of the invincible Armada, had once struck terror through the stoutest hearts in Britain, had dwelt down to two ships of the line and three frigates. In her extremity she purchased a squadron of old worn-out line-of-battle ships from Russia, and out of pure generosity the Emperor Alexander gave her three frigates in a present. Her army, for want of pay, was in a state of almost open revolt, while Spain was not possessed of funds to meet their demands. After long waiting and urgent pressure, she at length succeeded in collecting 20,000 men for colonial service, and an army of nominally 100,000 men. Before she could plan to move her military force in South America, she had to prepare transport to convey them, and her newly acquired fleet required so much repair and fitting that the troops became impatient after two years' garrison duty, and especially after leisurely forecasting their prospects in the south, and at last absolutely refused to embark; and as the Government was not in a position to settle their arrears of pay, the troops collected for foreign service broke out in open revolt against the constituted authorities in the land.

If the army and navy were thus so utterly unreliable and worthless, what had Spain to look for from her inhabitants? Nothing. A work of demoralisation had been progressing only too surely under the benignant sway of the Holy Father for 250 years, and now Spain was to reap the bitter fruit of it. She had banished the Reformation from her shores, and at the same time expatriated thousands upon thousands of the best subjects of the empire. Scarcely a country in Europe has been benefited by the Spanish refugees. Wherever they found an asylum they carried with them those branches of industry which had helped Spain to her empire among the nations. France, Germany, Switzerland, Holland, and Britain all shared more or less in the loss. Her very life's blood was being drained away. By-and-bye the dire issue was realised in a residue of seething revolution, poverty, crime. Poverty was stamped upon Spain. With a national income of debt, amounting to £140,000,000, the interest of which the annual revenues of the country were unable to meet, she was paralysed hand and foot. In the midst of all this national poverty, the Court was amassing vast mines of wealth, upon which the Government found it necessary on several occasions to levy large contributions to

the national creditors. Spain had now reached the lowest depth of national degradation and abasement. Tyranny and political intrigue in the State; ignorance and superstition in what, for the nonce, we must call Church, and disorganisation and misery everywhere was the normal condition of Spain. The Court of Spain has long been a scandal to Europe. Profligacy is branded on the very face of Spanish society throughout all its grades. The evils inherent in human nature under the nursing and fostering care of Rome seemed to have so debauched and degraded the national heart as to place it beyond the reach of any humanising or Christianising influence. The darkness of a perpetual night seemed to have settled down upon it.

It is often said that the darkest hour of the night is that which immediately precedes the dawn. Let us hope and pray that this saying may be about to receive a blessed verification in the moral and spiritual experience of that country whose history we have now imperfectly sketched. At present, there seems to be a breaking of those dark clouds which have so long enshrouded her like a pall; would that it were the first streaks of the dawn of a happier day for Spain. That voice which of old banished the darkness of chaos from the face of nature seems now to be speaking once more, and in power, to the hearts and consciences of the inhabitants of Spain. The licentious tyrant has been banished from the throne. The galling chains of Popish domination have been relaxed to a degree unknown for four or five centuries. The Word of God, banished in disgrace from the land, has been re-admitted with some good measure of respect by many, and by not a few cordially invited to a place in their hearts and homes. The Gospel is again not only at but within her gates, and shedding its gladsome and benignant radiance all around. Happy will it be for Spain if she gives it a cordial welcome. She would then possess a palladium of civil and religious liberty, as well as of material prosperity, of which she has hitherto known nothing. What a revenue of glory might she then be honoured to lay at the feet of the enthroned Redeemer. What a mighty influence might she then exert for the good of mankind. Especially what a power for good on the Continent of Europe. Would Spain only receive with devout and grateful heart, and uphold with firm and unwavering arm the lamp of Divine truth, it would encircle her own brow with a halo of celestial brightness; its effulgence would radiate all around her, as from a focus of heavenly light, bathing the Pyrenees in its splendour, and, overleaping their lofty summits, would descend a flood of golden light to dispel the spiritual twilight of semi-infidel France. Would that Spain only knew in "this her day the things that belong to her peace," and the glorious privilege

bequeathed to her. Would that she could appreciate the value of that mighty power which a God of infinite mercy and grace has presented—is now presenting—for her acceptance in an open Bible and a preached Gospel. What a glorious career is thus opened to her, with the hand of an overruling Providence beckoning her forward. Instead of a land desolate and forsaken, and no man passing through her, she would become entitled to the happy designation, Hephzibah and Beulah, married to the Lord and not forsaken. O that Spain were only alive to her position and to the duty which she owes to herself and to God.

But what do we owe to Spain ; or rather, what do we owe to God on behalf of Spain ? What does Spain need ? She needs our sympathy. In the desolation of Spain we may read the history of Scotland but for the glorious Reformation. We should rather say but for the sovereign mercy of God, who kept the work of reformation in His own hand in Scotland, while He left the Spaniard to the mercy of the priests of Rome. The past history of Spain has a lesson to us now, and let us not be high-minded, but fear. And while enjoying our religious liberty, and all the blessings it brings in its train, let us extend our sympathy to Spain, which has so long lain under the withering blight of Popery. Spain needs our prayers too. Scarcely yet in a position to pray for herself, let those who know the value and efficacy of prayer cry mightily on her behalf. All that we need, either as individuals or communities, may be had in answer to believing prayer. Spain needs above all things an abundant outpouring of the Holy Spirit. Spain is covered with the “desolations of many generations.” She needs the Spirit to awaken her to a more enlightened and accurate apprehension of her real condition, to elevate and sanctify her aspirations after liberty and national prosperity, to work in her the conviction that it is righteousness that exalteth a nation, while sin is a reproach to any people. She has much to learn yet in this respect. She has yet to learn the paramount authority of God’s law. It is no good augury that her recently adopted constitution was promulgated on the Lord’s-day. Perhaps, if the term *Sunday* were less common in the mouths of professed Christians, there would be less of Pagan festivity on the Sabbath-day than now unhappily prevails. Spain will do well if she begins her reformation by a return to the God of Nations, whom she has so grievously offended. She needs light ; then pour in Bibles. Flood the Peninsula with the water of life. It will work wonders when accompanied with the Spirit’s influences. It will convert the wilderness into a fruitful field, and the fruitful field into a forest. It is that precious seed which, though sown with sorrow and weeping, shall yet yield the sheaves of an

abundant harvest. We rejoice in the extent to which this has already, and is now being done. From the "Occasional Record of the National Bible Society of Scotland," we learn that "in Andalusia the inhabitants came in crowds for Bibles." "Not five," says a colporteur, "but five dozen cases of books could have been distributed, such was the intense desire to obtain the Word of God." From Valladolid, that centre and stronghold of Popery in Spain, which stands out so prominently in Spanish history in the lurid light of her own *Autos-de-fe*, a correspondent of the Bible Society writes—"It was a bold step to carry the Gospel into the very heart of Old Castile, into the ancient capital of Catholic Spain; but we believe a most wise and necessary one, for the bone, and stuff, and power of Spain are in that province. Let us win it to the faith of Jesus, and we have the material in our hands with which to make pastors, and teachers, and evangelists. In nine days Flores has sold sixteen Bibles, and twenty-three Testaments. C. — and he attend nightly at the Café of a friend, and are allowed to sell unmolested, and to distribute tracts. There is generally an attendance of 200 or 250, and a little knot gathers round our friends at the table to hear and ask questions. Persons of all classes come." From Madrid we learn that an English gentleman, as a labour of love, continues the daily sale of portions of Scripture from a stand which he has hired in an arcade in the city. "I have seen him," says a correspondent of the Bible Society, "sell 1,000 copies of John's Gospel in two hours, an exercise of the muscles, as well as of the Spirit. The day of the opening of the Cortes I was on my way to the ceremony, but found our good brother reaping such a large sale from the crowds who passed up the street, that it would have been a denial of Christ had I not helped. One or two others aided, and I was myself seven hours on my feet vending, to the astonishment of literary and other acquaintances who passed amid the throng. The result of the day was over 3,000 Gospels sold; and with epistles and other books, an aggregate of much over 5,000 portions of truth passed in one day into the hands of the people." These are cheering news to every friend of Spain, and of the glorified Redeemer.

Simultaneously with the distribution of the written Word, is the promulgation of the preached Gospel carried on. In Seville there has been hired on lease what used to be one of the largest Popish chapels in the city, capable of accommodating 2,000 people, and it is filled with eager and inquiring worshippers. We learn, also, that a large class has been formed in the same place for training the future pastors of the Protestant faith. The Gospel for the present may be preached throughout the length and breadth of the land without let or hind-

rance from the Government of Spain. The emissaries of Rome are, no doubt, greatly enraged at the threatened apostacy of Spain; but if it be the work of God, they will be utterly powerless to arrest its progress. Let us pray God to keep open this "wide and effectual door." It is His high prerogative to open so that no man can shut, as well as to shut that no man can open. Let us also aid, as far as we are able, in the good work. Popish lands are exerting themselves for the perversion of Britain. "Pray for poor England," meets the eye almost everywhere in Popish countries. And we have only too good reason to know that their efforts are not confined to pious wishes. They take a more palpable and practical shape. Let us imitate them in this respect, and carry this holy war into the enemy's country. And let us stand in awe of the curse of Meroz, "Who came not to the help of the Lord against the mighty."

A FEW THINGS TOLD FOR A MEMORIAL OF THE LATE REV. EBENEZER RITCHIE, COLMONELL.

THE man of God who died at the Original Secession manse, Colmonell, on the 15th May, 1869, was born of pious and respectable parents at Ruthvenfield, near Perth, on the 18th September, 1802. His father was for many years an elder in the Associate congregation of Pitcairn-green, during the ministry of the Rev. William Beith, and afterwards in Dr. Manson's, of Perth.

The late Mr Ritchie of Colmonell was the second son of a family of seven sons and three daughters. He was educated at Perth Academy, and afterwards pursued his studies, with a view to the ministry, at the University of Edinburgh. Having completed his literary course, he studied theology under Professors Paxton and Bruce, and was licensed to preach the Gospel in the month of December, 1823.

It will doubtless be interesting to our readers to have some brief account of one so long and so well known in the Original Secession Church. We shall therefore trace some of the steps in that way by which the Lord led His servant, and tell, to the praise of his Lord and Master, some little of that work by which he was enabled to serve and honour Him in his generation.

Early in the morning of youth he was brought under serious concern about his salvation. His name appears in Mr. Beith's communion roll amongst those admitted to communion in the year 1818. He would thus be about sixteen years of age when he joined the Church. Mr. B.'s conversation with him in private, before admitting him to

membership, was never forgotten, and he was accustomed to speak of Mr. R. with great respect, calling him his father in Christ. He also took great delight in hearing Mr. Jamieson of Methven, for he would sometimes say, "O it was grand to hear him opening up a text!" His heart was evidently inclined from his youth to the work of the ministry, and filled with a sense of its solemnity and importance. His mother used to tell that when a student he occupied much of his time in prayer, and that on one occasion, when much concerned about his soul, he said to her, "How can such a sinner as I ever preach the Gospel to sinners!"

It will be seen from the dates already given that he was licensed at the early age of twenty-one. His discourses appear to have been singularly memorable and impressive, for after thirty years persons in various congregations told his sons, with great delight, of sermons they had heard their father preach.

Mr. R. kept no diary. He evidently took more pleasure in uttering all his words before the Lord, by spiritual meditation and prayer, than in preserving in writing any daily record of his Christian experience. A few brief memorials, however, like stones of remembrance set up at different periods of his ministry, have been found among his papers. The first of these is a solemn dedication of himself to the Lord in a covenant of duty, as follows :—

"Kirkwall, September 2, 1824.

"Oh! Most High and Mighty God, I acknowledge myself a poor vile worm in Thy sight. I acknowledge my original depravity and guilt. My actual transgressions are great, and many of them of the deepest dye. I acknowledge it would be just with Thee to send me to the lowest hell. I feel myself utterly unable to atone for one iniquity. I must be for ever undone unless my help come from Thee. Glory be to Thy name for the making of the covenant of grace, and for Christ, the head and surety of it, and for the Holy Spirit who enlightens, instructs, comforts, and sanctifies Thy people. I have no other warrant to accept of Christ but this—That the Scriptures speak of Him as Thy gift to sinners of Adam's family, the sons of men, and Christ's own invitation—'Him that cometh unto me I will in no wise cast out.' Believing that Christ makes me welcome, I desire with my whole heart to take hold, and do actually take hold of His righteousness as my righteousness. I receive Him as my prophet, to instruct me by His Word and Spirit, my priest who has made atonement for my guilt, and is now making intercession for me, and my king, to subdue all my spiritual enemies, and to take the throne and dominion of my heart. I give myself, soul, body, and spirit, unto Him, to be in due time presented faultless before the throne. I acknowledge Thy rich and free and sovereign grace in bringing me to this exercise, since there may be many in hell not so great sinners as I am, and since no man can come except the Father draw him. I take Thee, a Three-One God, for my portion. I give myself to be Thine for ever and ever, and I resolve henceforth, in the strength of Thy promised grace, to study constant and universal obedience to Thy most holy, just, and good law, to strive against all known sin, in particular against sins which do most easily beset me, and to make Thy glory my chief end. Praying that Thou mayest keep me in the hour of temptation and carry me safely through death.

EBENEZER RITCHIE."

"Signed 10th September, 1824."

This personal covenant which we have now transcribed was written by him while he was a probationer, and about a year after his license. We have found another very interesting note of remembrance written about a year later on a loose sheet of paper. Like Christian, in the *Pilgrim's Progress*, the writer was going through the valley of humiliation, and thus he wrote :—

“Glasgow, August 28th (4th Sabbath), 1825.

“Most distressed state of mind ; could bring it to no proper thoughts and feeling concerning the resurrection of Christ. Much employed in prayer about the success of the Gospel, especially of the messages I was to deliver, and in particular that my afternoon's discourse might be blessed to my brother — who was hearing me. Felt grieved that I could not converse freely with him in private, and that I fell far short of that affection for him which Joseph had for his brethren.

“Never so much overcome in preaching but once as I was in the evening, but was carried through. Greatly discouraged at the unprosperous state of the congregation here, and employed secretly in prayer for its increase, and that the cause for which they appeared might be upheld in this place. Did not pray nor praise in public throughout the day as I could have wished. In all the services of the day burdened with wicked thoughts and temptations. Cannot say that I had much sensible comfort and communion with God in prayer.

“*Monday.*—Grieved that I did not take that interest in Bible and Missionary Societies which I saw others taking, and that I was not more anxious about the extension of the Redeemer's kingdom. Found reason for thankfulness for the support granted to me yesterday, and many reasons for mourning and humiliation. Very anxious this evening about attaining patience and resignation to the will of God, and that I might be brought to the assurance which Paul had when he said, ‘I know whom I have believed,’ &c., and that I might be enabled to say this upon good grounds.”

He had not been long in the field until several congregations prepared to give him a call. The call first presented came from the congregation of Toberdoney, in the county of Antrim, Ireland, where one of his sons is now settled. Soon after he received another call to Kirkwall, in Orkney. These competing calls came before the Synod in the year 1827, when the union was so happily consummated between the Constitutional Associate Presbytery and the Associate Synod, or as they were commonly called, the Protesters. In his own mind Mr. R. gave the preference to the call from Ireland, but without expressing any choice, left it to the Synod to decide where he should be sent. The Synod preferred the call from Kirkwall, judging it of great importance that an effort should be made without delay to foster the congregation in their connection which had recently been formed in that town.

Mr. R. was married on the 19th October, 1827, and ordained at Kirkwall on the 21st of November of the same year. His congregation was an off-shoot from the United Secession, and he was the first minister settled amongst them. He entered on his charge with only forty-five members, male and female, nearly all in poor circumstances. Before his coming to them they had fallen into the irretrievable

mistake of building too large a place of worship. A great burden of debt was thus contracted, which afterwards involved them in innumerable difficulties, and proved a source of great trial to their minister. Amid all these and other discouragements he entered upon his work among them with the utmost devotedness, and with a firm determination to maintain the Secession Testimony in behalf of the Covenanted Reformation. His congregation gradually increased under his ministry until the communion roll was more than doubled. He occasionally preached in the adjacent islands, and soon became extensively known and esteemed. At that time, in those distant parts, it was not without much toil and peril that assistance could be obtained or rendered at a communion. He was frequently called to assist at the dispensation of the Lord's Supper at Birsay, situated at the northern extremity of the mainland of Orkney, and twenty miles distant from Kirkwall. The journey had then to be performed on horseback, and a great part of the way lay through moorlands and solitudes where there was no proper road. At other times he was in perils of waters in crossing that dangerous strait, the Pentland Firth, in an open boat, to assist at Thurso.

Knowing that he was set for the defence of the Gospel, and of those truths, in particular, which were opposed and denied, he published, at the beginning of his ministry, two tractates in defence of the "Proper Sonship of the Lord Jesus Christ." He also occasionally contributed papers to the *Presbyterian Magazine*. The articles entitled "Illustrations of Scripture," and bearing the signature "R. K. E.," are from his pen. But he became more extensively known by "Lectures in Defence of Civil Establishments of Religion," published in 1835, with "Appendix" to ditto in 1836. One or two extracts from magazines of the day will show in what manner they were received by the public :—

"He gives, both in the Appendix and in the previous work, one of the most convincing refutations of the Voluntary theory that has yet been presented to the world."—*Christian Instructor*, September, 1836.

"Mr. Ritchie has done good service to the cause of Establishments by the delivery and publication of his Lectures, and we trust they will obtain, as they deserve, a widely extended circulation."—*Church of Scotland Magazine*, 1835.

It is perhaps not generally known that it was from these Lectures the late Dr. Cook, of Belfast, read an extract showing the true state of the question, in his famous public discussion. Mr. R. also published, in 1836, "Review of a Sermon by the Rev. R. Paterson on the Divinely-appointed Mode of Supporting the Christian Ministry;" and, in 1838, a work entitled "Schism; or, the Prevailing Sin of the Church set in the light of Scripture."

After being some time in the ministry, he delivered a course of

lectures on the "Book of Revelation" on Sabbath evening once a-month. On the 14th of July, 1831, his congregation engaged in the solemn exercise of publicly renewing our National Covenant, in a bond suited to the times, when sixty-one persons joined in the bond, of whom fifty-two belonged to the congregation, seven to the congregation of Thurso, one to Birsay, and one to Arbroath. The last mentioned was the late Rev. D. A. Sturrock, of Midholm.

It was, however, very discouraging to Mr. R. to find that, owing to the burden of debt on the church property, and various other causes, the small stipend promised him was never made up after the first year. In order to liquidate their debt, as well as to enable them to support ordinances amongst themselves, he collected money for them in other congregations belonging to the body, and even in England. Our readers will bear in mind that there was at that time no Mutual Assistance Fund. Probably the labours, anxieties, and privations of this one minister of the Original Secession Church, if the particulars were disclosed, would now appear almost incredible. In addition to all his ministerial work, he taught a private class for several years, attended by the sons of bankers, and other gentlemen's children belonging to the town and neighbourhood. He received many urgent solicitations to seek another sphere of labour, but, lest he should do anything to displease the Lord, he felt it his duty to continue at his post. He remained there for sixteen years, and from time to time had to draw upon some private resources of his own in order to provide for his family. It was not until these were exhausted that he resigned his charge. It must be added, however, that he would have continued to struggle on amid all these temporal difficulties had he not also encountered much opposition even from some professed friends in contending against prevailing errors, and maintaining the cause of the Covenanted Reformation. It was not until then that he clearly saw that he had no more place in these parts. His own words are—

"Till now I have always been afraid of offending the Lord by insisting on the Presbytery's accepting my resignation. Circumstances have lately occurred which make me now see it clearly to be my duty to resign my pastoral charge of you and congregation. The undervaluing of the Gospel and of Gospel ordinances are the immediate cause of my determination."

But we need not any further withdraw the veil which time has interposed. The congregation is now extinct, and the site of the church ploughed as a field! We extract the following from one of his papers:—

"I am persuaded that there is in your consciences, as well as in my own, a testimony how fully I have preached to you the Gospel of God, how prominently I have set before you the distinguishing principles of our scriptural profession, how affectionately and earnestly I have exhorted you and your little ones in private and fre-

house to house, and how I have laboured to set before you an example, in my own person and family, of living soberly, righteously, and godly in this present world. I have taught you no other doctrines and principles than I should wish to teach you again were I now commencing my ministry among you, and than I do desire both you and myself to be rooted and grounded in by faith and love, in the certainty of our appearing before the tribunal of Christ."

We find one note of remembrance as to his secret intercourse with God on a certain occasion during that period of his ministry. Here is the stone which he set for a pillar :—

"1839—5th August.—Was earnestly employed in prayer this forenoon for myself, family, father's house, relations, and congregation. For myself, that I might be delivered from my atheism and unbelief, made to know God's love towards me in Christ, might have true repentance and holiness, communion with God, and preparation for death, comfort and victory when called to pass through the dark valley and meet with the last enemy; for my congregation, that the Lord would maintain His cause and provide for the support of His ordinances, and that what was sown in more than ordinary weakness yesterday might be raised in power.—E. R."

Having demitted his charge, he left Orkney in the year 1843, with his partner in life and their children. He arrived at Perth on the 2d of June of the same year. He now began to take appointments to vacant congregations, and would willingly have continued to do this for a time, but the expensive travelling of those days left him nothing in this way for the support of his family. In the meantime he opened a classical and commercial academy in Perth, and continued occasionally to supply vacancies and preach for brethren in the neighbourhood. His over-exertion in teaching and preaching brought on a severe attack of illness. When raised up again, he saw the necessity of endeavouring to procure a more permanent situation, where he might have a comfortable home for himself and family.

He succeeded in obtaining such a situation in Earlston, Berwickshire, and his next remove was to that place in November, 1844. He taught there for ten years with such success, that he soon succeeded in obtaining a larger income than the ministers of the Original Secession have. He was thus enabled to assist in maintaining two of his sons while pursuing their studies at the University. He continued to adhere stedfastly to his Christian profession, attending divine ordinances at Midholm, though ten miles distant. He was also very frequently employed in preaching and other ministerial work whenever he found opportunity. His heart was continually in the work, and he only awaited further instructions from his Lord and Master.

After two of his sons were licensed, he cheerfully embraced the first opening in Providence by becoming home missionary in connection with the Rev. Mr. Robertson's congregation in Ayr, on the 16th February, 1854. His work as a missionary has already been brought before readers of the *Magazine*. While in Ayr, he delivered a course

of lectures on the prophecy of Zechariah, and frequently assisted brethren in the dispensation of the Lord's Supper. He also published an address to the young, entitled, "My Father, the Guide of my Youth," and an anonymous pamphlet, "A Conversation on the War (Crimean) by a Cabinet Minister and a Presbyterian Minister."

After being about two years in Ayr, he received and accepted a call from the Original Secession congregation of Colmonell, where he was inducted on the 25th of November, 1856. He entered on this new field of labour with all the advantage of his long experience in the ministry, and with the ardour of one who had renewed his youth. In addition to his ordinary pastoral work on the Sabbath, he held prayer meetings in different houses, instructed the young, and visited the sick. He took a great interest both in the temporal and spiritual welfare of the community, and endeavoured to promote it by co-operating with other ministers of the place in delivering lectures to the Young Men's Improvement Society, and organising a public library. He was so desirous to be instrumental in gathering sinners unto Christ, and especially in bringing those within hearing of the Gospel who lived in the neglect of the means of grace, that he began to preach on Sabbath evening once-a-month, and to advertise his discourses by printed handbills.

He continued to take the same interest as he had ever done in all public questions, but more particularly in those pertaining to the Redeemer's truth and cause. Accordingly in 1860, after personal observation of the religious movement in Ireland, he published a pamphlet entitled, "A Revival Beacon," No. I.; and at the same time prepared for publication "Revival Beacon No. II., on Lay Preaching," and "Revival Beacon No. III., on the Spirit of the Age."

In this year we again find a few brief notes of remembrance written as follows :—

"*In memoriam rerum*, September 20, 1860.—Sensible of enlargement and believing in prayer, and of former gracious experience of the grace of God.

"October 4.—Some comfort in prayer this morning, and recumbency of soul on the Lord as my God, after great mental conflict and darkness for a day and night previously.

"October 5.—Was led to prayer in the night season, for conformity to everyone of the precepts of the Divine law.

"October 6.—Aimed in the night at thanksgiving for all the mercies which I could enumerate.

"October 7.—Had to-day some return to the days of my youth, in delightful views of Christ as the Lord our Righteousness. Brought to see that the greater part of my life from my youth has been a warfare against indwelling sin and a lamenting after the Lord."

Again he writes—

"*In memorium rerum*, November 2, 1860.—After great darkness and a great fight of affliction, had considerable light and enlargement of soul, and thankfulness for it

this morning ; felt that I was able to use as my own 18th and 19th verses of lxxii. Psalm."

But the ways of God are often very mysterious, and past finding out. In the midst of His servant's usefulness, an arrest was laid upon him by illness. By the continuous exertions and severe study of many years, his nervous system was greatly disordered. At the same time he fell into a state of spiritual despondency. We shall describe it here only by saying in the expressive words of Scripture, "That an horror of great darkness fell upon him." His spiritual distress and nervous weakness so much reduced his physical frame, that for about a year he was altogether laid aside from public work. When hope of his recovery was almost gone, the Lord graciously interposed to raise him up. His Master had yet more work for him to do, and we think it may be said "the Lord blessed his latter end more than the beginning," by restoring him to former health, and sparing him for greater usefulness.

After visiting his sons in the ministry, he resumed his former labours at Colmonell. The shadows of his long dark night had all fled away, and it is worthy of notice that he seemed to dwell with greater delight than ever on the faithfulness of God in His Word, and on the certain knowledge of the truth which is derived from the saving illumination and teaching of the Holy Spirit. He again began to prosecute his former plans of usefulness, and even to extend them. He expressed his own delight in his work, and at the same time sought to allure men to hear the words of eternal life, by the appropriate and expressive titles which he often gave to his evening sermons.

Thus we find in manuscript :—"Sabbath Photographs in Colmonell," first series ; "The Peaceful Menagerie ;" "The Sacred Grove ;" "The House of God ;" "The Language of Canaan ;" "The Root of Bitterness," &c., &c. Such was his desire to reach those who attended no place of worship, that he began to preach his evening sermon in summer in the open air, on the green behind the church. In this way not a few of the poor had the Gospel preached unto them, who otherwise would not have heard the joyful sound. The inhabitants of Colmonell and of the surrounding district testified their appreciation of his labours, and their respect for him, by presenting him with a handsome testimonial.

After his recovery, he also again took an active part in the proceedings of Synod and in public affairs. He was appointed by the Synod to preach on that solemn occasion when they engaged in covenant renovation at Glasgow in 1866. He chose for his text these words in John, chapter vi., verse 67th—"Then said Jesus unto the

twelve, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

The two last works which he published form a very appropriate sequel to the events and labours of former years. He had himself experienced many vicissitudes and trials; and in 1867 he published a pamphlet entitled, "Thoughts on Providence, with Illustrations." He had also, during his whole ministry, testified against Voluntaryism and national infidelity; and in 1868 he published his last work, "The Question of the Day: The Duty of Nations to the True Religion and the Church of Christ." He also manifested his concern for the public good, by contributions from time to time to the *Ayrshire Express*, on such subjects as "The Decalogue;" "The Sabbath and the M'Leod Doctrine;" "Religious Eccentricity of the Scots;" "Spiritual and Temporal Power of the Pope;" "Capital Punishment;" "Young Scotland's Latest Fashionable Novelties, or the Organ," &c., &c. He had also several works prepared for publication, amongst which the following are carefully written out:—"The Sinfulness and the Danger of the Admission of Papists into places of Power and Trust in this Protestant Kingdom;" "The Triune Antichrist, or The Beast of the Sea, The Beast of the Earth, The Image of the Beast, The Name and Number of the Beast;" "On the Fourth Commandment;" "Satan's Devices against the Church and the Souls of Men," &c., &c.

After the preceding account of his public work, it may be proper to add, as to his private life, that he was wont in everything, by prayer and supplication, with thanksgiving, to make known his requests unto God. In his prayers in family worship he always remembered Jerusalem, and prayed for her true peace and prosperity. In particular, he prayed that the Lord would maintain his truth and cause, and raise up witnesses in defence thereof. He also prayed fervently for the inhabitants of the place and land, taking special notice of public events, and of such circumstances as the different seasons of the year.

It may be interesting and instructive to many parents, as well as to the young, to mention that so long as his family were around him he was accustomed, on the evening of the Lord's day, to inquire what they remembered of the discourses they had heard. He then asked a few questions of the Shorter Catechism and upon the doctrines of the Word which they contained. He also conversed with his children on any religious subject which they proposed to him, willingly answering all their questions and solving all their difficulties. He recommended to them such books as he thought proper, and also took care to

impress upon them the duty of embracing Christ as their Saviour. He then asked them to what they were engaged in their baptism, and taught them to say, one by one, in these words—"I take God the Father to be my God and Father, God the Son to be my Prince and Saviour, God the Holy Ghost to be my Sanctifier, Guide, and Comforter, and I take a Three-One God, in Christ, to be my God and portion for ever." He concluded these and other religious exercises by hearing them read a chapter of the Word of God—one verse each—bidding one of them previously ask the Lord's blessing on His own Word, in such brief words as these—"O Lord, we thank Thee for Thy Holy Word: bless it unto our souls for our salvation by Thy Holy Spirit, and pardon our sins, for Christ's sake. Amen." He thus taught his children to "call the Sabbath a delight, the holy of the Lord and honourable."

When his family separated, and some of them left his roof, he never neglected to pray for them individually at the family altar, and in his letters always manifested the greatest interest in all their affairs, temporal and spiritual, and in the interests of the Church. It may be mentioned also, that though his three sons entered the ministry, their father carefully refrained from any attempt to advise them to it as a profession or occupation. All that he did was to teach them, by his own example, its solemnity and importance, and to pray that the Lord would be the breaker up of their way. It was not until they had expressed a desire to engage in the work that he gave them direct encouragement.

It only remains for us now to notice the termination of his earthly pilgrimage. On Monday, the 3d of May last, he left home in usual health to attend the meeting of Synod in Edinburgh, and took an active part in its proceedings. Before leaving home, as he afterwards told his wife, he had been led to pray with greater enlargement than ordinary for himself, his family, and the Church. His mind had also been much occupied with the present posture of political and ecclesiastical affairs. His last public act was to read to the Synod the following "Representation," with a special request that it should appear in the minutes:—

"Taking into consideration the conjunction of so many parties known as Infidels, Roman Catholics, and Voluntaries, to disestablish and disendow the Irish Church, the conflicting principles which actuate them, and the diversified ends at which they aim; and further, the deplorable state of our national alienation from God and His Word, rendering these kingdoms incapable of performing one of the plainest duties taught by natural and supernatural revelation—viz., the national recognition and maintenance of the true religion and the Church of Christ, I cannot but regard these things as tokens of the righteous judgment of God on Britain and Ireland for their departure from the Covenanted work of Reformation. In my own name, and in the name of others who may concur in this representation, I deprecate

discussion of the Irish Church Bill in this Synod as unprofitable and gendering strife rather than godly edifying, and regard our present duty to be our continuing, as heretofore, to testify for the continued obligation of our national covenants; and in particular, for the duty of this and every other nation and kingdom, favoured with the Word of God, to serve Christ and His Church by making the Scriptures the supreme rule of their legislation and administration."

EBENEZER RITCHIE.

During the meeting of Synod he complained of having caught cold, and in this condition he reached Colmonell on Saturday. His cold rapidly developed into acute bronchitis, and all means of relief proved unavailing. He appeared from the first to have but little hope of his own recovery, for on the Monday following his return home he remarked that he had such an oppression on his chest that he felt as if he could not get over it. He was able, however, to sit up nearly all day, and to converse with one of his sons on the proceedings of Synod and other matters. One of his remarks respecting public affairs was, that we had had a persecution in this land from Popery and Prelacy, and that he much feared a third persecution from infidelity.

His wife and daughter were his only attendants during his illness, and therefore he opened his mind to them freely, though, owing to difficulty of breathing, he could not speak but in broken sentences. He soon became fully conscious of his approaching dissolution, and said to his wife that the Lord had not given him time to set his house in order like Hezekiah. He spoke of his three sons by name as being on the Lord's side, or in the covenant of grace, and said to his wife and daughter that the Lord had given them the heritage of those that fear His name.

On Thursday, with increased difficulty of breathing, he said—"I pray that the Lord may build up Zion, and uphold the Covenanted cause in this land; and my message to this congregation is, that the Lord would build up and maintain this congregation, which He has so long upheld in this place, and that He would provide a pastor more faithful than I have been." He also added—"That his views on public questions were well known, but that he thought there would be a persecution from infidelity of those who upheld Christ's cause. Yet it would be well with all who have part in the first resurrection."

When his wife asked him if he was comfortable in his mind, he replied, "Yes," and that he enjoyed peace as to himself and the cause of Christ. Amid all his trouble, he took occasion to make some spiritual improvement even of the distressing symptoms of his complaint. He asked his wife, "Do you hear that sound in my breast?" When she replied, "Yes, I do," he said, "That sound reminded him of what Satan did in raising commotion in the Church to draw people away from Christ Himself."

A few minutes before his death he rose from his bed, went to the window, and gazed stedfastly towards heaven. He then said, "That will do now," and in a few minutes after he quietly breathed his last, and his spirit fled.

He had a family born to him of four sons and three daughters. Of these, one son died in infancy in Kirkwall, one of his daughters at Earlstoun, and another rests in the churchyard of Colmonell.

He reminded the sharer of all his joys and sorrows, for her comfort, that she had still HIM—HIM to rely upon who says, "I will never leave thee, I will never forsake thee."

On Sabbath week after his death, the solemn message from the death-bed of the departed was delivered to the congregation by one of his sons, after discoursing from these words—"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God;" and, "Even so them also which sleep in Jesus will God bring with Him."

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 262.)

TABOR is one of the celebrated mountains of Palestine. Its central and important position as a stronghold, its fertile and woody slopes, the striking contrast it has ever presented in beauty as well as in form to the surrounding hills, rendered it an object of admiration in ancient times, as it is now to the eastern traveller. Being the key position to the rich plain of Esdraelon, it was carefully guarded by the Israelites, and appears to have been fortified from a very early period. From the summit of Tabor Deborah watched the movements of the Canaanitish army under Sisera, and gave the signal to Barak when to advance on the enemy. The natural stability of the mountain is figuratively employed by the prophet Jeremiah in predicting the subjugation of Egypt by the Assyrians—"As I live, saith the King, whose name is the LORD of Hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall He come." From several points of view Mounts Tabor and Hermon are the chief features in the landscape. Both majestic, beautiful, and inspiring, they naturally united in the poetical mind of the Psalmist when speaking of the creative power of God—"The north and the south Thou hast created them, Tabor and Hermon shall rejoice in Thy name."

As seen from the north or south, Tabor, in outline, is the segment

of a circle; in approaching it from the west, it presents the form of a bee-hive or truncated cone. Its isolated and separated position conveys the impression that it rises from a plain, and at several points it actually does so. In the words of an ancient author, "Tabor stands as the altar of the land, which itself is a temple of God." In height, Tabor is only about fourteen hundred feet above the plain, but the plain being five hundred feet above the level of the ocean, imparts rather a fictitious effect to its limited elevation. The perpetual verdure that clothes this mountain both surprises and delights the traveller, and it has been ascribed to the heavy dews that fall during the night, and the thick clouds with which it is frequently covered on the summit, even in the heat of summer. Extensive districts along its base are covered with the richest grass, studded with majestic oaks, and at other places ever-green shrubs and tangled thickets of brier cover the ground. Farther off there are cultivated fields, and, in the hands of an industrious people, they might be greatly increased. Even the oaks and other trees might be rendered tributary to the wealth as well as to the beauty of the country. So salubrious and uniform is the climate, that the silk-worm abounds in a wild state, and deposits its much-coveted production among the branches of the trees. I observed innumerable large cocoons on a single tree, and so near were they to the ground, that Moses secured a handful for me as he rode underneath its branches.

We bade farewell to Nazareth exactly at seven a.m. Long before that hour the young damsels were plying their vocation to and from the fountain. A heavy dew had fallen, as usual, during the night; a thin mist still lay along the hills; and the trees and herbage were quaffing the moisture as if anticipating the drought of the day. Unlike most other places we had seen, the town was quiet; interesting children, mostly girls, played in front of our tents; and as the sun broke through, all nature sparkled in his beams, and the whole scene was such as one would wish, and expect, to see at Nazareth.

But, however fine the morning—however lovely the landscape, and deeply interesting the associations of the place—we could scarcely have been in a worse mood, or less disposed for enjoying them. Accustomed as we had become to the nightly howling of dogs, this night, at Nazareth, their incessant noise was perfectly distracting. They howled and fought among themselves, or with wilder animals, around our tents from the darkness till daybreak; our rest was, in consequence, completely broken; and the nuisance was terribly aggravated by the uninterrupted attacks of more vile tormentors inside our canvas walls. Ants of a large size are quite a plague in some parts of Palestine, and their biting propensities are no secret to travellers. They swarmed among the grass on which our tents stood, and found little difficulty in

scaling our limbs and beds to make a supper. In the morning we saw the root of the evil—their head-quarters—a short distance off, where they were rolling out in myriads from a fissure in a small rocky cliff. Beetles and earwigs were also abundant, and while writing up my notes at a glimmering lamp, I had frequently to thump them out of the way of my pen. But others of the insect species were the cause, as well, of the night's disturbance.

With the exception of Moses, Hassan, and our nameless cook, who huddled together in a sort of Bedouin tent, Ali-ass and all our attendants, poor fellows, regularly slept in the open air, tobacco being "the chief of their cheer." On the night previous to this, however, while we were comfortably housed on Mount Carmel, they had the command of our tents, and thought it no great crime to luxuriate, for once, under a roof. The discovery of this in the morning was far from agreeable. Mr. E., who, as I have already hinted, was a special favourite with every living thing from the Egyptian orange-seller downwards, had been unmercifully handled, or rather *mouthed*, during the night. On finding how matters stood, he complained to Moses that his bed was full of vermin, that one of the mule-drivers must have slept in it. This was evidently nothing new to our stoical dragoman. "Very likely," was the cool reply. Our American friends, too, had their share of the intruders. We overheard them, in the darkness of the night, doing battle with their despicable antagonists, and Mr. H.'s temper, which had been ruffled by his dip in the Kishon the day before, was nothing soothed by this provoking disturbance. To tell the whole truth, all of us were bad enough, and it required the breezes of Tabor, of Lebanon, and of the homeward sea voyage, to blow away the abominable effects.

Not a few travellers have been at Nazareth, I find, and have passed along without visiting Tabor. This to me is marvellous, and looks almost like a sin. We therefore resolved not to lose an opportunity that would certainly never occur again of ascending that remarkable mountain. Once in the saddle, a few minutes sufficed to cross the narrow ridge that shuts in Nazareth on the east, and with a last fond lingering look, in which our tenderest emotions were stirred, we bade the little city farewell. For nearly an hour we were among naked hills; passed the miserable hamlet of *Debúrieh*, the site of Daberath, on the border of Zebulun, but allotted to Issachar, and afterwards assigned to the Levites; and skirted the margin of Esdraelon, which was nicely cultivated and bearing various kinds of grain. Three-quarters of an hour more, through wooded glades and bush and brake, brought us to the foot of Tabor. Although the sun by this time was pouring his rays on hill and dale, Tabor was still crowned with a cloud as white as snow, and as everything dropped with dew, the grass and

foliage were painted a deeper green. The mountain looked high and steep, and to ascend it on horseback seemed very like an impossibility. Moses took the lead, and the riders followed, in single file, up the ancient rocky staircase. Quoting from my memoranda, pencilled on the summit—"The ascent at first is gradual, but the rock-bound terraces are abrupt, and required a great effort from our horses to mount from the one to the other. On reaching what may be called the *cone*, our path suddenly became excessively steep and rugged. The acute zig-zag track had a most curious and fine effect as we moved towards the clouds. There were seven riders, and while really following closely on each other, each looked as if taking a separate road, and, with the novelty of the scene and other circumstances, the impression was one not readily to be forgotten. It requires a good head and well strung nerves to venture a ride like this; and it is no less necessary to have perfect confidence in your horse, an attainment which we had long before this morning acquired. In fifty minutes we were on the top. The dense mist, although still lying along the valley of the Jordan, had cleared away, and the scene was glorious. This is a lovely mountain, with fine conical form, less the crown. The summit is an oblong square of one half, by a quarter of a mile in extent, and perfectly level. There are numerous ancient remains—corners of buildings, columns, and arches probably of the Roman period, standing or scattered about on the surface; and a fine Greek church, with dome and minaret, is in course of erection. The finger of God is also visible here. These thorns and thistles and ruins, and the wild animals which roam in the thickets, on the sides of the mountain, are all fruits of Israel's apostasy and the curse which followed—"I will destroy your high places. . . . I will make your cities waste, and bring your sanctuaries into desolation."

The view from the top of Tabor is magnificent. There may be more extensive views in Palestine, but certainly none more varied, beautiful, and interesting. Those who have witnessed it do not need to be told this, and those who have not will gather little idea of the wonderful panorama from any words of mine. On the north beyond many a hilly range, HERMON rises like a giant warder tower for the land. Turning the eye westward, there are the woody slopes of Galilee, at the base of which lies the little town of *Cana*, the scene of our LORD's first miracle; while almost directly west, Carmel dips its feet in the Kishon and threatens to plunge head foremost into the ocean. On the east side is the Jordan valley, and immediately beyond it, the purple and wooded ranges of Bashan and Gilead, the ancient inheritance of Gad and Manasseh. While before me on the south, as I sit dangling my legs over a sharp peak of the mountain, lies Israel's great battle-field,

the plain of Esdraelon; Jezreel and Endor; the ruins of Shunem, and the never to be forgotten mountains of Gilboa, where the shield of the mighty was vilely cast away. On the same side, but much nearer, stands the little "CITY OF NAIN," where Jesus raised to life the only son of a widow as he was being borne to the tomb.

After gathering some wild flowers and other reminiscences of our visit, we descended by the same path we had climbed, on foot, leaving our horses to find their own way. Thus relieved from the saddle and the risks of riding, we could look leisurely upon the surrounding country, and got some magnificent views from prominent peaks on the mountain side. That Tabor is infested with hyenas, wolves, panthers, and other ferocious animals is vouched for by many modern travellers. But although thus exposed, we did not meet with the slightest interruption beyond a growl from, as we imagined, a wild boar. Hassan had our horses collected and in readiness at the bottom, and in a few minutes we cleared the thorny jungle, which is cheered by the voices of birds of varied plumage, on the east of Tabor. There is a long standing tradition that Tabor is the "Mount of Transfiguration." The foundation of such a supposition is more than questionable. Yet, I am persuaded that in parting with this mountain the reader will agree with me in thinking that its association with so many certain facts of Bible history is sufficient to render it an object of deep interest to every reflecting mind.

For several miles to the east of Tabor there is little to interest the traveller, unless he has a fancy for riding up and down barren mountain sides. Most parties, in travelling this district, take what is called the great Damascus road. To any but a Syrian or Turk it would be difficult to discover the grounds for dignifying the track with that name. Moses knew we had come to see the country, and, although not usually so accommodating, here he diversified our route. About two hours from the MOUNT we reached the village of *Khan et-Tujjar*—"The Merchants' Caravansary." There are considerable ruins at this place, built, it is understood, in 1587, for the purposes of accommodation and protection to caravans on the great highway between Damascus and Egypt. A weekly fair is held there by merchants from Nazareth, Tiberias, and neighbouring towns, and most likely the merchant parties we saw on our way to Nazareth were wending thither. Various paths branch off from this place of commercial resort, and it might reasonably be expected that some effort would have been made to improve the roads; but no. The native manages to scramble with his laden mule or donkey over rocky hills and across valleys strewn with huge boulders, and the traveller on horseback, however much he may be inclined to execrate the government of the country, must do the same. On one of

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these hills large quantities of loose stones and boulders of *black basaltic* lay scattered over the surface. Some of them looked as if they had been thrown from a volcano, and others were fantastically perforated, indicating the action of water. There were also numerous small serpents in this locality. We passed one, which appeared to have been killed by the tramp of a horse, about seven feet long, and I observed another of considerable size coiled up in a hole, and narrowly avoided walking my horse over it.

Turning to the right, and north, we fell down on the plain of Lûbieh. The village of that name is perched on the top of a low rocky hill, and is enlivened with a sprinkling of olive trees. That this district had at one period been extensively cultivated was evident, but now it is clothed with the weeds of indolence and of painful desolation. Even the scanty pasturage it produces is annually devoured by the Bedouins, and any spirit of industry that exists among the natives is, from this cause, completely crushed. The land, as the prophets foretold, has been given up to the Gentiles, and those who despoiled Israel of his inheritance are robbed, in turn, by the descendants of Ishmael.

As the afternoon advanced the low mountain ranges, which rose in rapid succession seemingly without end, became extremely irksome, and, bad as the road was, something worse would have been a temporary relief. Moses, who, as I have already remarked, was an adept in his way, understood very well our object and tastes, and, when in good humour, occasionally gave us an agreeable surprise by landing us unexpectedly on some interesting spot. After a ride of several hours over this dreary sameness of scenery, a steep ridge of considerable height lay right across our path. I happened to be in the lead at that moment—a circumstance that rarely occurred—and laid my account, on reaching the summit, with just another hilly range and weary climb on the other side. But how different, unexpected, and wonderful the scene on which my eyes fell! A new world, as it were, overwhelming in its history and associations, had burst at once on my view! I waved to my companions to hasten forward and enjoy the sight, for there I stood almost on the brink of the “Sea of Galilee.”

The Lake of Gennesareth, or Sea of Galilee, as this little body of water is designated by New Testament writers, lies in a deep mountain basin, and may be said to form a part of the Jordan, which enters it on the north and leaves it on the south, on its way to the Dead Sea. It is of an oval form, fourteen miles in length, with an average breadth of five to six miles, although the clearness of the atmosphere makes it appear much smaller. On the south, the point from which we first viewed it, the bank, if it may be so termed, rises abruptly to a height of one thousand feet. Its eastern side, a magnificent curve, the

inheritance of the "half tribe of Manasseh," rises almost perpendicular to a height of two thousand feet. On its western margin stands the considerable town of Tiberias, and behind it, miles of a broken hilly country; while on the north, a sea of round-topped hills, covering an area of thirty miles, culminate in *Jebel Esh-Sheikh*—the Great Hermon. At the hour and from the point at which I am supposed to be writing, the landscape, as a sight, was truly grand. Referring to the lake, little bays, reposing between lofty promontories, dotted many portions of its shores; chalky rocks whitened the more level parts of the beach; dark dells filled with brushwood cleft the surrounding heights; the water was unruffled, and looked as smooth as a sheet of glass; the wildfowl that enliven it during the day had gone to rest; and a small skiff, with puny sheet spread to catch the zephyr, near to the eastern shore, alone disturbed the universal calm. The sun being well down in the west, the mountain peaks drew long fantastic shadows on each other; the heights rising from the lake on the east were stripped with green, and purple, and other rainbow hues; and as the western section of the water was by this time in the shade, it reflected the surrounding objects like a mirror.

But what are expressions of creative power, however lovely and glorious, in contrast with the events and hallowed associations that cluster around this little sheet of water, and render it one of the most attractive and solemn scenes in the world! Although desolate and deserted now, its shores of old were studded with towns, great and small, filled with a numerous and industrious population. There still stands Tiberias, though only a fraction of the once noble city of that name; and beyond it are the remains of Magdala, Capernaum, and Chorazin. On the eastern side of the lake were Gamala and Hippos, cities of Decapolis; and Tarichia, Gadara, and other important towns filled up the circumference on the south—embosoming in the centre what, to the inexperienced inhabitants, was regarded as the sea.

At a short distance west of the lake there rises a peculiarly shaped rocky hill, called by Arabs *Kurân Hattin*—"The Horns of Hattin." In height it is not exceeding three hundred feet above the plain, and the summit forms a sort of crest about a quarter of a mile in length, having two knobs on it resembling the horns of a camel's saddle. On and around this little hill was fought, on the 5th July, 1187, one of the bloodiest battles that ever took place in the Holy Land. This unhappy country was then under the joint occupation of the Moslems and the so-called Christian powers. The Christians, it is said, were guilty of a breach of truce by plundering, or screening the plunderers of a Damascus caravan, thereby bringing down on themselves the unrelenting wrath of Saladin, the Mohammedan general. Saladin,

feeling himself grossly insulted, determined to take full satisfaction by a war of extermination. Great preparations were made on both sides. The Crusaders selected Sefûrieh, at one time a strongly fortified town, about four miles north of Nazareth, as their head-quarters. The Moslem army, under Saladin, took up a position on the heights of Tiberias. By a cunning manœuvre the Crusaders were drawn from their strongly fortified position to the plateau of Hattin—a place destitute of everything necessary for the support of an army. Here the combatants met, and, after a desperate and bloody battle, Saladin was victorious, the Crusaders completely routed, and the King of Jerusalem, the Grand Master of the Templars, and many of the nobles taken prisoners or put to death. The Christian cause having been almost annihilated by this terrible engagement, nearly all Palestine, including Jerusalem, soon yielded to the Mohammedan yoke.

Nearly twelve centuries before this event, this little “horned hill” witnessed a scene of a very different kind. In the Gospel by Matthew we read that “Jesus went up into a mountain; and when He was set, His disciples came unto Him, and He opened His mouth and taught them” by one of the most remarkable sermons ever listened to in our world. The assembled multitude felt the power of the precious truths which fell from His lips, and doubtless many were converted to the faith of the Gospel. “And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority, and not as the Scribes.” From a remote period Hattin has been regarded as the “Mount of Beatitudes,” and there seems no good ground for questioning this ancient tradition.

The descent to the town of Tiberias was as indescribably difficult and dangerous as the scene otherwise was beautiful and interesting. Though only about a mile, it was as break-neck a ride as anything we had encountered, and, in place of being permitted to indulge a reflecting mood, we had to exercise the greatest care against a somersault down the hill. Tiberias, like Jerusalem, is a “holy city.” To the Christian it has become sacred, being the scene of much of Christ’s earthly ministry; the Jew believes that the Messiah will rise from the lake, land in this city, and erect His throne at Safed; and the Turk, although he cares for none of these things, takes a delight in despoiling both races wherever he can. Tiberias is supposed to contain nearly four thousand of a population, about a third of whom are Jews. The walls and towers, which at one period had been of considerable strength, are now sadly shattered, and in many places completely overthrown. In 1837, along with neighbouring places, the town was terribly injured by an earthquake, and almost nothing has been done to repair the *damage*. The houses, streets, or lanes, and bazaars, are very similar

to others in the East I have so often described. Everywhere they were rampant with filth, swarms of wolfish curs acted as scavengers, and the dust on the ground was in a state of constant commotion with myriads of fleas. From its depressed position the climate is excessively hot, and, but for occasional breezes from the lake, on the margin of which the town is built, the heat would be intolerable. As has been frequently remarked by travellers, while Tiberias is surrounded by associations the most interesting in the world, "there is a solemnity and even gloominess about the place not to be met with in any other town in the Holy Land."

On the north side of the town, on a gentle slope near to the lake, Hassan had planted our tents. Wearied though we were, we could not rest. To stroll along the shore of the Sea of Galilee was worth a hundred dinners, and one of the most delightful hours of our journey was spent in looking on that sea, and in conversing over the events which had taken place there. On these waters James and John, Andrew and Peter, were fishers, before being called by Jesus to follow Him and become "fishers of men." On that sea the Son of God, clothed in our nature, preached, slept, and walked; and on it He manifested His Divine power by rebuking the elements and commanding the storm into a calm. And one of the last and most affectionate interviews with His attached followers, was here. Peter had denied Him, and virtually consented to His crucifixion, but here a reconciliation took place. The disciples were on the lake; they had toiled all night and caught nothing. In the morning "Jesus stood on the shore," but was unknown to them. Sympathising with their temporal wants, He said to them, "Cast the net on the right side of the ship and ye shall find." They did so, and "were not able to draw it for the multitude of fishes." On a fire, lighted by no human hands, some of the fish were laid, and prepared for food. "So, when they had dined, Jesus saith to Simon Peter," once, and again, and a third time: "Simon son of Jonas, lovest thou Me?" The humble, contrite disciple could only reply: "Lord, Thou knowest all things; Thou knowest that I love Thee."

The evening of our visit, as the sun went down, was extremely pleasant. The door of our tent dining-room looked right across the lake. Scarcely a ripple moved the water. Immediately on the other side was the mountain-hollow where, it is believed, the herd of swine ran violently down into the sea and were drowned. And while enjoying our dinner, the moon rose from behind the hills of Bashan, and seemed to bathe her silvery self in the sea. But the climate we found, as of old, is subject to sudden changes. All at once a squall sprang up, raised the placid water into waves, and as the moon disappeared behind a cloud, the

scene became solemnizing and grand. We had fish newly from the lake to dinner, and many other good things, but we found most satisfaction in endeavouring to realise how much, as Christians, we owed to those humble great men who had fished there eighteen hundred years ago.

It has been well said that "other thoughts than those of the world arrest us by this lake. There lesson after lesson was taught, and wonder after wonder was wrought, to lift man's thoughts to heaven. There God in very deed dwelt upon earth among men; and that one all-absorbing fact might supersede the necessity of every other association to invest the Sea of Galilee with ineffable attractions for the Christian's soul. Genius has described it, science has explored it, poetry has sung it, eloquence has dwelt in raptures on its beauty; but this one fact overshadows them all—the Son of God dwelt there, and there prepared to die for the sinful sons of men."

Anxious to see all that could be seen, we were astir by break of day. We could have spent an entire day with delight and profit in rambling about the lake had our arrangements permitted. But so precious is time in those places, that we had to be content with little more than passing over the ground. A lively writer recommends travellers "never to sleep a night in any of the 'holy cities' of Palestine, unless it be Jerusalem. Jews from all parts of the world wander to those places, lay their bones down there and never return. As they regularly carry their domestic vermin with them, they never return either, and in the long run a fearful collection of insects is the result." Tiberias is distinguished in this particular, and *there*, he declares, is to be found "fleas of all nations." "After a night among them you are glad to pick up the remains of your body long before the dawn. With skin scorched, temples throbbing, lips withered and dried, burning eyeballs turned inward to the brain, you have no hope but the saddle and the fresh morning air." All travellers have experienced that this is no exaggeration. We inquired at Moses whether it was the case that the king of the fleas held his levees here. He said it was, and that we "could have a thousand in a bottle for a penny." We did not require to invest even to that extent, as we got more than we desired for nothing. However tortured during the night, the lovely sunrise purpling the east, the sudden scattering of the shadows of the intervening mountains, a wash in the lake, and its never to be forgotten charms and associations, were more than a balm to this temporary inconvenience.

For several miles we skirted the western shores of the lake. The heat was intense, like the mouth of a furnace, and the sun's rays against the limestone cliffs were almost blinding. The temperature, still-bluish water, and the barrenness of many parts, were very much a counterpart

to the Dead Sea. Some spots bore a wonderful amount of vegetation ; oleanders and other tropical plants sipped their moisture from the sea ; and on the other side, and about the ingress and egress of the Jordan, a more vigorous herbage clothed the elevated terraced banks. On the whole, I felt my eyes, of body and mind, too contracted to receive full impressions of a scene so varied and interesting. Napoleon Bonaparte might well say that Alexander, Cæsar, and himself "had conquered men, but around this lake Jesus had conquered souls, and had instituted a system which had outlived all other kingdoms." About a couple of miles north of Tiberias we crossed a small stream struggling through between rocks and boulders on its way to the sea. This stream takes its rise from a large fountain, called by the Arabs Capharnaum, situated at the base of the hill immediately to the west. This, at one time, led to the supposition that the city of Capernaum had stood there, and had derived its name from the fountain. The sameness of the name is a remarkable circumstance, but the supposition is not well founded, although there may have been originally some connection between them. Another hour brought us to a spot the identity of which is undisputed—*Midgel*, the New Testament Magdala. This is now the only inhabited place in the plain of Gennesaret, and one of the most miserable hamlets in the country. The houses could not be called ruins, for they had never been better, and were quite as bad as the clay tenements of Egypt. As no part of Palestine was more highly favoured with the blessings of the Gospel than this, so on no place has the curse fallen more distinctly and heavily. According to Josephus, Gennesaret was an earthly paradise, where the choicest fruits grew luxuriantly, and eternal spring reigned. It now *looks* like a wilderness, and, so far as the hand of man is concerned, is almost so. But the excellence of the soil and the precious lake beside which it lies are sufficient to enrich a kingdom. Even as it is, we saw fields of grain, though little more than in a state of *nature*, near to the harvest ; thistles like miniature trees ; and as we rode along, Mr. B., with little trouble, secured a handful of the common pea, which has since bloomed under a Scottish clime. However wretched the village of Magdala, "its name has been incorporated into the very language of Christendom. It was the birth-place of MARY MAGDELENE, out of whom Jesus cast seven devils, and to whom He appeared immediately after His resurrection."

About three miles north of Magdala, on the same side of the lake, are the ruins of Capernaum ; and on the northern curve of the lake, between that point and the Jordan, are those of Bethsaida and Chorazin. Capernaum appears to have been the largest and most important of these places. Near by a fountain called 'Ain et-Tin,

"The Fountain of the Fig," are buried among thorns and thistles and its own rubbish, the ruins of this once populous city. This was the home of Christ during the most eventful period of his life on earth. Leaving Nazareth, "He came and dwelt at Capernaum," which thereafter was called "His own city." "No other spot—not even Jerusalem," says Dr. Porter, "witnessed so many of His discourses, His parables, and His prayers." In that synagogue, the beautiful remains of which have recently been exhumed, or on that pebbly shore the most astounding miracles ever accomplished in our world were also witnessed. Yet all were insufficient, of themselves, to change the obduracy of the human heart or convince the unbelieving Jew. Need we wonder at the doom which followed! "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

On reaching the northern limits of what our *Guide Book* called a "plain," we entered on a mountainous ascent of three hours. If it were a luxury to ride shelving rugged slopes, rocky-ridges, deep ravines, and gray limestone terraces, under a blazing sun, we here enjoyed it. *Wady Leimón*, a magnificent gorge, but awfully wild, lay right in our way, and its caverned sides, once the abode of robbers and anchorites, now the home of wild animals, formed an attractive point in the landscape. About noon we reached the Safed hills, gladly dismounted at their base, and lunched in the shade of an ancient oak. In addition to our ordinary edibles we "boiled the kettle." Our *conjurer* had not been in operation since the voyage to Jaffa till now, and it was as amusing to ourselves, as to the group of young Syrians who looked on, to "make tea" in such a place. This gift of the benign Creator is acceptable everywhere, and never was more refreshing to parched lips than on that occasion. While thus engaged, a few of the natives, old and young, gathered around us. They had a European cast; were frank, and apparently good-natured. The females were modestly dressed, but had their faces disfigured by tatooing, and, for the first time, we saw the nose-jewel—a large-headed pin, inserted into the right lob of the nose.

Safed is comparatively a modern city. The supposed allusions to it in the apocryphal writings are far from satisfactory, although, from its admirable position for a fortified city, it is highly probable that the site has been occupied from the earliest times. During the crusades its possession was an object of severe contention, and it cost Saladin a *siege of five weeks* to take it from its unarmed inhabitants. For

centuries it has been a favourite resort of the Jews, and it is one of their "holy cities." About the early part of the sixteenth century the Jewish schools of Safed acquired some fame, numerous synagogues were then built, and a printing press set a-going. But this was its prosperous age. Its learning and wealth both as rapidly declined, and, after a long dreary existence, the terrible earthquake of 1837, which destroyed so many places and lives in Palestine, utterly ruined the Jewish cause in Safed. There is still a considerable population of mixed races in the town—Jews, Syrians, Poles, and Russians, with a sprinkling from the more western parts of Europe.

The chief attraction of Safed to the traveller is the splendid view it affords from its elevated position. Looking to it from Tiberias, a distance of twelve miles, it has the appearance of a huge bee-hive perched into the clouds. The city is built on the crown of a hill two thousand five hundred feet above the Sea of Galilee. The houses are of stone, and, before the earthquake, it possessed not a few respectable buildings. The castle, now a mass of ruins, occupies the highest peak. Below and around it are the Moslem, Jewish, and other quarters, and the houses cling to the sides of the hill in successive rows like the steps of a gigantic stair, after the fashion of Jaffa. From this arrangement, and the generally superficial character of the buildings, one can easily imagine what a terrible havoc an earthquake would make in such a place. That occurred on the 1st of January, 1837. On the evening of that day, which was Sabbath, when all nature was quiet and calm; when the sun was peacefully going to repose and promising to return in the east as usual; when the unthinking inhabitants of Safed were buying and selling and getting gain, and saying to-morrow shall as this day be and more abundant—the finger of Jehovah touched the mountain, it trembled, and in half a minute, in the twinkling of an eye, nearly every house was levelled to the ground, and about five thousand souls buried in the ruins! Tiberias and other places in the south suffered severely, and so wide-spread was the shock that many of the houses at Beyrout, distant sixty miles, were rent from roof to foundation-stone.

We required no history to tell us of the sad event. Portions of Safed have been rebuilt, but much of it remains as the earthquake left it. We could see how the upper rows of houses were tumbled down on those below, and they in turn together, on the more hapless dwellings still further down, until one mass of ruin and death was the result. Some of the walls looked as if arrested in the act of falling, and so frail that a kick would yet send them down the hill; at other places ghastly arches, with the one-half gone, threatened to fall on us even without a kick; and the very rents in the ground still yawned in our face as if *unsatisfied with the victims they had entombed.*

The romantic situation of Safed, and the panoramic view from its summit (that from Tabor excepted) are unrivalled in Palestine. Although of no great height in itself, the site is a mountain above the mountains. As has been well said, there "the whole land is before you." Touching the eastern horizon are the richly clothed Hauran mountains—the ancient kingdom of Bashan. Describing a circle southward, we fall on the deep basin of the Sea of Galilee; the lovely Tabor; the mountains of Samaria; the whole Galilean regions; and before us in the north, standing ever still, the lofty Hermon.

Moses, with all his knowledge of the country, was at a loss here, and, though wishing to conceal it from us, had to hire a local guide for the next stage of our journey. This addition to our train was a curious specimen of humanity. He was an elderly man, tall and wiry, wore a long beard, was dressed in a mode I shall not attempt to describe, and pretending to be *armed*, carried a small battle-axe in the same manner as would a Pict of the fourth century. Safed is destitute of objects of antiquity, but travellers who have a day to spare can see much of the ancient manners and customs of the people, which are still preserved. In riding up one of the narrow lanes, we saw "two women grinding at the mill." They were sitting on the ground, had the millstone between them, which was so hollowed in the centre as to admit another to turn within it, the turning of which ground the corn. It is also believed to have been the "city set on an hill," pointed to by the Saviour as He preached His famous sermon from the Mount.

The descent on the north of Safed was steep, tortuous, and difficult. Crossing a deep glen, we obtained another noble view of the country from a peak on its farther side, including a high ridge of the Lebanon, the plain el-Hûleh, and waters of MEROM. On our left, distant about two miles, was the village of Meirôn, which the Jews take to be the *Shimron-meron* of Joshua. It is one of their sacred burying places, and at it lie the dust of some of their celebrated Saints and Rabbis. The country northward is a succession of hills, part of the inheritance of Naphtali—the "Hind let loose." Two hours from Safed we descended into Wady Hendâj, one of the largest and wildest gorges in Palestine. Finding it impracticable to ride down its precipitous sides, we dismounted and led our horses from one break-neck cliff to another till we reached the bottom. A fine stream ran, or rather leapt, from crag to crag, in the centre; and trees, shrubs, and flowering plants covered many portions of the heights. Not a living thing was to be seen or heard but ourselves, and however oppressive from its very solitude, the scene was romantic and wildly grand. The outlet of the gorge was less rugged, and by a diagonal track we regained the open country. Here we passed the village of 'Alma, the houses of which had peaked roofs—a

rare sight in Syria. The inhabitants of this village are said to be a colony of *Zouaves*, who fled from Algeria to escape French oppression in their own country. A number of fierce-looking fellows were lying about, and, though understood to be "harmless," Moses hurried past the place as rapidly as possible.

No district of Palestine, taken as a whole, is more distinguished for beauty, fertility, variety of climate, and scenery, than that through which we are now passing. Watered by the Jordan, the lake of Merom, and numerous minor streams, its loamy plains produce, even yet, abundant harvests; and the "green meadows along the sacred stream, and the verdant slopes and downs above, rival in luxuriance the pastures of Bashan on the opposite side." The tropical climate of its valleys brings forth the choicest fruits and the finest of flowers; the waters that flow along its coast are stored with finny tribes; and its wooded hills not only excel in beauty and usefulness, but, like the "spicy groves of Araby the blest," waft their fragrant perfumes afar upon the breeze. The Jewish law-giver never set his foot in Palestine; yet, in allocating the land among the twelve tribes, while encamped on the plains of Moab, he described it with all the graphic truthfulness and minuteness of an eye-witness. To the hardy and brave tribe of Dan he allotted the northern mountain frontiers. "Dan is a lion's whelp: he shall leap from Bashan." Turning his prophetic eye, he beholds the hills and dells; the forest glades and velvety lawns; the aromatic thickets and fields of waving corn; the rivers, streams, and lakes; the busy towns and industrious peasantry of the south; and, enraptured with the vision, he exclaims—"O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and south."

In one of the finest spots of this lovely district, near by *KEDESH-NAPHTALI*, one of the ancient "Cities of Refuge," we found our tents, and took refuge for the night.

ADDRESS TO THE PASTOR AND CONGREGATION OF KIRKINTILLOCH
ON THE OCCASION OF THE ORDINATION OF MR. T. GILCHRIST,

BY THE REV. JOHN RITCHIE.

IN accordance with the appointment of the Presbytery, it is now my duty to address a few words of exhortation to the newly ordained pastor, and to the congregation which has this day obtained the privilege of again beholding their teacher.

I could sincerely have wished that this duty had devolved upon a father, or upon a brother of greater experience. My first discharge of this duty is rendered more difficult to me than in other circumstances it would have been, owing to the *vivid manner in which it recalls to memory the solemn event*

of my own ordination, when the late lamented pastor of this congregation opened the services of the day, and preached from the words—touching in themselves, and the more so as my predecessor was then still alive—“And Moses stripped Aaron of his garments, and put them upon Eleazar his son: and Aaron died there in the top of the mount.” It is affecting for me, though it is also a cause of gratitude and joy, to see one invested with his official garments whom we all fondly remember; and it is not less so that I should be called, in the adorable providence of God, to address his successor in respect of the duties and responsibilities of his office, and likewise the congregation who have again one set over them as an under shepherd.

And now, in addressing you, rev. and dear brother, I trust you will receive what I have to say as spoken only in a way of brotherly counsel. I cannot doubt that your heart rejoices in this consummation of your early desires and hopes, when you are now, as an ordained pastor, reaping, in the attainment of the office of the ministry and appointment to the charge of a flock, an end which you looked forward to through long years of study. You feel, also, that you have cause of much thankfulness to the Lord who has carried you through doubts and fears, difficulties and discouragements. But yours is a holy and subdued joy. The attainment of the office of the ministry is *an end* which is aimed at by one who has consecrated himself to the Lord's work; but it is also *the beginning* of an onerous service. It is no wonder, then, if you should feel as if you hardly dare to joy under the solemnising influences of those feelings which you now possess, arising from a sense of the nature of your work, of the weight and responsibility of the office which you hold, and of your own insufficiency for the arduous duties which it involves.

May I now ask you kindly to sit down while I address to you a few words which are designed to bear principally upon these subjects; and I would speak to you first respecting **THE NATURE OF YOUR OFFICE AND WORK.**

The office to which you have been solemnly set apart, “by the laying on of the hands of the Presbytery,” is one of the most sacred and honourable which any human being can be invested with in this world. It was instituted by our Lord Jesus Christ, the alone King and Head of His Church, and it bears an immediate relation to Him in respect of all things which pertain to it. The office and work of the Gospel minister is one which angels would have been honoured to bear; but it has not been committed unto them, but unto men. While we who are invested with it have ever cause to be humbled by the remembrance that the treasure is put into earthen vessels, yet, when we reflect that we are the public servants of Christ, “the King of kings,” and the ambassadors of “the Prince of the kings of the earth,” we may say, with Paul, “I magnify mine office.” Although there are many who affect to despise the office of the Gospel ministry, yet it is one which no one shall despise with impunity; for Christ so identifies Himself with His servants as to say, “He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me.” It is an office which no one may assume to himself, and with which any, in order to hold it lawfully, must be invested by Christ Himself agreeably to the rules of His Word.

The designation which you now bear, as a minister of the Gospel, expresses at once your office as Christ's servant, and your work, which is to proclaim the good news and the glad tidings of salvation to perishing men through our Lord Jesus Christ as the only provided Saviour. This message is one of heavenly origin, and far more ancient in its device and contrivance than any of the *things of time*. It was in the everlasting Covenant that the foundation of it

was laid. It was proclaimed in substance in the first gospel promise made to our first parents. Abel died as a martyr in the faith of it. The Old Testament Church had the truth which it contains embodied in many types, promises, and prophecies. Angels sung it as they appeared unto the shepherds who watched their flocks by night in Bethlehem's plains. And the birth, life, and death of our Lord Jesus Christ were in order to, and the cause of, that salvation which it announces and freely proclaims unto perishing men.

It would be out of place to attempt to enumerate, in any full or particular manner, the truths which are embraced in the Gospel. This will rather form an eminent part of the work of your whole ministry. But at the same time, as illustrative at once of the nature of your office and work, let me remark, *that your work requires you to have, and to present to others, just views of the character of God.* Ignorance of this is one eminent cause of the blindness of sinners to the enmity of their own hearts against Him. It is also one leading cause of error in all ages. From whence but this source have sprung up the gross errors of Arianism, Antinomianism, and Socinianism. *It requires you to have and teach the knowledge of Christ Jesus* in His essential and in His personal glory—in His mediatorial character, work, offices, and fulness; for you must preach "redemption through His blood, even the forgiveness of sins according to the riches of His grace." You must testify "that unto Him all the prophets bear witness that through His name whosoever believeth in Him shall receive the remission of sins." *It requires you to teach the personality of the Holy Spirit, and the constant need which we have of His divine aid and influence.* One error of modern Pelagianism that is hurtful to the souls of men, equally with the substitution of a falsely alleged fact respecting the death of Christ as the ground of faith, is, the urgent and peremptory requisition of faith as a condition of salvation, irrespective of regeneration and spiritual life, which is alone produced by the Holy Spirit of God. Your work requires a frequent and careful representation to men of their utterly ruined and undone condition as guilty and depraved creatures, and of the impossibility of salvation by the works of the law. This subject is neither a welcome nor a pleasant one to unrenewed and self-righteous men; but it is of vital importance, in order to any real success, that you proclaim with boldness "that the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

It belongs also to the nature of your office and work to consider yourself as a witness for Christ, and as set for the defence of the Gospel. To the early ministers of the Church Christ said, "Ye shall be witnesses unto Me;" and Paul said, "I am sent for the defence of the Gospel." It were a vain attempt to enter upon an illustration of the necessity which there is for watchfulness against error at the time in which we live, by enumerating prevailing errors. We live in times when, as it has been justly said, almost every article of the Christian faith is controverted, and when the very outworks of Christianity are assailed. I do not recommend you to give prominence to errors in ordinary cases, even when controverting them, but rather to do so by a comprehensive and sound exhibition of the truth. Nor will you, I trust, allow yourself to forget that you are set here for the maintenance of the distinctive principles of the Reformed and Covenanted Church of Scotland, as these are exhibited in the Westminster Confession and other subordinate Standards, and witnessed for in the Testimony of the Original Secession Synod.

I would now speak to you OF THE DUTIES AND RESPONSIBILITIES WHICH DEVOLVE UPON YOU.

These might be viewed in various aspects, but I shall briefly advert to them as personal and as official. In speaking of those which are PERSONAL, the most prominent place ought to be given to *the importance of attending to your own salvation*. Ministers have souls to be saved as well as others. But, along with special facilities for meditation upon the things of God, they have also special temptations. How apt are they to substitute an official study of the Word for that personal prayerful study of it which is essential to their own growth in grace, and to their peace and comfort in ministering to others. "A well-founded hope and assurance of personal salvation is the highest qualification of a minister of Christ." Do not ever make your own interest in Christ and your personal salvation a matter of secondary importance; but, as the apostle exhorts, "Give all diligence to make your calling and election sure." You will thus be kept from having cause to lament saying—I have kept the vineyard of others, but mine own vineyard have I not kept. The words of the Apostle Paul are full of admonition and instruction to all who are invested with the office of the holy ministry—"I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Again, *cultivate right aims and motives in all that you do*. You have stated to-day that zeal for the honour and glory of God—love to the Lord Jesus Christ—and the desire of being instrumental in edifying souls, are your great motives for entering upon the functions of the holy ministry. These are high and holy motives and ends. They are worthy of being cherished and extended to all that relates to the direct and relative duties of your office. Their habitual constraining influence would prove an incentive to diligence; and in many, many respects a safeguard also against temptations. But to feel and live under their influence requires frequent and daily fellowship with God by means of His Word and prayer.

Amongst personal duties, I would also mention *the importance of an exemplary and circumspect walk and conversation*. It is not in the pulpit only, or on Sabbath days, or when engaged in official duties, that one who holds your office should act as a minister. He should endeavour to do so at all times, so that he may give no offence in anything, that the ministry be not blamed. There is nothing in the Christian name or ministerial character which requires one to be of a morose, gloomy, or unsociable disposition at any time. But the reverse. Cheerfulness and frankness are quite compatible with the dignity becoming in a minister of Christ, and they are even as conducive to his usefulness as the former are hurtful. These dispositions in a minister are also as acceptable to the people as senseless frivolity on the one hand, and foppish affectation on the other, are distasteful and contemptible. "Let no man," says the apostle, "despise thy youth, but be thou an example of the Believers in Word, in conversation, in charity, in spirit, in faith, in purity."

Finally, *it is a personal duty to be careful of your bodily health*. There is much more need to mention this duty, and to enlarge upon it, than almost any young minister is likely to think necessary. For a time studies may be continually protracted, so that the lamp is only extinguished by the greater light of a new day, and no injury is felt. But the laws of nature have been violated, and she will exact a heavy penalty in after years. The fire and zeal of youth devoted to, and delighting in Christ's service, leads many a one to repeat with approbation the adage, "It is better to wear out than to rust out." But I would have you to consider that it is your duty to do neither. The consecration of health to Christ's service is apt to be forgotten when it is thrown away

in excessive and unnatural labours. It is a sufficient justification of what I have said, that this subject has a place in an inspired charge.

Other duties devolving upon you are OFFICIAL.

The primary and comprehensive duty under this classification is the care of your flock, over which you have this day been set as an under shepherd, according to the apostolic injunction to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." And in respect of this duty I would here mention as devolving upon you, *the preaching of the Word*. The preaching of the Word is the work of every Gospel minister who is faithful to His trust. And this we proclaim on the authority of Christ, in opposition to all modern innovators, who, under a pretext which is not substantiated, would limit the public services of the house of God to praise and prayer with unwarranted accompaniments, or at least limit the time so as to render instruction impracticable. The preaching of the Word was specially mentioned by our Lord when He said to the first ministers of the Church, "Go ye therefore and teach all nations." This was also prominently mentioned by the apostle in his injunction to Timothy, as an evangelist and minister of the Gospel, "Preach the Word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine." Let it be yours then to preach Christ and Him crucified, "not with the enticing words of man's wisdom, but with the words which the Holy Ghost teacheth." Endeavour in every sermon to have a message from God to declare unto the people, and to aim at all times at the instruction of the ignorant, the awakening of the careless, and the upbuilding and comforting of the saints. For the ends of edification, make it a matter of conscience to endeavour upon all ordinary occasions to combine lecturing or exposition of the Word with preaching. But be afraid, my brother, of preaching an unfelt gospel! I have seen it somewhere said, "that if we preach an unfelt gospel, so that we feel no inward satisfaction in our work, we resemble a mill-stone preparing food for others, the value of which we do not realise."

In order to efficiency in this part of your work, let prayer be an accompaniment of all your preparations for preaching. Study in a systematic and diligent manner all that you intend for the good of others. Let the Word of God, both in the original and in the received text, be the chief subject of your attention; but do not despise the labours of others who have by their diligence been of much service to the Church by expounding His Word. That cannot be other than an unacceptable service which consists in serving God with that which costs you nought. An ungrudging laborious work in the beginning of your ministry will, if you are spared, bring its own reward in ease, efficiency, and comfort, not otherwise to be attained.

Again, *your official duty includes visitation*. Pastoral visitation is an important part of the work of a minister of the Gospel. It should be performed stately, at intervals; for it is only in this way that you will become well acquainted with the state and wants of your flock. Such information is necessary to an adaptation of your public services to your people. And along with this, or separately, examine by catechising in order to the attainment of the same end. I would here dissuade you from such visits as your worthy predecessor was wont to characterise as "gossiping visits, which, however pleasant, are to be regarded as little better than a mere waste of time." Such time as you have to spare in other visits than your ordinary and regular pastoral visitation of

your flock may be well occupied in visiting the poor, the sick, the young, and the aged, all of whom require your special attention.

I cannot enlarge on what remain. Yet I may not omit to mention, as a duty which devolves upon you, *the conducting of Bible classes for the young*. By means of these, you may not only be instrumental in instructing, but also in saving them. You may lead them to take a deep interest in the welfare of the congregation, and in the Church of Christ at large. *Prayer meetings and fellowship meetings for prayer* have often been eminently blessed for a revival of religion, and these, I doubt not, will receive your attention, encouragement, and fostering care.

In respect of your session, let me counsel you ever to regard your elders as aiming at the promotion of the best interests of the flock. Consult and advise with them in all your difficulties that are of an official character in relation to the flock over which they are joint overseers with yourself. You will find it eminently conducive to the maintenance of unbroken harmony, and the attainment of your own desires to suggest rather than propose measures of importance. And it will ensure a delightful concord if you meet with them at all times, whether collectively or singly, with the cheerfulness of unreserved friendship, and of one whose interests are common and united with their own, in respect of the welfare of the flock and of the Church of Christ.

Had time permitted me to speak of another branch of your official duties, I would have directed your attention to such as are of a judicial character in relation to the Supreme Courts—viz., the Presbytery and the Synod in which you are to take your seat—or of a local character, which may warrantably engage your co-operation—but I must forbear.

And now, briefly, I would speak in a few sentences of your *encouragements*. A due consideration of the important work, arduous duties, and solemn responsibilities of a minister of the Word is fitted to cause you to exclaim, "Who is sufficient for these things." But the Lord, whose servant you are, says, *My grace is sufficient for thee; My strength shall be made perfect in your weakness*. You have been led to this work by the good hand of the Lord upon you—you have been tried and examined by the courts of Christ's house at every stage of your progress—you have received the call of the people amongst whom you are to labour, and have been ordained by the laying on of the hands of the Presbytery. If, in addition to these things, the Lord has called you by His grace to give yourself to Him, and your life to the work of the ministry, you do not run unsent.

You will not, I am persuaded, imagine that by attaining the honourable position in which you now stand, that you have escaped from trials and difficulties. In one respect you are only entering upon these. You must lay your account with them. They will come in many forms and from diverse quarters. But you are not called to meet these in your own strength. Christ furnishes all His servants with sufficient strength and assistance for all His work. "Be strong, then, in the grace that is in Christ Jesus." Jesus walks in the midst of the seven golden candlesticks, but he holds the seven stars in His right hand.

Be not discouraged by an apparent want of success even where you believed that it might be most confidently expected. It is God only who can give success. It may be real and even great where we think that there is none. Let it rather be your aim to be faithful, for it is faithfulness that has the promise of *the reward*. "Well done, good and faithful servant," will be the Master's language; "thou hast been faithful over a few things, I will make thee ruler

over many things ; enter thou into the joy of thy Lord." Let the prospect of the ministerial crown of rejoicing animate you to go onwards and forwards to every work and labour of love. And while you ardently desire, so you may also confidently expect, Christ's presence for your support, direction, and through-bearing in all your labours, difficulties, and temptations ; for He hath said, "Lo I am with you always, even unto the end of the world."

ADDRESS TO THE CONGREGATION.

It is now my duty to address to you a few words of exhortation. You have this day abundant reason for thankfulness and thanksgiving to the Great Head of the Church, who has again caused your eyes to behold your teacher. Ministers are Christ's gifts, "who gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In many things you have cause to acknowledge the good hand of God in the way in which He has led you. After being deprived of a stated ministry for a considerable time, you have now obtained a settlement which is even more than harmonious, as the signatures to the call testify. For a long period you enjoyed the singular advantage of having ministers over you in the Lord of great ability, whose names and influence were of more than local fame. And it is surely a cause of gratitude that, after a season of trial, in respect of the object of your present choice you have now obtained one to be your pastor who, so far as man can judge, has gifts and qualifications of a very high order, and who, through grace, will prove to be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

It might seem superfluous to exhort you to *love your minister*, after the cordial and hearty manner in which you have called him, and the fervent desire which you have had to have him ordained amongst you. But it is proper to remind you that love is more than a transient emotion of feeling, however strongly it may be felt. Love must be proved by the intelligent, faithful, and affectionate discharge of duty.

Much has been said of the duties and responsibilities which devolve upon your young pastor ; but as he is over you in the Lord, there are correlative duties which will devolve upon you in respect of all of those which he is under an obligation to discharge towards you. Prove your love to him by waiting upon his ministry with attention and punctuality ; for if it is his duty to preach, it is yours to hear, and to do so in a devout, humble, and reverent manner, not as judges, but as hearers, and for salvation. Much of the fire of a preacher's soul in the delivery of his message depends upon the countenance, the eye, and the demeanour of his hearers. It is his to reprove, rebuke, and exhort, with all long-suffering and doctrine ; but ah ! how hardly does love bear the test ! Grace is needed to lead to a meek submission to the rebukes even of God's Word, and of a faithful minister who shuns not to declare the whole counsel of God. "Obey them," says the apostle, "that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." In respect of his pastoral visits, prove your love to him by affording him ample opportunity and a cordial welcome ; and as it will be his desire, so let it be your arrangement, that he shall meet with your children upon the occasion of such visits, and thus be allowed "to feed Christ's

lambs." Prove your love to him by fulfilling your engagement in your call, in which you promise that you will contribute to his suitable maintenance as God may prosper you. Need I say that this engagement implies and requires that from time to time you will deliberately and prudently consider what is needful for him, and dutiful in you. If you love him, pray for him. As Aaron and Hur upheld Moses' hands till a successful victory was obtained, so by the prayers of the Lord's people are the hands of their pastors upheld, and their labours made a blessing. The well-known proverb is worth repeating—"A praying people makes a preaching minister." Love your minister as Christ's servant and ambassador, and, for Christ's sake, remembering that he says—"He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." "Know them," says the apostle, "which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake, and be at peace among yourselves."

But while exhorting you to love your pastor and to prove your love to him, it is needful to say that you are to beware of idolising him—that is, of putting him in the place of Christ. And finally, my brethren, remember that it is not ministers only who have to give in an account at the great day, but "that we must all appear at the judgment-seat of Christ." May the Lord grant that His servant who has this day been set over you may have such evidence of your love to him, and, above all, to Christ Himself, as to give him cause to say of you, in the language of Paul to the Thessalonians—"What is our hope, or joy, or crown of rejoicing? Are not even ye the presence of our Lord Jesus Christ at His coming." Amen.

Literature.

Man's Relations to God traced in the light of "the present truth." By the Rev. John Kennedy, Dingwall. Edinburgh: John MacLaren. 1869.

THIS is a little work on a great subject. But the subject is handled with a thoughtfulness and ability not unworthy of its greatness. Familiar only with Mr. Kennedy's descriptive and biographical works, and with his fame as a popular preacher, we confess we were not prepared to find him so much of an able and independent theological thinker. In discussing "man's relations to God," he has to do with the great foundation truths of revealed religion. And of course, at this time of day, we cannot expect a man who is so thoroughly orthodox as he is to have much to say regarding those truths that is positively new. But he thinks for himself, and that by no means superficially—takes a vigorous grasp of his subject—infuses into it the glow of strong spiritual earnestness—treats it with constant reference to the questions and discussions that are being presently agitated—and has thus produced a work of much freshness and interest, which will be hailed by all who love our old confessional theology, as a very effective contribution to the defence of "the present truth." Our only regret is that the work is not three times larger, and that the principles and views so ably stated in it have not been wrought out at greater length, and with more extended applica-

tion to some of the heresies of the day, which are merely glanced at as the writer passes on. But we respect and sympathise with the plea of "the pressing claims of other labours," which he urges in the preface. And we say, better far the seeds of thought, than thought run to seed. The first and grand condition of gaining the mastery of a subject is a firm hold of first principles. And one main excellence of our author is, that he puts his readers in possession of those first principles, which, if faithfully applied, will guide them safely through all the intricacies of the great and sometimes difficult questions that are here dealt with.

The work is divided into four chapters, which treat respectively of the relations subsisting between God and man as created—as fallen—as evangelized—and as in Christ.

In the first chapter he expounds, briefly but impressively, man's original relations to God as Creator, Sovereign, and Judge. He then defines and vindicates the federal relation which was constituted between God and the human race by the Adamic covenant. This brings him to the question, interesting from recent discussion, whether, naturally and before the fall, there subsisted between God and man such a relation as there is between a father and his child? This question he answers, along with Dr. Candlish, very decidedly in the negative. But, more careful to define his terms than Dr. Candlish, he makes a distinction not formally brought out by the other, which does seem to go a long way toward justifying his position, and removing the difficulties that have hitherto perplexed the case. According to our author, we must distinguish between God as the Parent and God as the Father of man. Parentage is a merely natural relation, arising solely out of the communication of being, and, as appears from its being common to man with the brutes, involving in itself no moral obligation. But fatherhood is a moral relation, which we cannot conceive of as subsisting without laying the parent under obligation to love, and protect, and promote the wellbeing of his child, to the utmost extent of his power. Now God, as Creator, is the *Parent* of the human race; He gave them being; they are in a true sense His offspring; made originally by Him, as all rational creatures must be made originally by Him, in His image; and in this sense Adam is called "the son of God," and Paul quotes the Greek poet as saying, "We are also His offspring." But God, as Creator, is not the *Father* of the human race, for this would imply such a natural and necessary obligation to make them the objects of His infinite love and care and blessing, as is irreconcilable with His absolute sovereignty over them, and with His actual procedure towards them as a Sovereign and as a Judge. Did He act as the infinitely loving Father, and not rather as the Sovereign of man, when He placed him in a state of probation in which He knew he would fall, permitted him to become the prey of the liar and the murderer, and pronounced on him the inexorable sentence of death? Is He in any sense the Father, and not rather the Judge only, of those human creatures of His, hopelessly vile and abandoned, who are writhing under His wrath in hell? And can we reconcile His standing to all

men, simply as Creator, in the loving and beneficent relation of Father, with that exercise of absolute sovereignty by which "He will have mercy upon whom He will have mercy," and by which He has chosen some to eternal redemption through His Son, and left others to the righteous consequences of their sins? It really does seem impossible to hold the universal Fatherhood of God toward the race, and deny that universal fatherly love of God toward the race, out of the belief of which has sprung the heresy of Hopkinsianism, and the still more flagrant heresy of Maurice and his followers. And Mr. Kennedy convicts Dr. Crawford, whose work on the Fatherhood of God is in many respects a very admirable one, of giving very perilous countenance to such heresies as these, in making such statements as that "the mediatorial work of Christ proceeded from the unspeakable warmth and tenderness of God's fatherly love."

In the second chapter Mr. Kennedy draws a truly powerful picture of "man, as fallen, in relation to God," exhibiting him as an excuseless suicide, as spiritually dead, as the active enemy of his Maker, and as hopelessly unable to meet the inexorable demands of the violated covenants of works under which he continues to be, for the full endurance of the penalty of the law, and for perfect obedience to all its precepts. In this section he does good service to Calvinism by showing that, though Divine forbearance is extended to fallen man, that forbearance is not the fruit and manifestation of fatherly love, but is solely "an exercise of God's mercy as Sovereign, reserving an opportunity for the development of the scheme of grace." He also exhibits the relation of elect sinners to God in a manner as scriptural, as it is fitted to magnify the sovereignty and riches of His glorious grace.

The third chapter, which is much the longest, is peculiarly valuable in its bearing on present controversy. It treats of "man, as evangelised, in relation to God." At the outset the writer shows in what respects the Gospel, as unfolded in the New Testament, is one with, and in what respects superior to, the revelation of grace and salvation given under the old economy. In doing this he gives seasonable prominence to the important truth so widely denied or lost sight of in our day, that the Gospel has neither superseded the light of Old Testament revelation, nor weakened the authority of the moral law to any extent whatever. After this preliminary discussion, he proceeds to consider the relation in which men, as evangelised, stand to God the Author of the Gospel—to Christ the great theme of the Gospel—to the atoning death of Christ, which stands prominently forth in the light of the Gospel—and to the salvation about which God deals with sinners by the Gospel. In illustrating this fourfold relation, Mr. Kennedy deals in a very masterly and conclusive way with those errors regarding the extent of the atonement, and the ground of the universal call of the Gospel, which are leading an increasing number of ministers and people, insensibly, down from the Calvinism of the Confession they have pledged themselves to maintain, to the depths of sheer Arminianism. In particular, he gives a succession of well-directed and deadly knocks to the doctrine of a *double reference of the atonement*, which prevails so largely in the

United Presbyterian Church, and to which, in last Assembly, Dr. Candlish startled so many by proclaiming his adhesion—showing it to be an oil and water mixture; opposed to the whole teaching of Scripture as to the origin, nature, and efficacy of Christ's death; not only inconsistent with the Confession, but actually provided against in its statements; practically Arminian in its bearing and tendency; endangering the whole doctrine of atonement; and quite unavailing for the purpose to which it is applied. We wish we had been able to give our readers a fuller idea of the argument contained in this chapter, but from want of space we can only illustrate the author's manner by the following remarks on Arminian logic:—

“How strong is the anxiety of unconverted sinners to know that they are loved already! How many reason thus—‘God loved the world; but I am of the world, therefore God loves me.’ A most unexceptional syllogism this, if the premises were true. But, in order to determine this, they must follow the world, in the light of Scripture, along the whole line of its revealed connection with the love of God. When they do so, they will discover that the world which the Father loves He sent His Son to save; that for the life of that world the Son gave His flesh; and that this same world the Spirit convinces of sin, righteousness, and judgment. They would thus discover that he who can truly say ‘God loves me,’ is he, and only he, who has certified his calling by its appropriate fruits, and to whom these have been sealed as evidence of his being in Christ, a son of God, an heir of life eternal. To tell men that God loves them before they have believed, is to tell them what God has not revealed even to His chosen, and what can give no encouragement to a wounded spirit. Such assurance of God's love does not meet the anxious sinner's case. To tell him that God loves him as He hath loved millions who are already in hell, is but to dishearten him, and it dishonours God. This is but to cheat him with ‘a delusion,’ and to decoy him into ‘a snare.’”

In the concluding chapter Mr. Kennedy treats of “man, as in Christ, in relation to God.” He traces this relation along the three lines of regeneration, of justification, and of adoption. Under the last head he expresses his dissatisfaction, alike with the views of Dr. Candlish, who identifies the sonship of believers with that of Christ, and with the views of Dr. Crawford, who “fails to perceive any bearing of Christ's Sonship on the relation formed by adoption.” For his own views, on which we want space to justify an opinion, we must refer our readers to the work itself. We trust many of them will possess themselves of it. It will bear study, and the study will profit the heart as well as the head.

Semina Rerum; or, True Words, Words of “Truth” and Sincerity, versus Diplomacy and Compromise. By Kenneth Macqueen. Second edition. Edinburgh: John MacLaren. 1869.

HAVING noticed the first edition of this little work, we need say less on the second. We are glad to see that an improvement we ventured to suggest has been carried out, in the various topics discussed being arranged in a more consecutive order. We commend the work to all who wish to see the mature thoughts of a pious and thoughtful layman on the duty of the Church, as regards Christian work in general, and missions—specially Indian missions—in particular. On the latter subject he has had special opportunities of information, and he discourses on it, as indeed on all the others, with great sagacity, earnestness, and force.

LETTER TO THE EDITORS.

[The Editors are not responsible for all the opinions of their Correspondent.]

DEAR SIRS—The Committee appointed by the Synod three years ago for the Better Support of the Gospel Ministry being now dissolved, and the final report (as contained in the last number of the *Magazine*) being now in our hands, perhaps you will kindly insert a few remarks on this important subject by one deeply interested therein.

It is much to be regretted that, notwithstanding the laudable efforts made by the Synod's Committee during the past year, there has been an actual decrease of our contributions to the Mutual Assistance Fund to the extent of £13 10s. as compared with the year preceding; and more especially is this result to be regretted since the reports show that about one-half of our ministers received a stipend considerably short of £110 for the year ending 30th April, 1869.

In these circumstances, I think few among us can be so sanguine as expect that the suggestions proposed by the Committee in their final report, and adopted by the Synod, are such as shall enable us speedily to make adequate provision for our ministry; and to further this good work I venture to offer the following propositions for consideration:—

First, Whether it would not be of great advantage that the Synod's Committee should consist of at least one member from each of our Presbyteries, and that the Convener be *ex officio* a member of Synod?

Second, Whether the time has not come when our Presbyteries should be empowered to make definite arrangements with each congregation in their respective bounds, not only as to the amount of stipend to be given to their minister, but also as to the amount that shall be contributed to the Mutual Assistance Fund?

Third, I would respectfully submit whether it would not be judicious for us as a Church, in our present circumstances, to postpone actively engaging in Foreign Mission work till the means be obtained to enable us more liberally to provide for our own ministers?

In conclusion, let our duty towards those whom we have called to be over us in the Lord in regard to temporal things be fully realised; and let each one of us resolve to follow the scriptural rule of giving for this object as God has prospered him, and who can doubt the successful issue of our united and simultaneous efforts in this movement, which is so intimately connected with our present and future prosperity as a Church.—I am, dear Sirs, your obedient servant,

C. C., Elder.

THE EDINBURGH CHURCH BUILDING FUND.

THE period has now elapsed during which it was arranged to continue the subscriptions to the building fund of the Edinburgh congregation of Original Seceders, and it is due to the contributors outside the congregation that they should receive an account of the manner in which their subscriptions have been bestowed. The Edinburgh congregation have much reason to be grateful to God, and to the friends who have so liberally aided them, for the remarkable success of their enterprise.

The cost of their church and the incidental expenses—as often happens in cases of this kind—considerably exceeded the original estimates; but the extraneous aid they received also exceeded their expectations. The contractor's accounts for the building and fittings of the church amounted to £1,685 17s., and the furnishings to £74 18s. 1d. The cost of the plans, titles, &c., and of the site of the session-house, amounted to £150 6s. 10d., and miscellaneous expenses to £24 13s. 9d., making a total of £1,935 15s. 8d.

The contributions from the members and adherents of the Edinburgh congregation for the term of five years ending 1st June, 1869, amounted to £571 10s. 4d., which is likely to be somewhat increased before the year expires, and the amount received from other friends, up to the same date, was £857 9s. 1½d. The Edinburgh congregation has thankfully to acknowledge contributions, not only from their brethren of the Original Secession Church, but largely from Free Church brethren, as well as from adherents of the Established, United Presbyterian, Reformed Presbyterian, Independent, Baptist, Methodist, and—*mirabile dictu*—the Episcopalian communions. The entire amount received to the 1st of June is thus £1,428 19s. 5½d. (We omit, in this statement, the interest paid on loans, and received for money lodged in the bank.) The remaining debt is £500, the interest on which is balanced by the rent received for the shop below the church. The only real burden which remains is the *feu* of about £13 per annum.

“*Ebenezer—Hitherto hath the Lord helped us.*”

CLOSE OF THE THEOLOGICAL HALL.

THE recent session of the Divinity Hall, under the inspection of the Synod, was closed on Tuesday, the 3d August last. The Rev. Messrs. John Robertson, John Ritchie, Thomas Hobart, W. B. Gardiner, Thomas Gilchrist, and John Smith, ruling elder, Glasgow, were present, besides the Professor and students, at the closing services. The Rev. Thomas Hobart, Convener of the Hall Committee, opened the proceedings with prayer. The Rev. John Robertson delivered an instructive and deeply impressive valedictory address on the "Christian Ministry: its moral dignity and great importance; the entire consecration of themselves to the Lord, required of those who engage in this work, and the willingness they ought to manifest to labour, whether at home or abroad, where God in His Providence may be pleased to call them, not by constraint, but willingly, not for filthy lucre, but of a ready mind." We trust the address will be the means through which some of those present will hear the Lord, in the person of the man of India, or Africa, or of the outcasts of Israel, saying to them, "Come over and help us," come and labour in our midst. "Pray ye the Lord of the harvest, that He would thrust forth labourers into His harvest." The Hall Committee and students unanimously requested Mr. Robertson to publish his address in the *Magazine*.

At the close of the address, Professor Murray, D.D., reported that nine students had attended the Hall during the session, that all of them had been regular in their attendance, had manifested diligence in their studies, and performed the prescribed exercises in a satisfactory manner. The ministers present having expressed the pleasure it gave them to hear the Professor's report, and addressed a few words of encouragement to the students, Mr. Gardiner concluded with prayer.

A meeting of the Hall Committee was then held, at which it was agreed to recommend that the Rev. John Barr, Coupar-Angus, be requested to deliver the valedictory address at the close of the next session of the Hall; that three bursaries of the value of £6, £5, and £4 respectively be competed for this year; that the competition be open to all students of divinity and arts in connection with the Synod; and that an intimation of the time and place of meeting be inserted in the September number of the *Magazine*.

ORDINATION AT KIRKINTILLOCH.

THE Glasgow Presbytery of United Original Seceders met at Kirkintilloch on Thursday, 29th April last, for the purpose of ordaining Mr. Thomas Gilchrist, preacher of the Gospel, to the pastoral oversight of the congregation there. The public services of the day were commenced by the Rev. John Robertson, Ayr, who conducted devotional exercises. The Rev. William B. Gardiner, Pollockshaws, preached from Colossians iv. 12—"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." In the unavoidable absence of the Rev. Dr. Murray, who had been appointed to ordain, the Rev. James Smellie, Edinburgh, narrated the steps of procedure, put the questions of the Formula, and offered up the ordination prayer, during which Mr. Gilchrist was solemnly set apart to the work of the ministry by the laying on of the hands of the Presbytery. Addresses to pastor and people were delivered by the Rev. John Ritchie, Shottsburn. The interesting services were concluded with devotional exercises, conducted by the Rev. John Mackay, Aberdeen. The Church was filled by a numerous and attentive audience, who, on retiring, gave to Mr. Gilchrist a most cordial welcome.

In the evening, a large and enthusiastic meeting was held in the church. The chair was occupied by the Rev. William B. Gardiner, who had acted as *interim* Moderator of Session, and on the platform were the Rev. Thomas Gilchrist, the Rev. Messrs. Robertson, Ayr; Hobart, Carluke; Mackay, Aberdeen; Robertson, Kilwinning; M'Clenaghan, Kilmarnock; Stirling, Arbroath; and Spence; Messrs. Anderson and Gray, missionaries; Martin M'Kay, Esq., and the office-bearers of the congregation. Brief addresses of an appropriate and appreciable kind were delivered by the most of those named. In course of the evening's proceedings, the Chairman, in name of the congregation, presented the newly ordained pastor with a superb pulpit Bible and Psalm-book, which Mr. Gilchrist suitably acknowledged. A handsome congregational gift, consisting of thirteen excellent volumes, was presented to Mr. Gardiner, "as a token of their appreciation of, and gratitude for, his many kind and valuable services as Moderator of Session during the period of their vacancy."

On the following Sabbath, the young minister was introduced to his charge by the Rev. Thomas Hobart, Carluke, who preached from Ephesians iv. 11, 12. Mr.

Gilchrist commenced his public work by preaching from Galatians vi. 14—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Mr. Hobart conducted the services in the evening. Throughout the day the attendance was large. We congratulate our young brother on his settlement in a congregation where so many eminent men of God have laboured, and where no fewer than five of our present ministers have been trained, and we trust that his ministry, so auspiciously begun, may be productive of great good, locally and to the church at large. We also congratulate our brethren there in having obtained the object of their choice; and we anticipate the happiest results from the union now subsisting between them. May pastor and people prove a blessing to the important town wherein their lot is cast.

ORDINATION AT PERTH.

ON Tuesday, the 15th of June, the Perth and Aberdeen Presbytery of United Original Seceders met at Perth for the ordination of Mr. Alexander J. Yuill, as colleague and successor to the Rev. Dr. Manson, who for 43 years has laboured in the gospel there. The day was one of the stormiest of the season, but, notwithstanding, there was a large attendance of members and adherents of the congregation and other friends. The opening devotional exercises were conducted by the Rev. J. Mackay, Aberdeen; after which the Rev. A. Stirling, Arbroath, preached a most appropriate sermon from Ezekiel xxxiii. 7, 8. The Rev. W. Robertson, Dundee, then narrated the steps of procedure toward the ordination, and put the questions of the Formula, which was followed by Dr. Manson offering up solemn prayer, in the course of which Mr. Yuill was set apart to the office of the holy ministry by the laying on of the hands of the Presbytery. Addresses to pastor and people were delivered by the Rev. J. Barr, Coupar-Angus, which will appear in our next number; and the services were brought to a close by the Rev. T. Gilchrist, Kirkintilloch, engaging in prayer. The members of the congregation gave a very cordial welcome to their young pastor as they retired.

In the evening, a devotional meeting was held in the church, which, considering the inclement state of the weather, was largely attended. On the platform there were the Rev. Dr. Manson, and the Rev. Messrs. Yuill, Barr, Mackay, Gardiner, Robertson, Stirling, Gilchrist, with Mr. Spence, preacher. Mr. Barr opened the meeting with prayer and praise, and thereafter earnest and stimulating addresses were delivered by Mr. Mackay, on the elements of congregational prosperity; and by Mr. Gardiner, on the duties of the members of a congregation to their minister. Devotional exercises were engaged in between the addresses, and the meeting was closed by Mr. Stirling pronouncing the benediction.

On the following Sabbath, Mr. Yuill was introduced to the congregation by the Rev. John Robertson, Ayr, who preached forenoon and evening, he himself preaching in the afternoon. At all the services, but especially in the afternoon, the church was crowded by an attentive audience. We are sure it will gratify the whole Church to learn that the revered father of the Synod, who has borne the burden and heat of the day in the Master's vineyard so long, both in assiduous pastoral labour in the congregation, and in invaluable public service to the Church, has received a young and promising fellow-helper to lighten his toils and responsibilities in the evening of his days. We congratulate him and the congregation of Perth on the goodness of the Head of the Church to them in this settlement, and we trust that Mr. Yuill will be enabled to prove himself a worthy coadjutor, a faithful and successful pastor, and an efficient witness for the truths and attainments of the Covenanted Reformation.

THE PRESBYTERY OF GLASGOW.

ON the 1st of June this Presbytery met for the examination of students. Mr. George Anderson was examined upon "M'Crie's Life of Knox," and upon Algebra; Mr. Hamilton upon Algebra; Mr. Miller upon Greek New Testament, the *Ars Poetica* of Horace, Algebra, the Confession of Faith, and the Testimony. Being well satisfied with the proficiency of these students, the Presbytery examined them further upon their views and intentions in looking forward to the ministry; and it was agreed to certify them to the Professor of Theology, and to the Hall Committee, and recommend their admission to the Hall as regular students of the first year. The Presbytery also examined Messrs. M'Vicar and Morton on John's Gospel in Greek, and the *Ars Poetica* in Latin, and were satisfied with their diligence. Additional subjects of *intercessional study* were prescribed to Messrs. M'Vicar, Morton, and Auld.

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UNIVERSAL ATONEMENT IN RELATION TO THE GOSPEL CALL.

THERE are chiefly two grounds on which those who are otherwise Calvinistic in their views maintain the doctrine of universal atonement. One is, that the doctrine is expressly taught in various passages of the New Testament. The other is, that it alone affords a consistent and satisfactory basis for the universal call of the Gospel.

With the former of these positions it is not our intention at present to meddle. It rests on the passages in which the atonement of Christ is represented as having a reference of some sort to "the world" and to "all men." It has been often shown, however, that when these passages are read in the light of the context, and in harmony with the analogy of faith, the reference cannot be held to be to "the world" and "all men," in the sense of every individual of the human family. It has been shown that all such passages must be limited in their interpretation by another class of passages which affirm that Christ died for a special and definite number—for "many"—for "His sheep"—for "the Church"—for "the children of God that are scattered abroad"—for some "*out of* every kindred, and tongue, and people, and nation." Nor has it been found possible to evade this by saying that Christ died for all men in one sense, and for the definite number in another sense; for it has been shown, further, that the Scriptures ascribe the same character and the same effects to His death, when they assign to it a universal reference, that they do when they assign to it a special reference. In both cases, for example, they represent it as a ransom, telling us that "He gave Himself a ransom for all," just as they tell us that "He came to give His life a ransom for many." In both cases they attribute to it the

efficacy of a propitiatory sacrifice ; for John calls Him the propitiation "for the sins of the whole world," in the same sentence, and therefore in the same sense, in which, with reference to himself and the believing Jews to whom he is writing, he calls Him "the propitiation for *our* sins." In both cases they declare salvation to be its effect ; for our Lord affirms that He was sent "that the world, through Him, might be saved ;" and what more is affirmed when it is said that "He shall save His people from their sins?" And this suggests another point which has been made good in this controversy—namely, that if the mere use of universal terms in connection with Christ's death is sufficient to prove universal atonement, such passages as the following must be held to prove universal salvation :—"I, if I be lifted up from the earth, will draw all men unto Me ;" "As in Adam all die, so in Christ shall all be made alive ;" "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men to justification of life." And, in a word, it has been proved, by a detailed examination of the passages in which such universal terms occur, that the reference in them is not to all men without *exception*, but to all men without *distinction*, Gentiles and Jews alike.

But the position which has been shown to be thus weak and untenable, is not the mainstay of the advocates of universal atonement in our Calvinistic Churches. What they chiefly rely on is, the alleged inconsistency of a limited atonement with the universal call of the Gospel. According to them, the doctrine that Christ, by His death, has provided salvation for the elect only, is incompatible with the unrestricted and personal offer of salvation which is made in the Gospel to all. It casts discredit on God's sincerity and good faith in making the offer. It fetters ministers in proclaiming the offer. It perplexes sinners as to their warrant to accept the offer. But from all these difficulties (say they) the doctrine of universal atonement is free. Let it be seen that Christ, by dying for all, has made salvation legally available to all, and you both vindicate the Divine sincerity in offering it to all, and furnish a clear and encouraging warrant to all and every one to accept of it.

It cannot be denied that this is fitted to sound plausibly in the ears of those—and, we fear, they are the majority in our day—who think superficially and loosely on the truths of religion. We propose, therefore, to inquire how far it is well-founded. In doing this, we think we can show that, however difficult it may be to reconcile the doctrine of a special and definite atonement with the universal call of the Gospel, there is no inconsistency between them ; and that, while the supposition of a universal atonement does not remove, or in the

least degree lessen, the real difficulty which exists in the case, it is attended with insuperable difficulties and objections peculiar to itself.

I. We frankly admit there is a difficulty in the attempt to reconcile the fact of an atonement which provides salvation for the elect only with the fact of the offer of that salvation to all. The difficulty lies not, however, as is alleged, in God's making the offer to all. The real point and stress of it lies in His holding all responsible for the acceptance of the offer. It lies in the effort to see how He can hold men responsible for not accepting a salvation which was not merely not provided for them, but which, according to His purpose and foreknowledge, was never to be theirs. But this is a difficulty which is in no way peculiar to the doctrine of a personal and definite atonement. It is a difficulty which attaches equally, as we shall see, to the doctrine of those who, while believing in a universal atonement, believe at the same time in an eternal and unconditional decree of election. Nay, it is a difficulty which presses no less against the Arminian, who, discarding the doctrine of election, admits the absolute and infallible foreknowledge of God. Indeed, it is a difficulty from which there is no refuge but in Atheism; for, while men admit that there is an omniscient God who knows all things infallibly from the beginning, and can only so know them because He has sovereignly and surely fixed them, they will never be able to reconcile the freedom and responsibility, of which every one is conscious, with His bounding and all-controlling sovereignty. We are under no obligation, therefore, to solve a problem which shadows with its impenetrable mystery the belief of Arminian and Calvinist alike. And, after all, though the solution would satisfy our reason, it would not help our faith. We find it revealed in God's Word, that "the Good Shepherd giveth His life for the sheep." We find it also revealed there that the whole salvation secured by His death is offered alike to all. We believe both facts on the authority of the great Revealer. We cannot reconcile them; enough for us to be assured that He can. The mystery that hangs over the relation of the one to the other only serves to show that the revelation which discloses both is the emanation of an Infinite Mind; and so instead of stumbling faith it strengthens it; for faith delights to find itself leaning on a God so great that His judgments are unsearchable and His ways past finding out.

The two facts, we admit, are incapable of reconciliation in our present state of being; but the question between us and the advocates of universal atonement is, Are they logically or morally inconsistent? The relation between them is above reason; is it in any way contrary to reason, when reason is enlightened by the Word of God? We think not; we think there are considerations, and we proceed shortly

to mention some of them, which show that an atonement, limited in destination to the elect, is perfectly consistent with the universal call of the Gospel, whether that call is viewed as proceeding from God, as proclaimed by His ambassadors, or as holding out a warrant for faith to the sinner.

1. Let us view the call in relation to God. Is it the case, as we are told, that He cannot truthfully and consistently call upon all to accept a salvation which He has provided only for some? Without presuming to explain the mystery of His ways, or to be wise above what is written, we think it can be made plain that His procedure here is as worthy of His truth as of all His perfections. Let it be considered (1) that in the Gospel call He asserts only what is *His right*, and what is *equally the duty of all*. Has He not an absolute right to command His rebel and apostate creatures to return to Himself through the way He has appointed? Is it not the duty of all of them alike to return to Him through that way, on the ground of the mere intimation of His sovereign will? And if this is His moral right and their moral duty, is it not morally consistent on His part—does He not act in most true and just and becoming harmony with His character and glory as their Sovereign Ruler—when in the Gospel call He asserts His right, and commands them to do their duty, so long as any secret purpose He may have regarding them is kept entirely to Himself, and does not put the slightest restraint on the freedom of their wills? And is there no danger of fostering the pride and presumption of the carnal heart of sinners, by speaking as if their disowned Maker and Sovereign could not rightfully or consistently call on them to submit to His mercy and return to their allegiance to Him, until by revealing an atonement made for all, and so for them, He has given them some pledge of the sincerity of His intentions toward them? What right have they to question the sincerity of His intentions in any case, but especially (2) when it is considered that *He can and does, in every case, perform the promise given in the Gospel call to all who comply with its terms*? In that call He promises salvation to sinners; we do not say on condition of their believing, for we dislike a word of such legal sound as condition, applied to what is only a free receiving of what He freely gives; but He promises them salvation in the way of their believing, and in the way of their believing only. “Believe on the Lord Jesus Christ *and* thou shalt be saved.” “Whosoever believeth on Him shall not perish, but have everlasting life.” “Christ is the end of the law for righteousness to every one that believeth.” So runs invariably the great promise of God in the Gospel—a free and whole salvation to all—but that to all only in the way of their believing. And is not the promise in every

case made good? Does He not give salvation as He promises to "every one that believeth?" When did He ever deny salvation to the believing sinner? And since He never promises salvation to any *but* the believing sinner, where is there room for the least question as to His truth and sincerity? Whatever may be His secret purposes regarding men in connection with the atonement, the only purpose He reveals in the Gospel call is His purpose to save all and every one who believes; and since He can, and does, and will infallibly save every one who believes, we may well ask in wonder, why this should not call forth an adoring acknowledgment of His truth, instead of a presumptuous questioning of its existence? And He is seen to be gloriously wise as well as true in addressing the call of His Gospel to all, when we consider (3) *His purpose in it regarding the elect*. It is His means of gathering the objects of His love out from among a race with whom they are one in sin and one in ruin, and we cannot conceive how the glory of His grace would be equally advanced in gathering them out otherwise. How does the glory of His distinguishing grace to them appear in calling them to Himself under the moral character common to them with the race—as "stout-hearted and far from righteousness"—as "the wicked" and "the unrighteous"—as they "that labour and are heavy laden;" and this can only be by a common call. How does the excellency of the power appear to be of God, and not of the instrumentality employed, when they are seen to be called through the preaching of men, who, because they are creatures, have no power to open the book of God's eternal decrees to know the names that are written there, and who, because they are foolish and sinful creatures, are not fit to be entrusted with the secret; this also necessitates a general call. How, again, is the power and sovereignty of His grace toward them made conspicuously apparent, in His drawing them to Himself, not by any special external means, but by the secret, invincible energy of His Spirit, working in them mightily through the same outward call that is addressed in vain to others; this also furnishes an all-wise reason for that call being addressed alike to all. And in the fact that their faith puts special honour on Him, as resting, not on any previous knowledge they have of their interest in His love, but in His simple truth and faithfulness speaking to them in such invitations and promises as are given to others only to be despised, we have yet another reason for a universal call. In short the more we think of it, the more will we see His wisdom in ordering that the Gospel net shall be let down into the wide open sea of humanity, bringing up both good fishes and bad, that the glory of His grace may be seen in gathering the good to Himself, and the

glory of His justice in casting the bad away. And this leads on (4) to another, and deeply solemn, and even dread view of the subject, but one which cannot be overlooked in this connection, and that is, *the effect which the Gospel call is designed to have on the reprobate.* "Behold," said Simeon, "this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." "For judgment," says Jesus, "I am come into this world, that they who see not might see, and that they who see might be made blind." Again, He says, "If I had not come and spoken unto them, they had not had sin; but now have they no cloak for their sin." And similar the teaching of Paul, when dividing the hearers of the Gospel into them that are saved and them that perish, he says, "To the one we are the saviour of death unto death; and to the other the saviour of life unto life." These passages undoubtedly teach that one purpose of the common revelation and call of the Gospel is to test and discover the character of those on whom God wills not to have mercy; to bring to light their latent and incorrigible enmity to His truth, and holiness, and grace, as these shine forth in Him who is the brightness of His glory; so as to leave them without excuse, and make His justice in their punishment more manifest and glorious in view of all. In their case the call of the Gospel is the fan in the hand of the Great Husbandman, separating the chaff from the wheat, so that, its inherent worthlessness and vileness appearing, His justice may be glorified in casting it into the fire.

2. Holding such considerations to be amply sufficient to show not merely the consistency but the glory of the Divine character, in giving the universal offer of salvation to men, we need not spend much time in inquiring whether the doctrine of universal atonement is necessary to warrant ministers to make full and unfettered proclamation of it. We might answer that question by an appeal to fact. The majority of Christ's ministers, from the days of the Apostles downward, have proclaimed the universal call of the Gospel in connection with the doctrine of an atonement destined only for the elect. Would it not be alike false and calumnious to say that they have not proclaimed it as freely, as unrestrictedly, as earnestly, and, we may add, as successfully, as the preachers of universal atonement have ever done? And have they not had a warrant for so proclaiming it as ample and authoritative? True, they have sought no other warrant than Christ's great commission—"Go ye into all the world and preach the gospel to every creature;" but will any Universalist show that he has a larger and more valid warrant for offering salvation to all, than *that command of the Lord to offer it to every creature?* It is impos-

sible ; and he dishonours the Lord if he deems it insufficient. The ambassador has no right to inquire into his Sovereign's secret purposes and intentions, even in connection with the message he carries. Enough for him to deliver the message as it is given him ; and he would be regarded as insulting his Royal Master were he to say, " I cannot make this promise, deliver this invitation, negotiate this treaty, in Your name, till You have shown me that You have made provision for giving effect to Your word, and do honestly intend to do it." No ambassador would insult his earthly king in that way : and we put it to all, if the ambassadors of the King of kings treat *Him* with less dishonour, who speak as if they cannot offer His blood-bought salvation to all merely on the ground that He commands them to offer it to all, but must have some guarantee for His honesty and sincerity in the doctrine that by making universal atonement He has really provided it for all ?

3. In fine, have the advocates of universal atonement any grounds for alleging that the doctrine, that Christ died to provide salvation for the elect only, raises a perplexing and discouraging doubt in the mind of the sinner as to his warrant to receive it ? We venture to think that the cases are few in which such a doubt is honestly felt. We know it is sometimes professed by sinners who are seeking some excuse by which to justify their unbelief. But, judging from our reading and observation, we would say it is rarely felt by sinners who are really awakened to a sense of their guilt and danger, and whose one absorbing question is—" What must I do to be saved ?" In any case, however, it is a doubt which is unwarrantable and sinful, and ought to be dealt with as such. The sinner ought to be told that he has no right to start difficulties about God having provided salvation only for some, while God is inviting and commanding *him* to receive a free and full salvation, and he will not have it. He should be instructed that it is as presumptuous as it is unavailing for him to pry into the " secret things" which " belong to God," while wilfully shutting his eyes to the " things revealed" which belong to him, and which furnish the only warrant of his faith and the only rule of his duty. Whether Christ died for many or for few, the one thing which, as a perishing sinner, he has to do, and the only thing which will avail him to do, is to " hear God's voice to-day and harden not his heart." It will do him no good to know that Christ died for him, until he obeys God's call to accept of Him ; and he dishonours the infinite authority and truth and mercy of God if he seeks anything other or more than His call to warrant the act of acceptance. God is offering Christ to him as freely and fully as to any other. God is inviting and commanding *him* to receive Christ as directly and authoritatively as

other. In the way of his consenting to receive Christ, God is promising him the whole salvation which Christ died to procure, as unstintedly as though it had been procured for himself alone. Turn your eyes, O sinner, to these offers, invitations, commands, promises of the God who can save all who believe consistently with the honour of His justice, and who wills not that *you* should perish. These faithful words of God are your only warrant of faith. Receive Christ on the ground of them, and then, and not till then, you will have the assurance of interest in His atonement you are now vainly seeking, and be able to say, in the blessed confidence of appropriation, "He loved me and gave Himself for me." Refuse to receive Christ on the ground of them, and all the cavils and objections you may start about the Divine purpose in the atonement will only be regarded as being, what in truth they really are, manifestations of the unbelief that makes God a liar, and marks you out as "condemned already."

(To be continued.)

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 339.)

IN the constitution of the Jewish nation provision was made for saving the "man-slayer"—one who unintentionally took away the life of another. Six cities were appointed—"cities of refuge"—three on the east and three on the west of the Jordan, to the nearest of which the offender might flee; and once within the gates, he was safe from the public "avenger of blood" till he was regularly tried. These cities were situated on eminences, or plains, and at easy distances; and, in order that the fugitive might not miss the way, "finger-posts" were erected at cross-ways for his guidance. The most northern of the cities of refuge was KEDESH-NAPHTALI, to which our narrative had reached at the close of last chapter. Kedesh was a royal and also a sacred city of the Canaanites, and conquered by Joshua. It was the birthplace of Barak, and from it he was called by Deborah to fight the battles of his country. Here he mustered ten thousand of the warriors of Naphtali and Zebulun, the little army with which he defeated the host of Sisera on the banks of the Kishon. And somewhere in this locality stood HAZOR, the capital of Jabin, King of the Canaanites. Through the lattice of one of the lordly mansions of this ancient city "the mother of Sisera looked out," anxious as to the result of the battle, "and cried, Why is his chariot so long in coming, why tarry the wheels

of his chariot?" Little did she imagine that her warrior son, after being defeated on the field, had ignominiously fallen a victim under the hammer of Jael the Kenite. "The black tents of the Turkman and Kurds—strangers like the Kenites—may still be seen," says *Murray*—and as we saw for ourselves—"pitched among the oaks and terebinths that encompass the little plain of Kedesh; proving that after the lapse of more than three thousand years the state of society in the country is but little changed."

Kedesh retains to this day numerous remains of its ancient grandeur and beauty. Situated on a grassy, fertile plain, embosomed in woody hills, its position is singularly beautiful. Its modern representative, a small village, stands on the base of one of these hills from which verdant slopes run down towards the plain. Large portions of the old city are scattered up and down over the locality, and some considerable architectural remains are still accessible to investigation. The inhabitants being reputed as neither hospitable nor courteous to strangers, we fired a few shots on our arrival to let them know that we had powder as well as pistols, and then proceeded to inspect the ruins. On the east side of the plain, after plodding through a field of barley, we came upon a collection of remarkable sarcophagi. They stood on a massive platform of masonry about six feet high. Close to these were a double sarcophagus, and several single ones, some of them with horizontal, and others with sloping lids or covers. The outsides of all of them were richly sculptured with figures and wreaths, and what had the appearance of letters, but so defaced as not to be deciphered. Farther east stood a large structure composed of heavy stones elaborately worked. A portion of this ruin consisted of a wall, and what appeared to be a central doorway with side-portals, nearly perfect, and enriched with wreaths and flowers. A large shaft lay in front of the building, partially embedded in the earth which bore a luxuriant crop of thistles. These relics were specially interesting to Mr. E.; and while examining closely the archway, he narrowly escaped the fangs of a young serpent which lay entwined among the carved work. A little to the north of these was another group of remains of a more mixed character, but all indicating wonderful power and skill in architecture and sculpture. The history of Kedesh being obscure, the age of these beautiful specimens of architecture is also uncertain. One thing is clear, that a large wealthy city once stood here, and that these sculptured tombs contain the dust of what history calls the "mighty dead."

The traveller from Kedesh has a choice of roads. He may proceed across the Lebanon direct to Beyrout; he may turn to the west, and, through wild mountainous scenery, in two days reach the ruins of Tyre; or he may take the eastern route towards Dan, Cæsarea Philippi, and

Mount Hermon. According to *Murray*, no tour in Palestine is complete that does not include a visit to Tyre. We felt the truth of this, and longed to see the site and remains of that once wonderful city; but, like the majority of travellers, had to be content with a choice. The easterly route being by far the more interesting in Bible scenes, we had no difficulty in deciding on that course.

In the morning, while our mules were being loaded, we revisited some of the interesting ruins above described. Although the weather throughout had been remarkably fine, the rich green scenery around Kedesh, and the balmy, bracing air flowing down from Hermon and Lebanon, rendered that morning more than usually pleasant. Our domestic atmosphere, as I may call it, was turbid enough. Hassan and the muleteers had "slept in," and Moses was quite in a state of excitement. Hassan, in turn, gesticulated, shouted, and yelled, as if he would have murdered all around, and, consequently, it was eight o'clock before we got in motion. Once on the road, speedily we got into the thick of the Galilean mountains—a succession of hills, valleys, dark gorges and glens, well covered with trees and shrubs. The road was bad, and, being almost invisible by bush and brake, very unsafe. The natives there are all *Meti-wileh*—a high-minded mountaineer race, but said to be generous and friendly to strangers. Moses entertained a different opinion of them, and urged us to keep well together, as we were in the midst of "bad men and wild beasts." Just after receiving this seasonable exhortation we discovered that Mr. H. was awanting. We were then on a steep mountain side, and, as not a dozen of yards could be seen either way, it was exactly the place for getting bewildered. Scarcely had we drawn up when shouts for help echoed from the ravine immediately below. We knew his voice, and supposed some mischief had happened. Hassan instantly dashed down through the brushwood, and found, happily, that nothing worse than another saddle break-down had occurred. A ride of an hour-and-half brought us to *Meis el-Jebel*—a large village situated on an upland plain. Beyond this we entered a beautifully wooded region, full of all that makes a landscape picturesque, romantic, and lovely. From several points we got magnificent glimpses of the more distant country; among others, the spacious plain of Hûleh—a noble, well-watered district in the midst of a parched land.

These mountains and plains, if properly cultivated, are capable of supporting a large population. The present inhabitants are quite numerous enough to render travelling dangerous. Yet the country may be said to be empty. For miles not a human habitation was to be seen—nothing but nature wasting its riches and beauty on the desert air. Hunin, a small village, is the most remarkable spot in this locality. *Though once one of the strongest fortresses in the country, judging from*

the ruins, its history is unknown. Massive foundations and portions of the castle and tower still remain. The masonry, it is said, includes specimens of the style of every race that have held the country from the ancient Phœnicians down to the modern Turks. We had no leisure to investigate these minute distinctions. Portions of the architecture which we did examine were of the most exquisite order, and we brought away specimens of the stones, which were of shaded marble. The view from these ruins was extensive and grand, and the relics of the once fruitfulness of Hunin — vines creeping along the ground and rooting themselves—were quite as pleasing. Dr. Robinson supposes that Hunin stands on the site of *Beth-Rehob*, mentioned in connection with Dan. That it does so is highly probable, as it corresponds with the Rehob, the most northern point reached by the spies who were sent to search the land. "They went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath."

The descent into Wady-Merom, or plain of Hûleh, was steep and difficult. The jagged rocks which composed the declivity being partially concealed by thickets of copse and dwarf-oak were extremely dangerous, as any moment we might have ridden over a precipice. A narrow ridge here divides Hûleh from the plain of *Merj-'Ayûn*, the Ijon of Scripture. On the summit of the ridge, or tell, stands the village of *Abîl*, the site of ABEL-BETH-MAACHAH, or ABEL-MAIM. By the unbrotherly suggestion of Asa, King of Judah, this and neighbouring cities suffered severely at the hands of Benhadad, King of Damascus. "So Benhadad hearkened unto King Asa, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naph-tali." Hermon now rose majestically on our left, and seemed quite near, its sharp peaks looking as if they had been split up by an earthquake, and crossing the stony northern section of the Hûleh, the stream *Merj 'Ayûn*, and the deep torrent *Nahr Hasbâny*, we reached *Tell el-Kâdy*, the site of Laish, capital of DAN.

Few things surprise the traveller in Palestine more than the rapid changes of scenery. In this quarter every half-mile drew aside a fresh fold of the curtain, the one view often presenting a striking contrast to that which preceded. While this portion of the inheritance of Dan is mountainous (for Dan proper lay along the coast south of Jaffa), its extraordinary fertility and beauty have rendered it an object of contention among the native tribes to this day, as it was originally to the Danites themselves. Beyond *Tell el-Kâdy* our path winded eastward over a moderately level country, through forests of the oak great and small. On every side the hawthorn, myrtle, and oleander, in full bloom, grew in profusion, the perfume of which was almost overpowering; the ground was carpeted with turf of the finest green, and

with wild flowers of every hue. A short ride through this delightful scenery brought us to the village of Bâniâs, standing amid the ruins of *Caesarea Philippi* or BAAL-GAD of Scripture.

BANIAS is one of the deeply interesting spots of Palestine. Its early history is uncertain. Dr. Robinson and travellers generally have identified it with "Baal-gad, in the valley of Lebanon, under Mount Hermon," as described by Joshua. From this, and other references in Scripture history, it is certain that Baal-gad stood in this locality, and from the relics of Baal still traceable, there is no ground for doubting that this was the place. Some fanatical priest of Pan, discovering its suitability for his idol worship, is supposed to have consecrated it to that god, hence it acquired the name Paneas, or Bâniâs. It was not, however, till the Roman age and the rule of Herod the Great that it became celebrated in history. That architectural Prince greatly enlarged and beautified the city by rearing a splendid temple, a fortress and citadel, and many other costly buildings; and Philip, the Tetrarch of Iturea, called it *Caesarea*, in honour of the Emperor Tiberius; and *Philippi*, in honour of himself, to distinguish it from *Caesarea* on the coast. One idolatrous name thus superseded another, but these foreign titles were soon forgotten, and its former name, Bâniâs, restored, by which it is best known at the present day.

The site of Bâniâs was worthy of a grand city. On a magnificent terrace, forming the first step on the southern side of Hermon, and cut down on each side by a deep ravine, lie scattered the ruins of *Caesarea Philippi*. Though in a hilly country, this is a paradise of groves, orchards, and gardens. The oak, olive, and fig-tree revel in their native soil; sycamores, hawthorn, and myrtle mingle in common; and rich grassy glades, intersected by streams of water clear as crystal, fill up the spaces between. Sheltered by the mountains from blasting winds, hot from its relatively low position, watered below by the springs of Hermon, and refreshed from above by the evening dews, the climate is one of the most salubrious in the world.

But it is the great fountain—the upper source of the Jordan—that forms the chief object of attraction at Bâniâs. On the north side of the ruins of the ancient city a perpendicular cliff of reddish limestone rises to a height of nearly one hundred feet. At its base is a dark cave partly concealed by natural rock, and partly by the debris of buildings which has been thrown into it. From among these stones burst forth the waters of the fountain. The natural features, beauty, and strength of the fountain are now marred by the water being forced to spread and find its way through ruins and rubbish. Notwithstanding, within a few yards of the cliff its separated parts unite, become a rapid torrent, dash for a short distance along a rocky-bed, and then plunge over a precipice.

into a dark ravine. Strictly speaking this is not the source of the Jordan, which is to be found a few miles farther north among the roots of Hermon. This fountain, however, flows from the same source by a subterraneous passage ; it is here that it first assumes the proportions of a river ; and the unparalleled fact that it springs into existence at one bound, well entitles it to be considered the "upper source" of the sacred river.

It was on Saturday evening that we reached Bâniâs. We had had a week's hard riding, and, however undesirable the place in other respects for spending the Sabbath, we gladly hailed its return. Our muleteers had arrived before us, and had our tents pitched. They had come by a near, but bad road, through the malarious swamps of the Hâleh, and both men and beasts were sadly bespattered with slime and mud. Our horses too, were more than ordinarily fagged, but Arab horses are wonderful creatures. Hassan turned them adrift among the luxuriant grass, and it was surprising how easily they were satisfied, although they had tasted nothing since morning. In about twenty minutes they darted off, of their own accord, at full gallop, as if they had been fresh from the stall, described a wide circle, and must have run several miles before they quieted down. Up to this time the weather, though hot, had favoured us to our heart's content. Sometimes we longed for a cloud to screen us from the fiery rays of the sun, or that a drop of rain would fall to refresh the parched lips of nature. Yet we were able, day after day, to pursue our journey without losing an hour. This evening at Bâniâs, however, a change came over us in this respect. A slight shower fell during the afternoon, a sultry portentous calm followed, and after sunset heavy clouds rolled over the peaks of Hermon. We looked for rain, and it was not long in coming. While at dinner it began to fall, and that in right earnest—a literal pour. The site of our encampment being a level sward, we expected to be deluged below as well as above, but our tents resisted it wonderfully and we suffered little inconvenience. The storm of lightning and thunder that followed was still less desirable. Flashes of lightning followed each other with painful rapidity, and peals of thunder rolled down the sides and through the caverns of Hermon with terrific noise, such as we had never heard before. The Jordan, too, responded to the storm, the mountain streams quickly swelled it to the brim, and careering along its rocky channel, scattered angry foam on every side. By ten o'clock the elements had expended their fury, the rain ceased for a time, the night though calm was dismally dark, and except the roaring river everything had resumed its wonted stillness. Our muleteers had no covering, and the few rags they carried on their back were completely drenched. But they were as easily dried. On the rain

moderating they cut down a large tree and soon had a blazing fire of the branches. However much we cared for their comfort, had we been warned of this we might have prevented it, for there was no small risk of setting the neighbouring trees on fire, which would have brought the natives on us with a vengeance. Hassan, who, as the reader already knows, was a lively, good-natured fellow, was the prime mover in this. And, after getting up something like a bonfire, he arranged for our amusement and his own benefit an Arab concert. After some cantrap movements, he formed his "company" into a semi-circle, facing the fire, made them join hands, and then gave them the key-note of a most hideous and barbarous air.

If these hapless members of our common family have few enjoyments, they have still fewer cares beyond the passing hour. Wet and dirty as they were, they managed to rig their turbans afresh; Hassan donned a dry Druze jacket, with a pagoda painted on the back, and thus attired they sang with amazing glee, held each other by the hands and swung their bodies in all imaginable postures, and beat time to their own music. As the fire lit up their dark-red faces, their fine white teeth, and showed the full proportions of their odd figures, the more than gipsy scene might have been taken for an Indian war-dance. However absurd the comparison, the whole affair brought most vividly to my mind the witches around the caldron in the opening scene of *Macbeth*, "When shall we three meet again, in thunder, lightning, or in rain?" We asked Moses about the songs, but he could tell us nothing, as the language was unknown to him. After listening for a while we rewarded the performers with a few piastres, and a comfortable dinner next day, for which we received many expressions of gratitude. We retired early to bed, but not to a comfortable sleep. Bâniâs is famed for vermin of all sorts, and its fleas are said to be the best biters in the Holy Land. We experienced the truth of this; so that, with the pelting rain on our canvas roofs, the roaring of the Jordan, and these vile midnight pests, we passed a restless night. The rain having found its way *through* at the foot of my bed, I awoke in the morning to find that my feet had been sleeping in a pool of water.

After sunrise all was calm, fresh, and beautiful as the day before. It was the Sabbath day, but there was no sanctuary excepting our tents or the open air. The gospel had at one period been preached there, though not now; and however much we could have wished to have seen a Christian synagogue at Cæsarea Philippi, we had our Bibles, and rejoiced in the truth that the worship of God is not confined to temples made with hands. For several hours we sat on a large slab of stone in the midst of the Jordan, and read the Scriptures relating to *important* events which had been witnessed there. In the course of

our journey we had seen many of the scenes of our Lord's personal ministry, where He had healed both the bodies and souls of men. Here He received and exhibited a foretaste of His own heavenly glory. Up to one or other of these lofty terraces of Hermon Jesus took Peter, James, and John, "and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. . . . And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son: hear Him."

Leaving Bethsaida, on the coast of the sea of Galilee, "Jesus came into the coasts of Cæsarea Philippi," and in conversation drew from the lips of His disciples a confession of their belief in His Divine person and character, and then announced to them the solemn fact, "How that He must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." To confirm their faith, and comfort their hearts in prospect of the sufferings He was to endure, they were admitted to the scene of transfiguration, when, for the time, He assumed His robes of heavenly glory, and was acknowledged to be the Son of God.

For reasons that need not be repeated we had no temptation to waste the hours of Monday morning in bed. Besides, we had the more distant ruins of Bâniâs to see, and, accordingly, were in the heart of the citadel at an early hour. The ruins can be traced for many hundreds of yards, but the principal buildings are now literally in the dust and not to be seen. Some idea of their original extent may be gathered from the fact that the citadel alone covered an area of four acres, was enclosed by massive walls and towers, and now contains in one of its corners the modern village of Bâniâs. A fine gateway, several arches, and portions of walls are still standing. The huge stones of which they are built indicate a mechanical power unknown to modern engineers, and their bevelled edges as clearly prove their high antiquity. Other remains of a like character have been partially exhumed, and altogether it is one of those places which throws into the shade our boasted progress in science and art, so far as architecture is concerned. "Castle Bâniâs," crowning the hill, possesses similar characteristics. The building occupies an area of about one thousand feet, by two hundred feet. It is founded on rock, in which there are large cisterns which still contain an abundant supply of water. The massive, bevelled stones of which the walls are composed are said to be unequalled in Syria, except by those in the Haram walls of Jerusalem. The extensive view from the ramparts, its almost impregnable walls, and the difficulty of reaching the place, owing to its natural fortifications, must have rendered it a

stronghold of the utmost importance in the early ages. In any hands but those of the Turk, this noble ruin, the finest in Syria, would have been preserved from utter decay, into which it is fast falling.

Damascus lies to the north-east of Baniâs, and can be reached, by hard riding, in a couple of days. The road is not only bad but thoroughly uninteresting, being little else than a desert the whole way. Murray gives another route to that ancient city, of four days, which, with the exception of some bold scenery, is little better. We were most anxious to visit Damascus, but unwilling to purchase the pleasure at such a waste of time, and therefore resolved to cut out a route for ourselves. By eight o'clock on Monday morning we were again traversing the rich, but ill-kept suburbs of Cæsarea Philippi. Everything was lovely, and flowing with fragrance after the rain, and no finer situation could be imagined—as our friend Mr E, who had a keen eye after fine sites, beautiful buildings, and big stones, frequently remarked—for princely mansions. Holding to the right we reached in about two hours Tell-el-Kâdy, “The Hill of the Judge,” the site of DAN. The identity of this place is universally admitted. It belonged originally to the Phœnicians, and was called by them Leshem, or Laish. On the division of the country by Joshua, a portion of the sea coast, in the very heart of the Philistine’s country, was allotted to the tribe of Dan. Being too strait for them, “they sent of their family five men from their coasts, men of valour, from Zorah and from Eshtaol, to spy out the land, and to search it.” Guided by circumstances, as we read in the Book of the Judges, to Laish, they at once discovered the rich character of the country, and that, from the luxurious indolence in which the inhabitants lived, it could easily be conquered. Returning to their brethren they recommended an immediate expedition against the people and the place, declaring it to be “a place where there is no want of anything that is in the earth.” Stimulated by ambition, six hundred armed Danites, led by the spies, marched direct on Laish, put the inhabitants to the sword, burnt the city, and built another in its room, which thenceforth was called DAN. The Danites who settled there were little better than their predecessors. They fell at once into idolatry; and Jeroboam, long afterwards, taking advantage of their apostasy, erected among them a temple for one of his golden calves. Dan is still a remarkable place. Its wide-spread ruins, now mostly buried in the earth, indicate the site of a great city. The large fountain whose water bursts out from a cup-shaped tell, eighty feet above the plain, is one of the sources of the Jordan, and a chief source of the extraordinary fertility of the district.

PALESTINE, as I have observed in a previous chapter, is spoken of in the Scriptures under two designations—as the Land of PROMISE, and

the Land of Possession. The former includes the country from Hamath on the north to the river of Egypt on the south; and from the river Euphrates on the east to the great sea on the west; while the latter embraced the more limited territory actually conquered and possessed, and commonly described as "Dan to Beersheba."

Dan was thus a border inheritance, and as we crossed the plain of Ijon, and reached the heights beyond, it was an interesting position to stand upon the line which divided the Promise given to Abraham, into fulfilled and unfulfilled prophecy. As the reader has learned, up to this point, we had visited almost every spot of special interest in the country. Around us here lay scattered the ruins of Abel-maim, Laish, and Cæsarea Philippi; away on our left, glittered in the sun, the waters of Merom, where Joshua defeated the allied forces of the Canaanites; in the east rose Mount Hermon—having summer at its feet, spring on its shoulders, and winter on its crown; and in the opposite direction the lofty folds of Lebanon which seemed to roll like the billows of a mighty sea! These objects were gratifying to the eye, a history of themselves, and associated with much that is wonderful in Bible history; but the spot on which we then stood had a notable significance above and beyond them all. Canaan was promised to Israel, and the promise was fulfilled. It was given under a covenant penalty, and the penalty was incurred and inflicted. The truth of that is so evident that scepticism itself has been compelled to own it. 'That good land, blessed by every influence of heaven, and cared for by the LORD, "from the beginning of the year even unto the end of the year," that land is now in utter desolation, its goodly cities in ruins, and its rightful owners in captivity, in slavery, or a reproach among the nations. But it shall not always be so!

From this point, which I may be permitted to call the watershed of Bible history, we can see the lines both of the past and the future. That the veil of unbelief will be removed from the mind of Jacob's descendants is certain; and that they will be restored to their former inheritance is more than probable. The heathen are promised to Christ as a part of his inheritance, and when the hour of fulfilment arrives, Abraham's prayer for Ishmael will come into remembrance, and the Arab races "whose hand is set against every man," will be subdued by Christianity. The western nations, long blessed with civilisation, one of the fruits of the Word of God, will consecrate their wealth, and render their achievements in science and art subservient to the extension of the kingdom of Christ. The Jews, in the opinion of the writer, will be gathered out of all the countries, whither they have been driven or carried, and planted in their ancient land. The curse will be rolled away; the *dews of heaven*, the former and the latter rains, will ~~be~~

their season; the cities of Judah will be rebuilt; the walls of the literal Zion again reared; and JERUSALEM shall become the centre of the Christian Church—"the joy of the whole earth." Then "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; the animals, as well as the nations, shall live in peace—the wolf shall dwell with the lamb, the lion and leopard with the ox; Justice, Mercy, Holiness, and Love shall walk among the people; Messiah shall reign in the power of the Spirit, and Earth keep jubilee a thousand years."

SOUTHERN LEBANON is possessed chiefly by the Metawileh, and Druze tribes. The former are the followers of Aly, the son-in-law of Mohammed. They are rigid in the extreme in their religious observances, scrupulous as the Hindoos as to what is clean or unclean, and will neither eat nor drink with one of another faith. Travellers, it is said, are looked on as unclean animals, and should a Frank by any means put one of their vessels to his lips it is instantly broken. The Druzes are quite as religious in their way, though their piety takes another form. They are divided into two classes, the initiated and the ignorant, and in this respect bear a considerable resemblance to the ancient idolaters of Persia and Egypt. Their tenets and mode of worship are kept strictly secret, anything that is known having been ascertained by stealth. In manners they are simple and patriarchal, and are distinguished for their hospitality to strangers. They are naturally generous and brave, but regarded by their neighbours as treacherous, and in the time of war daring, ferocious, and revengeful. Some of their sheikhs wield immense power, and when at any time opposed by the Porte, they congregate in the Haurân, from which the Turks have never been able to dislodge them. These chiefs form a hereditary nobility, and hold their heads as high as any English baron. This should be strictly kept in mind by the traveller, and unless the tribes are at war among themselves, he may pass through their country in safety, and be entertained with lordly hospitality.

We are now to enter the territories of these independent, fierce, mountaineers. Moses remarked that they were bad people, but that "their head had been broken by the English and French" in 1860. He indicated little faith, however, in his own story, and no confidence in their boasted generosity or temporary subjugation. Crossing the hill west of Ijon, we descended on the plain of Metawâli, passed some villages of tents, and came suddenly on a little valley to which Moses gave the name of Wady-Hawâra. This valley, though small, was beautifully filled in the bottom with groves of olive and fig trees, the sides being chiefly limestone cliffs. Flocks of goats, mostly black, with beautiful ears reaching to the ground, were feeding among the trees.

As our course here was out of the track usually taken by travellers, no reflection was incurred by our dragoman by so far missing his way. We were now on the brink of Wady-Litány, and had to cross it, and instead of being in Wady-Hawâra, we should have been on the other side of the mountain.

Far north, in the great plain of Cœle-Syria, rises the Litány, the river *LEONTES*. Pursuing a southward direction, it rapidly increases by receiving contributions from the numerous fountains of the plain, and with streams from the sides of Lebanon and anti-Lebanus, soon acquires the dimensions of a considerable river. At a distance of about forty miles from its source, it commences a furious struggle with the wilds of Lebanon for a passage to the ocean. At one place cutting a narrow groove through solid rock, at another passing under the rock by an invisible channel, and anon, creating a terrific cascade, it dashes along through this mountainous country for a like distance. At a spot called *Kisweh*, this remarkable river has tunnelled a rock upwards of ninety feet thick, forming a passable *natural* bridge, and a little below it contracts itself to a breadth of six feet, with a depth unknown.

The Litány, at the point we made it, was about two hundred feet broad, muddy, deep, and rapid. The banks were high and rugged, an alternation of trees, rocks, and *gullys*. To ford the stream was impossible, and we had no choice between making a circuitous route of many miles, and forcing our way up the gorge. We resolved on the latter, and with some difficulty effected a descent into this wild ravine. There was no road whatever, barely a goat's track, and as we proceeded, the ascent became only the more hazardous. The banks were about fifteen hundred feet high, they rose immediately from the river's edge, and at some places looked almost perpendicular. Tall trees towered from some of the cliffs, others were horizontal, and the huge, reddish, rugged rocks that projected from both sides conveyed the clearest proof possible that the mountain, at some remote period, had been torn asunder. For nearly two miles we had to struggle along this perilous path with the foaming river about a thousand feet below on our left, and nearly as much of a mountain hard on our right above. So near were we at some places to the perpendicular cliffs that I observed Mrs. H.'s riding habit hanging over the edge. Our horses behaved admirably, and seemed quite as conscious of the danger as ourselves. At one point the rock had slipped off entirely, leaving a chasm behind, and it was marvellous to see how they gathered up their feet to make sure of stepping to the farther side. We reached the northern outlet in safety, which was matter of thankfulness, crossed by the ancient bridge which there spans the river, and retraced our steps on the opposite side.

On the *highest peak* of the western ridge of the gorge I have just

described stands *Kul'at esh shukif*. At what period or by whom this splendid fortress was built is unknown. Some have supposed that, like Castle Baniás, it is the work of the Phœnicians, and was designed to guard the pass which then formed the highway from Sidon to their eastern possessions. The Christian knights, after their defeat at Baniás by Saladin, took refuge here. In A.D. 1189 Saladin took the fortress after a protracted siege; it was afterwards acquired by the Templars by purchase, and held until wrested from them by the Turks. The Turks partially repaired and garrisoned it, but finding it of no practical use abandoned it, and so it now stands one of the noblest of ruins. On the crest of the ridge stands the castle, the main part of the building, about eight hundred feet long, with an average breadth of two hundred feet. The walls and towers are of surprising strength, portions of which, after the lapse of so many ages, still rise to a height of eighty feet. On three sides of the castle there are outer works of great dimensions, with foundations sloping inwards for strength; and outside of these is a moat hewn deep in the rock, while on the other side there is an almost perpendicular cliff of fifteen hundred feet. When entire this stronghold was capable of accommodating a numerous garrison, had extensive stables for cavalry, and was provided with all the requisites of defence or escape in case of need. Such is the situation and strength of *Kul'at esh shukif*, that, if moderately commanded, it might baffle long enough our best military engineers.

To see this remarkable place we were now bent. By a crooked path cut mostly out of the rock we scaled the heights, and as there was no enemy to face, had little difficulty in crossing the moat and effecting a breach. On the south side the rock had been levelled down to form a large esplanade, and there we found the principal entrance. Scrambling over heaps of stones, foundation-walls, and boring through arched-passages and tunnels, which doubtless had stood the blasts of more than two thousand years, we reached what appeared to be the main area of the building. In the centre of this open space a large circular well was cut into the solid rock, and, notwithstanding its great height, contained water. From the opposite side of the area rose the castle walls. Entering by a Gothic doorway, and groping through some dark passages and chambers, we reached the stair which, to a considerable height, is wonderfully perfect. Higher still we ascended from turret to turret of the roofless walls, and at last seated ourselves on the highest remaining peak.

From this dizzy eminence, two thousand three hundred feet above the level of the ocean, we had a gorgeous view of the surrounding country. Eastward, the sharp snow-covered peaks of Hermon stood out in bold relief against the sky; south of it, the great castle Baniás—

brother to that on which we were standing—showed its majestic proportions; and in the west, dark masses of mountain rolled down towards the maritime plains of Tyre. All these were grand as parts of an extensive landscape, but they were far outstripped in interest, as well as in beauty, by that which lay between us and the north-east—the valley of the *Bukd'a*. As the name signifies, this valley is a “cleft between mountains,” and lies between the great Lebanon ranges. The afternoon in which we sat on the towers of *Kul'at esh Shuktf* was as fine as weather could make it. The huge crowns, shoulders, and “roots of Lebanon” gave out their varied hues of gray, green, and purple with marvellous brightness, while the many-headed summit, ten thousand feet high, and a mass of everlasting snow, surged along towards the horizon. Solemnising and grand as this was, a nearer and comparatively insignificant object commanded an interest far more intense than all that lay around it. From the western side of the valley a portion of the mountain rose abruptly to a height of seven thousand feet, and in outline presented, in profile, a beautifully formed figure of the human countenance. Mr. B. called my attention to it as a striking confirmation of the Scriptures in the most subordinate things, repeating the words of Solomon, “Thy nose is as the tower of Lebanon which looketh toward Damascus.”

A ride of two hours from *Kul'at esh Shuktf* brought us to the populous and thriving Metâwileh village of *Nubatiyeh*. The country in this district was moderately well cultivated. Plantations of mulberry, corn fields, grassy meadows, groves of the olive, and gardens of vegetables all indicated an industrious people. And, what was still better to us at the time, tolerably good roads. These roads are said to be the work of the French soldiers when stationed here, in connection with the Lebanon massacres of 1859, and are greatly benefiting the country, a proof of what it might be made under a good government. Frank travellers being a curiosity in this quarter, we were honoured with a large turn-out of the inhabitants. Having arranged to lodge at *Nubatiyeh* for the night, Hassan had our tents pitched on a fine sloping “green” on the upper side of the town. Children, moderately well dressed and good-looking for Lebanon, flocked around us. They were evidently amused with our dress and manners, and they stealthily touched Mrs H. to see, I suppose, if she was really a living creature or only an image. On the other hand, we were sorry to see them disfigured by having their eyes stained with indigo, and their finger-nails with henna. They had a dread of us as well. We offered them lozenges, and although they saw us eat of them, they would not, but trampled them into the ground. *Nubatiyeh*, being the centre of a pastoral district, had the usual complement of donkeys and dogs. Our night's rest was

in consequence much disturbed by the braying of the one and the howling of the other, not to speak of the undesired attention of lesser animals.

Next day we entered into a district of a different character—the southern, and most barren regions of the Lebanon. For miles together our eyes rested on nothing save the dazzling glare of chalky rocks. Here and there were patches of cultivated land sprinkled with olive and fig trees. Many parts were terraced, not by the industry of man but by the hand of the Creator for the roots and tendrils of the vine, and, as no vine is now to be seen there, it is a proof of the terrible change which has come over the country. After a four hours' ride, our eyes were refreshed by a glimpse of the Mediterranean through a deep mountain hollow. Our coats were refreshed at the same time, a heavy shower having soaked us well. Here we came unexpectedly on one of the Lebanon streams, the *Nahr-az-Zaherány*. The banks of this stream where we touched it were high and rugged. Although the water was then shallow, it being the dry season, there were deep swirling pools between the rocky falls. We had no choice but to cross it somewhere, and there was one spot only in that quarter by which the channel could be reached. That was down a steep, natural cut in the rock, not more than eighteen inches wide, a process quite as difficult as the crossing of the Kishon, and attended with circumstances only a *shade* less calamitous. Some of my friends reached the other side with little trouble, but my trusty animal, from his strong instinctive hatred of water, failed me here. On seeing the water; he sprang from the narrow passage up to a ledge of rock which overhang the stream. There was not a moment for reflection, and to escape what threatened to be worse than a plunge, I just had time to slip out of the saddle and lay hand on the rocks above. By retaining hold of the bridle, I succeeded in bringing him back, but only to do the same thing on a second attempt to enter the passage. This time he dragged the bridle from my hold, and pressed forward. One result was certain. For an instant the steel rings of his hinder feet glanced in the sun—a heavy splash followed—my poor horse was head foremost into the stream.

NATIONAL EDUCATION.

ANOTHER has been added to the various abortive attempts which have been made to provide a national system of education for Scotland. The Scottish Education Bill, after being subjected to four months' tinkering in the House of Lords, and undergoing a hurried process of *restoration and amendment* in the House of Commons, has been thrown

out by the former House, on the ground that there was not time, before the end of the session, to consider it in its amended state. We confess we cannot grieve at the untimely fate which has befallen it. We yield to none in the desire to see a national system of education established, worthy of this Christian and Protestant land. We appreciate the wish and effort of Government to set up a system which shall at least place the means of an education of some kind within reach of every parent who will send his child to school. We approve, moreover, of the recent measure, in so far as it went to provide a sufficiency of schools for the whole population of the country; to break up the unjust exclusiveness of the parochial system, as presently constituted and managed; to place the management and control of the national schools—of course with a measure of central supervision—in the hands of those who supported them; and to provide for the efficient training and adequate remuneration of the teachers. It cannot be denied that in these and other respects its provisions were an improvement on the existing state of things. It must be admitted, also, that, in the present degenerate state of public and parliamentary opinion, it was about as good a measure as we are likely to get. But all the more on that account is it to be regretted that it was marred by defects and blemishes which, we hesitate not to say, involve a dereliction of national duty, and tend to consequences injurious to the nation's highest weal. We feel it to be a public duty to point out these defects and blemishes; for though the measure has been lost in the meantime, it is likely that a similar measure will be introduced during next session of Parliament, and every friend of religion and of his country is bound to use his very utmost influence to have it a measure sound in principle, and framed in such harmony with the Divine will as that its working is likely to be crowned with the Divine blessing. The last was admittedly a measure of compromise. Now we grant there must be a compromise of secular and sectarian interests if there is to be the unity and uniformity and harmonious working essential to a truly national system; but we protest against any compromise of the interests of Protestantism, or of that Bible Christianity, which the teaching of the Bible in our schools has done so much to make the strength and the glory of our land. Civil government, ordained of God, and holding all its power from God, is bound to make the law of God its supreme rule, and the glory of God its supreme end in all its official acts; and surely never more than when called to frame a system of education for the nation, on which must depend, in great measure, the condition of the nation, religiously and morally, as well as intellectually and materially, for ages to come. Luther's saying, that "the Churches are in the schools," would no doubt be laughed at in these days of Voluntaryism and Secularism.

But there is truth and sound philosophy in the saying notwithstanding. Both Church and State must largely be what the training given in the nation's schools helps to make the members of the one and the subjects of the other. It is as impressed with these weighty and even solemn considerations, and in no light spirit of fault-finding, that we invite our readers to consider what we take to be the leading defects in the recent educational measure, and how, in our view, they are to be remedied.

1. Before stating other and more important objections, we may call attention to the fact, that while it provided for a sufficiency of schools, it provided no means for ensuring that they should be adequately attended. It was reported by the Royal Commission, which investigated the educational state of the country, that there are 90,000 children capable of education attending no school. This is a lamentable and disgraceful state of things; but to what is it due? We must know the cause if we are to find out the proper cure. If the cause is solely the lack of school accommodation, then, no doubt, the supply of ample school accommodation will effect the cure. But all who are acquainted with the condition of the lower classes know that there is another and a fearfully prolific source of the evil. We allude to the conduct of parents who can, but will not, send their children to school. There are many parents so depraved through ignorance, intemperance, and vice, that they have no care about the education of their children. There are many more so grossly selfish, that the question with them is not what they can do for their children, but how much they can make out of them, and they keep them at home to help mother, or send them out to earn a few pence or shillings in any way it can be done, till the precious seed-time of education is gone by for ever. Now how is this great cause of prevailing ignorance and heathenism to be got rid of? Plainly not by multiplying schools and cheapening education merely. These debased and heartless parents must be got, if possible, to do their duty. Some shrink from the idea of compulsory education, which has done so much to make Prussia a better educated nation than our own. We admit that, at the best, it can only be regarded as a necessary evil. It is one of these extreme remedies which ought only to be had recourse to in the last resort. Education is the duty of the parent before it is the duty of the nation, and men, if possible, should always be drawn to their duty rather than driven to it. It is not desirable on any grounds that the indifference of parents to the education of their children should be converted into positive aversion and dislike, through their being forced to it by the policeman's baton and the fines of a court of justice. But, without compulsion, how is that indifference of parents to be overcome? We think in many cases it would be overcome did *the law make it their immediate interest to see to the education of their*

children. Since it is vain to appeal to the consciences of many of them, let an appeal be made to their self-interest, by a stringent enactment that it shall be unlawful to take any youth as an apprentice, or give him employment of any kind, whose parents cannot prove, by certificate, that he has attended for so many years a public school, and mastered at least the elementary branches of education. Such an enactment, we are persuaded, would quicken many parents into voluntary zeal, who will not be influenced by higher considerations; and if there are others whom it fails to move, then there should be provided, in any bill that may be passed, a directly compulsory clause for their benefit. The law punishes the parent who starves or maims his child's body: is it less a crime for a parent to starve, and cripple, and disable, for the great purposes of life, its rational and immortal mind? In the former case he inflicts an injury on his child—in the latter, he inflicts an injury on his child and on society too; for every child that is thrown ignorant and uneducated into society is likely to prove either a useless burden, or a moral nuisance and pest; and surely it is the right and duty of society to protect itself from such an infliction by the strong hand of law, if milder measures are found to be of no avail. Our wise Reformers were ahead of us in their views on this as on other matters; for in the *First Book of Discipline* they wrote:—"This must be carefully provided, that no father, of what estate or condition that ever he be, use his children at his own fantasie, especially in their youth-head; but all must be compelled to bring up their children in learning and virtue;" and in the *Short Somme of the Buik of Discipline* they say that "men suld be compellit be the kirk and magistratis to send thair bairnes to the schulis; pure menis childrine suld be helpit."

2. A more objectionable flaw in the recent measure, however, and one which should be tolerated in no future measure, was the continuance of the system of denominational grants. Really intending to establish a national and not a denominational system, Government proposed in the bill, as originally submitted, that only national schools should receive grants. That, however, would not have suited the sectarian and proselytising purposes of the Roman Catholics and Scottish Episcopalians. They insisted on the bill being altered so as to provide that denominational schools, such as theirs, should, in certain cases, be entitled, equally with the national schools, to grants from the national exchequer. This, of course, at once destroyed the national character of the measure, but it was conceded to them, for how long is it since our Protestant Government have had the principle or the courage to refuse anything to the clamorous demands of Popery? It was conceded to them, and men who were sent to Parliament pledged to preserve a national and unsectarian system of education" supported it

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never repented of their blood. This much must be made plain to our legislators at any rate, and there is more need to insist on it, since the intolerant manifesto of Cardinal Cullen denouncing "mixed schools"—that is, schools attended both by Protestants and Roman Catholics—has been issued.

3. The last objection we have to take to the late measure, and we regard it as a capital one, is, that it made no positive provision for the teaching of religion in the national schools, and for the ascertaining of the religious knowledge, soundness in the faith, and Christian character of the teachers.

It is said, indeed, by apologists for the bill, that religious teaching was recognised in it. True; but how was it recognised? By the conscience clause, which enacted that no child should receive religious instruction whose parents or guardians objected to it. By the clause which enacted that the Government inspector should not examine or report on religious instruction unless specially asked to do so. That was the whole recognition of religious instruction in the bill, and our readers will see at once that it is wholly negative and restrictive. There is no active sanction of religious teaching in the national schools; there is mere negative toleration of it; and that too, in the way of laying down restrictive conditions, evidently in the interest of those who are opposed to religious teaching. In short, so far as the late measure was concerned, the reading of the Word of God might have ceased and determined in all the schools of Scotland, and there would have been no remedy. Does legislation like this discharge the national obligations under which we lie to the Bible and to the God of the Bible? Is His law to be taught in our schools only by sufferance, and under enactments which view the teaching of it only as a thing liable to be objected to?

Why should there be any difficulty about enacting that the Bible and the Shorter Catechism shall be taught in all our Scottish schools, with provision of course that the teaching shall be forced on none who object to it? Have not the Bible and Shorter Catechism been taught in all our national schools for the past two hundred years? Do not all the Presbyterians of Scotland unite in acknowledging both—the one as the supreme, and the other as a subordinate standard of their faith? So late as 1855 the House of Commons formally sanctioned the teaching of both in our schools "according to the use and wont in Scotland," in the preamble of a bill introduced by Lord Advocate Moncrieff, which, however, never became law; and, if this was sanctioned in 1855, what has arisen to prevent its being done in 1869?

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Plainly some strong positive influence has been at work to prevent *its being done*. It was not a case of oversight. The subject was

expressly and powerfully urged upon the attention of Government. The Established Church, the Free Church, and our own Synod pled, by petition, that provision should be made for the continuance of religious instruction in our schools, according to the use and wont of Scotland. Deputations, especially one representing the Free Church, headed by Mr Kidston, whose exertions in the matter have been beyond all praise, earnestly and perseveringly pressed on Government the insertion of a clause in the preamble of the bill, simply declaring that religious instruction should be given according to use and wont. They even got this amendment on the preamble moved in the House of Commons; but because Government refused to support it, it was lost. Now why this obstinate refusal to declare that religious teaching shall simply continue to hold that place in our Scottish school system which it has held, with such manifestly salutary and blessed effects, all along?

No doubt "an enemy hath done this." And there is no doubt, now at least, that the enemy is Voluntaryism. Of course Voluntaryism has had what we may call its natural allies, in its effort to extrude the Bible from our national schools. It has had the help of the Papists, whose hatred of the Bible is of old. It has had the help too of the infidel materialists and secularists among our *literati* and men of science. But it has been discovered, as was suspected at the time, that it was not to these last the Duke of Argyle referred, when, in explaining why Government had made no provision for the continuance of religious instruction in the national schools, he stated that "the secular party is a very powerful party in Scotland." The Free Church deputation, to which we have alluded, had an interview with the Duke; in the course of it they pressed the introduction of two amendments into the bill, which would have secured the recognition of the element of religious instruction in the education to be given in the schools under its operation; but in their report given in to the Commission of Assembly, and since published, they say—"In regard to these proposed amendments the only objection stated by the Duke to us was, *that the United Presbyterians were opposed to them.*" It thus appears that the United Presbyterians are the strong "secular party," whose influence moved the Government to withhold legal sanction from the teaching of God's Word in the schools of Scotland. In opposing such sanction we believe they have acted conscientiously and consistently as Voluntaries. But they have shown at the same time how unpatriotic and really infidel the spirit of Voluntaryism is.

The Duke of Argyle said truly that the Voluntaries are a powerful secular party. From their numbers, and growing influence and ascendancy, and inevitable co-operation in this matter with Roman Catholics

and secularists proper, we fear they are powerful enough to prevent the nation doing its duty as to religious education in Scotland. If their influence is to be counteracted—and it must be counteracted now, if ever—we see only one way in which it can be done. It is, by all the friends of religious education in the various Churches combining in a strenuous and persevering demand, that in any future Education Bill there shall be a clause, formally and expressly enacting that religion shall continue to be taught in all national schools as heretofore. A united and vigorous effort on the part of our anti-Voluntary Churches may possibly yet secure this; and we are perfectly satisfied that nothing short of this will long avail to keep the Bible in our schools. Without securing it by express enactment, we do not think it would be safe to leave the matter of religious teaching in the hands of the local managers of the schools. That might have sufficed fifty years ago, when public opinion and feeling on the subject were comparatively sound and earnest, but it will not suffice in these days of growing Voluntaryism and religious indifference. In every meeting of rate-payers there is likely to be a sufficient number of Voluntaries and Roman Catholics and indifferentists, if not to outvote the supporters of religious education, at least greatly to obstruct and thwart their efforts. There must either be no religious instruction or continual discord and broils. An imperial enactment requiring such instruction would take the bone of contention out of the way; and it would do not the least injustice to any Voluntary or Roman Catholic, for by the conscience clause both could claim exemption from the religious teaching if they chose, only we are satisfied many Voluntaries would never think of claiming exemption from it, any more than they do presently, if once it was a settled point that it was to be given.

But apart from the effect of such an enactment, we are constrained to plead for it as an act of national homage and duty to the Governor among the nations. This is one of the ways in which nations are to honour Him, even by securing through their laws and institutions, that His Word shall be known and “have free course and be glorified” among all their subjects. The subjects of a nation, as such, are His moral subjects; in all their spheres and duties, civil no less than sacred, they are bound to make His law the supreme and governing rule of their conduct; duty to Him, therefore, demands that even as *subjects of the nation* they be taught, as a primary and essential element of their education, what His law is, that they may honour Him in their civil relationships by a fitting obedience to it. And if obedience to His law is the primary ground of all their civil and social duties, and the only security for their right and effectual discharge, this is a further reason *why, for their own best interests as well as for His glory*

nations should see that all their subjects are educated from their early days in the knowledge of His character and will.

And, of course, if Government ought legally to provide for the religious instruction of the young, it ought legally to provide some security, by test, for the religious knowledge and soundness of the teachers. Better have no religious teaching than appoint men to teach the Bible and Shorter Catechism who are either ignorant of their doctrines or do not believe in them. And we happen to know that there are among our younger teachers some who pride themselves in having outgrown belief in the Shorter Catechism, and whose views regarding the inspiration of the Bible, the continued obligation of the Sabbath law, and some of the fundamental truths of religion, are quite abreast of those put forth by such as claim to be the advanced thinkers of the day. Would the religious parents of Scotland like to have their children committed to the training of such young flippant fledglings of rationalism? If not, let every effort be made, not only to secure religious instruction, but to secure that teachers shall, in point of knowledge and principle and character, be worthy to impart it. It is folly and something worse to ordain that teachers shall be subjected to a sifting examination as to their teaching and training capabilities on every point but this, the highest and most momentous of all.

We have only to say in closing, that whether as regards the nation's duty to God and the young, or its welfare for generations to come, this matter of religious instruction ought to be made a first and fundamental one in any scheme of national education. The Church of Rome knows well the mighty power of the Bible in schools if Protestants do not, and hence her determined efforts to exclude it. Our Reformers knew the power of the Bible in schools, and Luther only spoke the sentiment of all of them when he said—"If the devil is to receive any sensible injury, it can only be by means of the rising generation who shall grow up in the knowledge of God, and spread and teach the Word of God." It was by acting on that wise principle that the Reformation was won; and if the light and liberty and manifold blessings of the Reformation are to be preserved among us, the principle must be guarded by legislation, and faithfully carried out in practice, and every national school be hallowed to what our great national Reformer called "the godly upbringing of the young."

ORDINATION ADDRESS.

AN ADDRESS TO PASTOR AND PEOPLE ON THE OCCASION OF MR. A. J. YUILL'S
ORDINATION AT PERTH, BY THE REV. JOHN BARR, COUPAR-ANGUS.

To the Pastor.

REV. AND DEAR BROTHER—This is a day ever to be remembered in your history. For a long time have you looked forward to that day when God would commit to your trust the office of the holy ministry, and give you a fixed field in which to labour; and for a much longer period still will you look back to the day when the pastoral tie between you and this people was formed, and the spiritual oversight of their souls entrusted to you. The hour is one big with importance. The interests of the long past and the distant future concentrate in it; and we can well believe that, at such a time, your heart is filled with mingled emotions of joy and gratitude, of hope and fear. In addressing you in such circumstances we trust it will not be unseasonable to bring under your notice some of the duties and difficulties, as well as some of the encouragements, connected with that office with which you have this day been invested—the office of the holy ministry.

1. As to the *duties* of this office you will permit me to remind you that they are not only numerous, varied, and of paramount importance; but many of them of a delicate and difficult nature. You will have to take your place in the supreme and subordinate Courts of the Church, and share with your brethren in the ministry and eldership the labour as well as the honour of ruling well the house of God. You will have to do the work of a pastor also, by visiting and imparting spiritual consolation to the sick and dying, by going from house to house in the way of family visitation and catechising, and by mingling frequently with your people in a friendly way to see what effect your labours have upon them, and to stir them up to the faithful performance of all the duties of religion. In like manner you will have to appear as a standard-bearer in Christ's army, and occupy a prominent position in lifting up a full and consistent testimony for the whole of Divine truth, and especially for the great Bible principles of a Covenanted Reformation, to which all ranks and classes in these lands are bound by the oath of God lying upon us in our Covenants, National and Solemn League. But above and beyond all you will have to declare here to this people, from Sabbath to Sabbath, the whole counsel of God, keeping nothing back. You will have to preach the Word in all its purity and entirety. You will have to preach Christ in all His fulness and freeness; and as an ambassador, sent for that special purpose, you will have to do your utmost in winning souls by praying sinners to be reconciled to Him. And when I add to all these that you will be often called to do as Paul instructed Timothy—"to reprove, rebuke, exhort with all longsuffering and doctrine"—you will see that the duties of the gospel minister are as we have represented them—numerous, varied, of paramount importance, and many of them of a delicate and difficult nature.

Now, my brother, permit me to say that if you would perform these duties with any measure of comfort to yourself or advantage to others, or in a way honouring and glorifying to God, you must begin by the careful cultivation of personal religion in your own soul. To believe and therefore speak, to feel the power of that religion and of those blessed truths which you recommend to others, will have a *powerful influence* not only in securing their attention, but

in commending to their acceptance the doctrines which you teach. Besides, we cannot conceive of any one being more out of place than that of the man who would attempt to engage in this work without being personally interested in it himself. In that case, it is not the living prophet prophesying to the dry bones; but the blind attempting to lead the blind, or the dead vainly trying to raise the dead.

In like manner I would earnestly and affectionately urge you to cherish the spirit of true devotion—the spirit of humble wrestling prayer. It is difficult to over-estimate the importance of this. You must know and feel that grace and strength will be needed every day for the right discharge of the numerous and arduous duties connected with your office; and if so, where, let me ask, are you so likely to obtain these as from God himself at a throne of grace? It is by frequent approaches to the great source of supply that you yourself will abound in every grace. It is by standing near the fire that burns on the altar of holy devotion that your own soul will receive warmth, and that you may hope to be made instrumental in imparting warmth and spiritual life to others. There are few discourses that have been the means of converting more souls than that preached by Livingston on a Communion Monday at the Kirk of Shotts. It is said to have been the means of converting not less than five hundred souls. And it would seem that there was nothing special about the sermon itself, for he tells us that it was prepared in his ordinary way, but then he adds, “I spent the whole night before in conference and prayer with some Christians.” And we simply refer to this case as one of the many that might be adduced to show the necessity of close communion with God, and the great power of prayer in connection with the first and highest duty of the ministry—the conversion of souls through a preached gospel. But indeed so important is prayer that you will find the motto, “*Bene orare est bene studere*,” is capable of being construed and most appropriately applied not only to study or to preaching, but to every part of your ministerial labours.

But again permit me to say, that the study of the Holy Scriptures in the originals and authorised version is another duty, the importance of which we cannot too deeply impress upon you. The Bible is to be your great text-book. It contains the words of that message which, as an ambassador, you are sent to deliver, and hence the necessity of being familiar with its contents if you would deliver the message with credit to yourself or honour to your Master. It is the sword that is provided for you with which to defend Christ's cause, and to vanquish His and your spiritual enemies; but although sharp and powerful in itself, it will be of little advantage to you unless you make yourself thoroughly acquainted with it and the way to use it. Besides, the great benefit of carefully studying the Scriptures will appear in the richness and sublimity which a familiarity with them will give to all your exercises, as well as in the aid you will thereby obtain in the study of the Bible itself. The Bible contains many things that are hard to be understood, but the surest and easiest way to unlock its hidden treasures is to use the key which it itself furnishes. The Scriptures are the best interpreters of Scripture. It is in God's light that you shall see light most clearly.

As to your appearances in the pulpit, I would say let your manner be simple, earnest, and natural. Come as one who has a solemn and important message to deliver, and deliver it as such. I do not by any means wish by this to convey the idea that you are not to cultivate the art of speaking either in voice or in gesture; but I do say, that in cultivating that art your manner should be simple, earnest, and natural. You should just speak as you feel. Any

attempt to do otherwise will fail to produce the desired effect, and consequently will defeat itself. What we mean is well and pithily expressed by an American divine, when he says, that "Where there is more voice, more emphasis, more assurance than there is feeling, there is waste and worse, there is powder beyond the shot."

In regard to your intercourse with your own people and others, I would have you to remember that you are now as a city set upon an hill. You occupy a prominent place in the Church, as well as in the midst of the community in this ancient city where your lot is cast. As there will be many eyes upon you, you must be all the more careful to sustain the dignity of the high and sacred office with which you are invested. You must not trifle away your precious time with worldly conversation or with long tedious visits; much less in listening to idle gossip or the tale of the talebearer. Let the sound of your Master's voice be heard behind you wherever you go. Let your conversation be direct and pointed, and for the edification of all those with whom you come in contact. And let it be your highest and constant aim in all you do to bring souls to Christ, and thereby add new gems to the Crown of Him who is the Blessed and only Potentate, the King of kings and Lord of lords.

2. But let me remind you farther that, in aiming at the faithful discharge of these and other duties connected with your office, you may expect to meet with difficulties. This has been the uniform experience of the public servants of Christ from the days of the Apostles down to the present time; and if so, it will be vain for you to expect that your case shall form an exception to the general rule. You may feel depressed at times by the magnitude of the work itself, and the responsibility resting upon you in connection therewith. If the apostle Paul, under a pressure of this kind, was constrained to ask, "Who is sufficient for these things?" you need not count it strange should you at times feel as he felt, and be constrained to give utterance to a sentiment similar to that which he uttered.

In like manner, you may find it no easy task to adapt your instructions to the varied capacities of those who wait on your ministry. There are few difficulties that a minister has to encounter greater than this, and it will require all your skill and attention to overcome it. You must not soar too high, above the capacities of your hearers on the one hand, nor sink too low, beneath their powers on the other. Avoiding the two extremes—the Sylla on the one side, and the Charybdis on the other—you must aim at following the example of the great Teacher Himself, by providing milk for babes and strong meat for men of full age, giving to each his portion in due season.

But after your utmost efforts in this and other things, you may sometimes meet with trials in not seeing that amount of success attending your labours which you had reasonably expected. Entering upon your work with ardour in your Master's service, and with a heart yearning for the salvation of souls, you may, with the Divine blessing, reasonably expect to accomplish much in this large and important field of labour. But should the results in any case fall short of your just expectations, the circumstance cannot be otherwise than depressing. Now, whilst we would not have you to relax your efforts on this account, we would at the same time encourage you with the thought, that it is not for results but for the proper employment of the talents entrusted to you that you are responsible. If your success in any case prove less than you could have desired, it is not a strange thing that has happened to you; for a greater man than you—one of our most eminent Reformers—often found that "Old Adam was too strong for young Melancthon." And even a greater than he—the Divine

Teacher Himself—was constrained to exclaim, “Who hath believed our report! and to whom is the arm of the Lord revealed?”

But, once more, permit me to remind you that trials and difficulties may arise in connection with the public cause for which we are associated, and which you are solemnly pledged to maintain. As a cause it is not popular at the present time. It does not harmonize with the loose unscriptural tendencies of the age. It is not a levelling up nor a levelling down system in the sense in which these terms are now employed. It does not emasculate the distinction that subsists between truth and error, nor does it regard Christ and Antichrist as equals, to be dealt with alike. It is on behalf of truth, and truth only. It puts the crown on the head of King Jesus, and on His head alone. You may, therefore, in maintaining this cause, have to endure hardness as a good soldier for Christ. But when it was lower and in more desperate circumstances than it now is, faith in its Scriptural character and ultimate success sustained the dying martyr, and enabled him to lift a noble testimony on its behalf; and that faith which sustained Guthrie on the scaffold is more than sufficient to sustain you.

I do not, however, dwell on the dark side of the picture. No doubt, it is right and proper that you should know the worst, in order that you may be prepared and not taken by surprise. But I would remember that He who has instructed you to count the cost, has also said, “Sufficient unto the day is the evil thereof.”

3. Allow me then to turn to the brighter side, and direct your thoughts to some things fitted to afford *encouragement* to you in entering upon the duties of this office.

And surely it must be encouraging to you at the outset to know and feel that you do not come here uninvited. You have not been thrust upon this people by any patron, or by the arm of the civil law; but stand here before them this day on account of having received, through the constituted Courts of Christ's house, a regular gospel call to come and take the spiritual oversight of their souls.

It must be encouraging to you also to have the conviction in your own heart that it is not from any selfish or worldly motive that you have assumed this office, but for the glory of God in the salvation of souls, as you have declared this day. Taking all the circumstances into consideration, he would be a bold man who would venture to say that you, or any of your brethren in the Original Secession Church, had assumed this office from a selfish or worldly motive. Had that been your design, you never would have taken part with us in this ministry, and for the simple reason that there are many other pursuits in life to which your training and talents would have enabled you to apply yourself, and in which your object would have been far more fully and easily secured.

Then the high commission under which you act, the joyful message which you bear, the cheering promises given to you in the Word, and the rich recompense of reward with which faithful services will be succeeded, are all encouraging circumstances that are worthy of mention. You do not act in your own name, or by the authority of man, but as the commissioned ambassador of Christ, to whom all power in heaven and on earth has been committed. The message you bear is a message of good and not of evil, of peace and not of war, of joy and not of sorrow. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.” In the Word you have many cheering promises given to you to

encourage you. It is like a casket filled with precious jewels. Open it and here you find this gem of great value—"My God shall supply all your need, according to His riches in glory, by Christ Jesus;" and there you find another equal to it—"My grace is sufficient for thee, for my strength is made perfect in weakness;" and elsewhere you find what may be termed the great Koh-i-noor of Scripture promise, so far as the gospel minister is concerned—"Lo, I am with you alway, even unto the end of the world." And in addition to the cheering influence of these and many other exceeding great and precious promises, you have the blessed assurance and animating prospect that your faithful services will be crowned with a rich recompense of reward—"Be thou faithful unto death, and I will give thee a crown of life;" and again, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

But, my brother, there is one other encouraging circumstance which I must not omit to notice. It is special in your case, and I mention it last, and in doing so wish to put special emphasis upon it. You are to be associated in the pastoral oversight of this people with a venerable and greatly beloved father, whose praise is in all the Churches. You are to be associated with a father who is not more eminent for his clear views of truth than he is for his consistent practice; with a father who is not more distinguished for the greatness of his intellect than he is beloved for the warmth of his heart and genuineness of his affection. This is no small privilege to you at the outset of your labours, and I trust it is one that you will ever highly appreciate. As a son, seek counsel from his lips as from the lips of a father; do your utmost to make the remainder of his days pleasant and happy; bear your own share, and as far as in you lies, his share of that burden of labour which he has borne so honourably and so long; and above all, watch with utmost diligence lest by look, by word, or by any act on your part you should pain or grieve him in his declining years. He has long laboured here, and you are this day to enter upon his labours; and earnestly do I pray that He who holds the stars in His right hand may encompass both of you with His favour, and grant you to rejoice together for many years here, and not only for many years here, but through a coming eternity.

To the People.

I have now a few things to say to the people of this congregation, but as the time left for doing this is so short, the utmost brevity will be studied. And in the first place, permit me to urge upon you, my friends, the duty of giving our young brother a high place in your affections. I would earnestly and affectionately urge this both for his sake and for your own. I would urge it for his sake, because I know that it will greatly sustain him in his arduous duties, if he has the conviction that he labours among a people that love him. And I urge it for your sake, because it will be found that in proportion as you love your teacher, in like proportion will you profit by his instructions. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."

Be not swift to find fault. There is nothing easier than to find fault, and there are few things more injurious. A minister, although clothed with a high and sacred office, is only a man, and you must remember that perfection does not belong to man in this life. You may therefore see things in your young minister that could be corrected and improved; and in that case it is your duty to go and tell him of them in a candid, friendly way. That is not fault-

finding. It is an act of friendship, and if received in the same spirit, it will lead to the happiest results. But what we refer to is the practice of fault-finding because of every little circumstance that occurs, or because of every word that seems the slightest out of joint, and when there is no sufficient grounds. It is this that we deprecate and earnestly urge you to avoid ; for it would make you yourselves unhappy, the life of your young minister miserable, and go far to defeat the object of his mission among you.

Again, we would say, be early and regularly in your places, and give him all your attention when he ministers to you here from Sabbath to Sabbath. You can scarcely conceive the effect this will have upon his mind as contrasted with a different course of conduct. The effect of being early, regular, and attentive, as contrasted with being late, often absent, sleepy, and indifferent, is so great that no one can possibly understand it but he who has seen and felt it. Besides, you should never forget that it is as much your duty to be in your place at the proper time to take a lively interest in the services of the sanctuary, as it is his duty to be in his place to conduct these services. The obligation is mutual, and you are mutually responsible not only to each other, but to God.

Let it be yours also to sustain your young pastor by your earnest supplication and prayers. The great Apostle to the Gentiles felt that he needed this support. And if he had that feeling in any degree, our young brother must and will have it in a still stronger degree. "Brethren, pray for us," was the request presented by the one ; and "Brethren, pray for us," is the request that I would most earnestly present to you on behalf of the other. Besides, you will yourselves reap the benefit of this exercise. It will strengthen the ties of love and esteem between you and your pastor ; and your prayers, like the moisture that ascends out of the earth and comes down again in showers to refresh the thirsty soil, will ascend up to heaven and come down again, through his instrumentality, in showers of blessings upon your own souls. And in connection with this I would urge upon you the great importance of carefully cultivating personal and family religion. Prayer for your ministers will accomplish much, but the careful cultivation of personal and family religion will accomplish more. It will promote the spiritual prosperity of your own souls, and the interests of Christ's cause in your hands ; and it will cheer the heart both of our young brother, your junior pastor, and our beloved father, your senior pastor. Nothing will give them greater joy than to see you, their children and people, walking in the truth. For their sake, therefore, and for your own sake, as well as for the sake of that cause which you are pledged to maintain, we would urge upon you, with all the emphasis we possess, the careful cultivation of personal and family religion. And finally, brethren, take good heed lest any root of bitterness springing up trouble you ; but, "Be ye perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. . . . The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

PROGRESS OF THE REFORMATION IN SPAIN.

THE present hopeful reformation in Spain has originated, most conspicuously, in the circulation of the Scriptures, and the diffusion of *Scripture truth*, in that land, which, of all others, we have been

accustomed to regard as most thoroughly secured against its admission. The intolerant and persecuting spirit of the Papacy, acting in concert with a government which was a worthy auxiliary to such a system of tyranny and oppression, had done all that could be done to close every avenue through which the light of God's Word could possibly shed its benignant rays upon the worse than heathen darkness of Popish Spain. To all human appearance, the enemies of the Bible had as little to fear as its friends had to hope from its introduction into that land.

Notwithstanding all this darkness and gloom enshrouding Spain, and in the midst of it, there were those in Britain and elsewhere who yearned over her, and mourned over her miserable condition, and who saw, in the very desperateness and apparent hopelessness of the case, a call only the more urgent for earnest and importunate prayer, and for more increased exertion on her behalf, and on behalf of that God whose glory was so seriously involved in her spiritual condition. Among other agencies thus called into existence was a society organised in Edinburgh about fifteen years ago, which assumed the name of the Spanish Evangelisation Society. Its name affords a sufficient indication of its object. Without committing ourselves either to its constitution or the mode of its operations, we are yet gratified to know that God has made use of it for the accomplishment of much good. It has rendered material service to the reformed cause in Spain, both by aiding in the support of colporteurs and other labourers engaged in the work, and by forwarding Bibles and evangelical books as opportunity offered. It has indeed been a work of faith, as well as a labour of love. For nearly fifteen years this society has hoped against hope, sowing the seed which, like bread cast upon the waters, seemed only doomed to perish. It was little to be wondered at, considering the great disadvantages under which it was sown. The simplest and most unobtrusive labours had to be prosecuted with the greatest prudence and circumspection, lest the labourers should expose themselves to the tender mercies of the Spanish penal code. Regular missionary work was quite out of the question. The circulation of the Scriptures, or even books representing Bible truth, could not be tolerated. Exile or imprisonment awaited any who should have the fortitude to attempt it.

Notwithstanding all the vigilance and sanguinary cruelty of Rome, however, sustained as it was in its unholy crusade by the authority of a demoralised and truculent government, still the Word of God found its way into Spain, and was secretly circulated, and by many throughout the Peninsula anxiously and devoutly read. Not only did it *obtain an entrance into the homes of the laity*; it also had a

way opened for it into the cells of the monks, and the dwellings of the priests of Rome. Not a few of those who had been born and reared under the upas shade of Popery, and some who were intended for her future teachers, were led by an overruling Providence to look into this mysterious Book—a Book which they had been taught to avoid as they would desire to escape the consequences of mortal sin, and which they knew was regarded with so much fear and hatred by him who claims to be God's vicegerent upon earth. They looked and their eyes were opened, by the Spirit of all grace, to behold wondrous things out of God's law. The entrance of God's Word gave them light. As their light increased so did their abhorrence of the irrational dogmas of Rome. And thus the good seed sown in faith and prayer germinated in many a heart, and yielded the blissful fruits of glory to God in the highest, and salvation to the souls of men. Christian intercourse then sprang up between the converts to truth. Stealthily and with fear and dread they met, as they had opportunity, for reading the Word, meditation, and prayer. The enthusiasm of their newly emancipated spirits was under restraint, however, and, instead of praising God with "loud noise skilfully," they were compelled to utter His praise with bated breath.

This persecution led to the congregating of many of the friends of truth in Gibraltar, which thus became the centre of Protestant influence in the Peninsula. Under the protection of the British flag, the persecuted Spaniards found an asylum upon the rock, and from it they maintained a correspondence with friends and brethren throughout the country. Here they consulted together as to the spiritual condition of Spain, and the prospects of the reformed cause in their native land. In this they were materially assisted by the late Rev. Samuel Sutherland, of the Free Church, Gibraltar. It was reserved, however, to the Rev. Juan Bautista Cabrera—a convert to the reformed faith from the Church of Rome—to take the first decided step towards the organisation of the infant Church. Having, like many others, fled to Gibraltar from the persecution to which he was exposed in Spain, his great concern was how most effectually to establish and extend the reformed faith throughout the land. With this object in view, he convened a meeting of friends in Gibraltar, whom he knew to be like-minded with himself, to hear proposals which he was prepared to submit for their consideration. The meeting was accordingly held in the Presbyterian Church, Gibraltar, on the 25th April, 1868. The specific object of the meeting will be best understood by a short extract from the statement made by Senor Cabrera in opening the proceedings:—

"Gentlemen and dear brethren—I thank you for attending this meeting I have

had the honour of promoting. The object for which we are assembled is one of great importance. We are all lovers of the cause of our Lord and Master, and while we have by it obtained the greatest blessings, we have more or less in various ways suffered for it. The Gospel given to regenerate the world, and to make it free, has been wrested by many into an instrument of oppression and slavery. A man who has usurped the title of Infallible, and endeavoured to make himself equal with God, has succeeded, through the ignorance of the times and the persecution of force, in being received as such by a great portion of mankind. Rivers of blood, mountains of ashes, and annals of most horrible scenes, mark the path, denote the means, and manifest the aim of this wicked man, who has added to his iniquity that of committing so many crimes in the name of the God of love and the Gospel of peace. Results could not be more terrible. Our beloved country, poor Spain, is a living testimony (if there be any life in her at all) of the decadence and misery to which she has been brought by the tyranny of him who calls himself the viceroy of God."

Having further expressed his conviction that "the day of Spain's regeneration had arrived, and with it an effectual opening of the door for the preaching of the Word, and the printing and unrestricted circulation of the Scriptures," he reminded them of the well-known fact that there existed throughout the Peninsula a great number, "and among them not a few presbyters, who were known to be animated with the best desires for the purification and reformation of the Church in Spain." He then intimated that his object was to unite these scattered friends so as to secure harmony of principle and uniformity of operation. He concluded as follows:—

"It is a maxim well known that 'union is strength;' and this is certainly the case in religion, in which we all have one Lord, one faith, and one baptism; for a house divided against itself cannot stand. There are many labourers in the Lord's vineyard, many Spaniards, and many more foreigners, who dedicate themselves with zeal to the propagation of the Gospel in our country. But their efforts, unhappily, are isolated, devoid of unity, and, although tending to the same end, invariably give way, or gain but little ground, before the union, organisation, and discipline presented by the enemies of the truth. Thus it is that, after so many years of missionary effort, fruits do not correspond with hopes conceived. Foreign societies find obstacles well known to us, and which we could avoid. We ourselves will encounter difficulties on our march—difficulties which, during the present state of affairs, we cannot of ourselves surmount—but upon every side they will disappear in a considerable measure, if we can establish a firm, indissoluble union. Seeing this, then, I think it will be well if we establish a Central Spanish Assembly, to unite all evangelistic efforts in our country. An Assembly composed, firstly, of all those here present, and which might receive as members those Spaniards who may be worthy, at the same time admitting as honorary members as many foreigners, lovers of the cause, who desire to be united with us. An Assembly which can advise with foreign societies when required, and direct as many subaltern assemblies as may be formed in the future. An Assembly which should decide upon the admission of only one version of the Bible, instead of the many versions now in circulation—which should undertake to revise all Spanish evangelical books, and occupy itself in the formation of a Confession of Faith and a Code of Discipline—things which reformed Spaniards are now wanting. An Assembly, being partly composed of presbyters, which could ordain or procure the ordination of men of approved godliness and sufficiency as the necessities of the faithful required. An Assembly, in fine, which might be the nucleus of the Spanish Reformed Church, ready to be translated to Spain as soon as the laws of the country permit. That this Assembly would be

of sufficient authorisation is unquestionable, seeing it would be composed of ecclesiastics and laymen, which, under present circumstances, could not be obtained another way. The immense benefits which would result from it cannot be calculated to-day, but they would be felt immediately after its constitution. Consider this well, my brethren, and decide if the cause of the Gospel deserves this new effort on our part. I can assure you, that in making this proposition I am guided only by a desire to glorify God, and extend the kingdom of the Lord Jesus Christ."

The proposal thus made by Senor Cabrera was cordially approved of by all present, who each of them expressed themselves more or less fully in similar terms. After full and deliberate consideration of the whole matter, the first Assembly of the Spanish Reformed Church was constituted, accompanied with reading of Scripture by the Rev. Antonio Soler, and prayer by the Rev. Don Pablo Sanchez.

It may not be either out of place or uninteresting to our readers to reproduce the following extracts from the minutes of the Assembly thus constituted :—

"On the 25th April, in the year of our Lord 1868, the undersigned, gathered together of common accord, in the Scotch Church, in the city of Gibraltar, did, after seeking the guidance of the Holy Spirit, and after careful deliberation, constitute an Assembly to be called the Central Assembly of the Spanish Reformed Church. The object of this Assembly is to unify all efforts directed for the spread of the Gospel in Spain—to adopt one version of the Bible, a Confession of Faith, and Code of Discipline, so as to bring about the desired union among Spanish Reformed Churches—to form auxiliary subaltern assemblies in convenient places for the advancement of the Gospel—to appeal to all Spanish reformed ecclesiastics to join us—to ordain or to procure the ordination of such individuals of approved godliness and efficiency as the number of the faithful require. This Assembly will place itself in communication with such foreign societies as are working directly or indirectly for the spread of the Gospel in Spain; and it will do so at once with the Edinburgh Spanish Evangelisation Society, whose co-operation it earnestly asks; because the greater number of the members composing this Assembly remember with gratitude that, after leaving the Church of Rome, they first heard the word of truth, and, with the blessing of the Holy Spirit, had their eyes opened to behold the wondrous light of the Gospel of Christ, through its agency; and because they are fully aware of the immense benefits the work of evangelisation in Spain has, for many years, derived from its incessant labours of love in the Lord. This Assembly engages to publish in Spanish, in due season, accounts of such efforts of an evangelistic character as of which the publicity will in no way injure the advancement of the blessed cause, but tend to increase its interest. This Assembly will adopt Constitutions for its future Government. This Assembly will meet in Gibraltar until Spanish legislation will permit of its meeting in Spain itself. This Assembly prays for the protection, blessing, and guidance of God, and solicits the prayers, assistance, and co-operation of all Christians, especially Spanish Christians, for the extension of the kingdom of the Lord Jesus Christ in Spain.

"(Signed) JUAN BAUTISTA CABRERA, Presbyter.
ANTONIO SIMO SOLER, Presbyter.
PABLO SANCHEZ, Presbyter.
JOSE ALHAMA.
MANUEL HERNANDEZ.
ROBERT STEWART CLOUGH."

It is not easy to over-estimate the importance of this wise step of

the Spanish reformers. It is a hopeful augury that they have been led, by the Spirit of God, to contemplate the preparation of a Confession of Faith and Code of Discipline. This work will be looked forward to by all the friends of truth, and the best friends of the infant Spanish Reformed Church, with much interest. May they be well guided in this momentous part of their great undertaking.

We now, for the present, take leave of the Assembly and its important work, carried on under the surveillance of the cruel and fanatical Government of Spain, acting cat's-paw to Rome, and turn our eyes in another direction, to see what the Almighty Worker is doing, and preparing to do for them."

The political condition of Spain was only what might have been expected in a land so completely under the heel of the Pope. Oppression and misrule were the order of the day, and God, in His holy providence, permitted it to be carried so far as to work its own cure. It became intolerable. Accordingly, on the 19th September, 1868, a few leading spirits, chiefly in the army, who had suffered under the abuses of the Government, raised the cry of liberty, which was so extensively taken up and re-echoed throughout the Peninsula, that the Queen and her guilty court thought discretion the better part of valour, and therefore sought safety in flight. The Spaniards were well satisfied with her resolution, and a Provisional Government was immediately formed, in which General Prim took a leading part. The Government thus formed, recognising the baleful influence exerted by Popery on the country, at once renounced the arrogant assumptions of Rome, and proclaimed the principle of perfect religious liberty. Accordingly, writes Senor Cabrera—

"On the 23d of the same month (September) I went to Algeciras, a town near Gibraltar, with Senores Alhama and Hernandez, when we waited upon General Prim, who had disembarked there to give orders to the garrison. The General received us with affability, and, upon hearing who we were, inquired, 'Are you of those who were condemned in Granada because it was said you were not good Christians?' and continued, 'You are welcome. From to-day there will be liberty in our country, true liberty. The reign of tyranny is over. Every man is master of his own conscience, and may profess that faith which appears to him best. You can return to your own town by the first vessel which sails, and in freedom enter it with the Bible under your arm, and preach the doctrines it contains.'"

Thus God opened the door for the introduction of the Gospel into Spain in a way that His most sanguine friends could scarcely have anticipated. Now the Gospel is publicly preached, and the Scriptures openly sold throughout Spain. The labourers engaged in this important work seem to be men of faith, willing to spend and be spent in the service of Christ. But their number would require to be greatly increased in order to meet the wants of such an extensive field already *white to the harvest*. The Macedonian cry, "*Come over*

and help us," rises on all sides with such importunate urgency, that the few agents who are at present employed are grieved to find that all they can do is to re-echo the cry for help. In Andalusia, the work is carried on with great spirit, and with a truly cheering degree of success. The crowds which flock to hear the Word are so great that considerable difficulty is experienced in obtaining churches sufficiently large to accommodate them. All that can be done is being done to satisfy the craving for the Gospel thus so suddenly and extensively awakened. The spiritual interests of both old and young are anxiously considered. While the means of grace are being provided for those of advanced years, Sabbath and week-day schools are opened for the young. Fortunately the Spanish reformers recognise the paramount importance of combining the religious with the secular education of the young, and seem disposed to adopt a system of education somewhat similar to the old parochial system of Scotland. Indeed, the present religious reformation in Spain seems in many respects to be very nearly a reproduction of the Reformation in this country 300 years ago.

We must not imagine, however, that the agents of Rome are either uninterested or idle spectators. They are busy at their old work. Where intimidation is supposed to be likely to succeed, they employ it; and where plotting and intrigue are more likely to be efficacious they practice them. The infant Church has much to fear from the intrigues and schemes of the different conflicting political parties that now distract Spain. Not a few of the priests of Rome have been publicly convicted of encouraging and abetting some of the more powerful and more Popish parties who are plotting the subversion of the new Constitution. They and all the friends of truth have great reason to plead with God to restrain their power for evil, and to strengthen with all might by His Spirit those who are called to bear the burden and heat of the day.

Literature.

Discourses on Redemption. By Rev. Stuart Robinson, D.D., lately Professor of Church Government and Pastoral Theology at Danville, Kentucky. Second edition. Edinburgh: T. & T. Clark, 38 George Street. 1869.

THIS, though a volume of discourses, each complete in itself, has something of the unity and coherence of a theological treatise. The subjects of discourse, especially in the first part of the volume, have been treated and arranged with the view of bringing out the perfect

oneness of the great scheme of human redemption as unfolded in the Bible. That scheme was revealed "at sundry times and in divers manners;" it was revealed under several dispensations, differing from each other in external form as well as in fulness of light and privilege; but the aim of our author is to show that through all these successive dispensations the same grand plan of redeeming mercy was being developed, as the oak is developed from the acorn, until it has reached its full stature and luxuriance, and bears its full harvest of ripe fruit in this "the dispensation of the fulness of times."

As, in separate discourses, he passes the several dispensations in review, he brings out at least three broad features of identity between them. He shows that under all of them the very same Gospel of the grace of God has been, in substance, presented to the faith of men. He shows very prominently, as what perhaps is less attended to, that under all of them the grace of the Gospel has been dispensed in the same mode—in the mode, namely, of covenants—in which the blessings of salvation have been conveyed to the heirs of them by way of charter, and secured to them by appropriate sacramental seals. A third uniting and harmonising link he is at pains to point out in the fact that, under them all, the grace of the Gospel has been dispensed and sealed to the same society—the select and separated society of God's Church—which, from the relation in which it stands to Christ, its ever-living and unchangeable Head, has continued to be one and the same organic body from its formation in Eden till now.

These views are not, of course, new. But they are here presented very strikingly and with uncommon vigour and grasp of thought. And in presenting them as he has done the author has rendered good and thankworthy service. It is of immense importance to get the mind enlarged with such comprehensive views of the plan of redemption. It enables one to read the Bible with a clearer and larger apprehension of its meaning and scope, and of the organic unity which pervades all its parts, as a revelation of the gracious thoughts and ways of Jehovah. It also enables one to perceive the groundlessness and folly of many of the prevailing errors of the day. For instance, if all Scripture exhibits the gradual and continuous evolution of one everlasting and supernatural plan, then all Scripture must alike emanate from the Author of that plan, and must be all equally inspired. Again, if the New Testament contains only the continued and perfected unfolding of the same Saviour, and the same salvation of which Moses in the law and the prophets did write, then, plainly, it cannot be separated from the Old; having grown out of the Old, and needing the Old to account for it and interpret it, it would be suicidal to its authority to view it as in the least setting aside or superseding

the Old ; both must stand or fall together, as the one indivisible revelation which the one Church has got from God. Still further, if the Church of God is one corporate body through all ages and dispensations, then whatever moral truth or precept God has spoken to her at one time He speaks to her through all time ; the ten words He spake to her at Sinai, He speaks to her, the same body of Christ, and through her, to all the world still ; and thus from the continued identity of the body to which it was given, as well as from its moral nature, we have proof of the continued obligation of the Decalogue, and of the great Sabbath law which is enshrined in its centre. These inferences, though stated in our own language, are not our own. They and others of like importance are drawn by our author in various parts of his book. Indeed, much of its value lies in the constant application he makes of the principles he demonstrates, to the prevailing forms of unbelief and error, with all of which he displays a very thorough acquaintance, and against most of which he displays a very enlightened and faithfully outspoken zeal. Ever and anon he is dealing some well-aimed blow at Popery or Ritualism, or some of the forms of Rationalistic and Neologian error. And he is constantly trying, often with not unskilful hand, to unloose the meshes of "philosophy and vain deceit" in which so many of the young minds of our time are getting entangled. Though on all cardinal points he sets forth the old Calvinistic faith, his book bears on every page the fresh impress of the nineteenth century. Still we cannot endorse all his views. Those of them we take exception to we shall note as we proceed.

The third discourse is entitled "The Gospel Covenant and Worship of the lost Eden." It is full of general principles, and is valuable for its suggestiveness. We quote from it the following striking and comprehensive summary of the Gospel creed, as wrapped up in the first promise :—

"1. That the Redeemer and Restorer of the race is to be *man*, since He is to be the seed of the woman.

"2. That He is at the same time to be a Being *greater than man*, and greater even than *satan* ; since He is to be the Conqueror of man's conqueror, and, against all his efforts, to recover a sinful world which man had lost ; being yet sinless, He must therefore be divine.

"3. That this redemption shall involve a *new nature*, at 'enmity' with the *satan* nature, to which man has now become subject.

"4. That this new nature is a *regeneration by Divine power* ; since the enmity to *satan* is not a natural emotion ; but saith Jehovah, 'I WILL PUT ENMITY,' &c.

"5. This redemption shall be accomplished by *vicarious suffering* ; since the Redeemer shall suffer the bruising of His heel in the work of recovery.

"6. That this work of redemption shall involve the gathering out of an *elect seed*, 'a peculiar people,' at enmity with the natural offspring of a race subject to *satan*.

"7. That this redemption shall involve a *perpetual conflict* of the peculiar people,

under its representative Head, in the effort to bruise the head of satan, that is 'to destroy the works of the devil.'

"8. This redemption shall involve the ultimate triumph, after suffering, of the woman's seed; and therefore involves a triumph over *death*, and a restoration of the humanity to its original state, as a spiritual in conjunction with a physical nature, in perfect blessedness as before its fall."

The Abrahamic covenant holds a peculiarly prominent and outstanding place in the development of the scheme of salvation. A knowledge of its nature and bearings is essential to a right understanding of all that succeeds in the Old Testament, and of much of the New. Our author devotes only one discourse to it; but he shows, as we think, a very just apprehension of its meaning and significance. Accounting for the great prominence given to it in Scripture, he makes the following remarks:—

"Now whence the prominence to the covenant with Abraham? The answer will be found in a summary statement of the record here taken in connection with the preceding and subsequent history. Anterior to this era, the protracted period of human life—the life of one patriarch or head extending over many centuries—rendered it unnecessary, and indeed hardly possible that either of the two Divine ordinances for society, the State or the Church, should exist as organisations apart from this third Divine ordinance of the family which was first of all appointed. Now that the contraction of the days of man on earth leaves no longer one natural head by precedence of age and paternal right entitled to govern the tribes descended from him; of necessity states, governments, under chosen rather than natural heads must be instituted; and by force of the same fact, the body of the 'redeemed seed of the woman' must be organised as a government also, distinct from the family. Hence it is that here, midway between the first gospel promise of a Redeemer in Eden, and the glorious fulfilment thereof in the incarnation of the Son of God, stands the covenant with Abraham. It involves all that was involved in the covenant of grace with Adam, and the covenant of security to the race, and the line of descent in Shem, made with Noah; but proceeds to organise the people which shall be gathered under those covenants into a visible body, distinct both from the family and the State, and separated from the rest of mankind. As to its component elements, the Church had indeed existed from the first by virtue of the enmity put between the chosen and the reprobate seeds. But, henceforth, the chosen are visibly and formally set apart to become the special visible body of the Messiah, among whom and through whom the covenant of grace shall have its administration."

Dr. Robinson has clear and orthodox views regarding the place which the children of the Church have in the charter of her covenant privileges, as that was given to Abraham. But he reasons to a conclusion that reaches far beyond any premises he lays down, when he tries to deduce from it the doctrine that all children dying in infancy shall certainly be saved. If, as Paul says, "they who be of *faith* are blessed with faithful Abraham," how is it possible to show that unbelieving parents have such interest in the blessing promised to Abraham—"I will be a God unto thee, and to thy seed after thee"—as to warrant the conclusion that their children, equally with those of believing parents, shall, if dying early, be eternally saved? Indeed, the author has made admissions regarding the silence both of Scrip-

ture and of the Confession of Faith on the subject, which convict his own speculations (for some of his statements hardly deserve the name of arguments) of a very considerable degree of rashness and unwarrantableness. He says—

“The Scriptures being intended for those only who can understand them, and to declare to such the terms of their salvation, and the grounds of their hope and comfort, without gratifying curiosity, nowhere expressly declare, in direct terms, that all infants shall be saved: while they do declare that *the elect of God*, adults and infants alike, shall be saved through the effectual working of the Holy Spirit. When the Bible stops speaking, the Confession always stops; just as, when the Bible speaks, the Confession fearlessly speaks, whether men will hear or whether they will forbear.”

Very true; and if both Bible and Confession teach nothing more than that “elect infants, dying in infancy, are regenerated and saved by Christ,” and if “when the Bible stops speaking the Confession always stops,” we submit that when both Bible and Confession stop speaking, Dr. Robinson and all who “tremble at God’s Word,” should always stop too, and not attempt, indirectly, to force conclusions from passages which we could easily show, we think, did time permit, they cannot and were never intended to yield.

Dr. Robinson’s mind is decidedly of a speculative and philosophic cast, but we rejoice to find in his book an earnest aim to give the Word of God its true place, as the supreme rule of faith and worship and duty, and the judge and end of all controversy. In his sermon on “The Law and the Gospel of the Sinai Covenant,” after giving a very effective exposure, on grounds of reason, of modern Ritualism, he brings the matter to its true issue in the following forcible sentences:—

“But far more conclusive than any considerations of philosophy and expediency, is the argument that there is no more authority in the Church for constituting a symbol, than for adding to the revealed truth of God. The true symbol must be divinely framed and constituted. It is no more left to the vagaries of human fancy, or to rest upon mere human authority, than the truths it was intended to teach. ‘See,’ said Jehovah to Moses, ‘that thou make all things according to the pattern shewed thee in the Mount.’ Even Moses was not left to his own taste and discretion in fashioning a single cord, or loop, or tassel of the Tabernacle and its furniture—the symbolic palace of Jehovah, and typical at once of Christ the Prophet, Priest, and King, present and ruling in His spiritual kingdom. The authority of God alone can constitute a Gospel symbol. And the claim to set up a symbol in Gospel worship, which Jehovah has not set up in His Word, is really a claim to speak as the messenger of Jehovah, and to come with authority to actualise a divine pattern revealed to him who sets it up. It is a claim analogous to that of Mohammed, Swedenborg, or of Joe Smith.”

The covenant of royalty with David forms another grand epoch in the development of God’s purposes of mercy toward the Church, and the discourse in which the author discusses it is very able and instructive. Before its establishment Christ had been revealed in every age

as the Prophet of the Church. Before, He had been revealed as her Priest, in all the varieties of the ritual of atonement by sacrifice. But now, as never before, He was revealed as her King, coming to reign over that universal spiritual commonwealth of which the kingdom of Israel is the type. After showing how the promise of the kingdom to David and his son is the key to much of the subsequent revelation both in the Old Testament and in the Evangelists, Dr. Robinson, while expressly disclaiming all High Churchism, shows how defective are all those views of religion which ignore the importance of the Church as the spiritual kingdom in which Christ reigns, whose polity He has divinely ordered, and to which He has committed the subjugation of the world. And here we find a passage which we cannot help quoting, as it so completely tallies with and goes to vindicate a passage in the Original Secession Testimony. The passage to which we refer will be found in p. 96 of the Testimony, and is as follows :—

“Laudable as the object of the Missionary Societies is, we think it can scarcely be denied that, though secular and self-constituted associations, all of them, in one way or another, assume the power which properly belongs to Churches organised and acting in the name of the Lord Jesus.”

Such a sentiment, of course, on the part of Original Seceders is narrowness and bigotry ; but a man whom we think no one will call either narrow or bigoted, thus powerfully and boldly endorses it :—

“In the fourth place, you will perceive that the view here presented of the kingdom and Church of Jesus Christ as fundamental, and so important as to form the grand point to be developed in the last and most advanced of the series of Old Testament covenants, has a very important application to the peculiar tendency of our times, in the direction of an organised and combined evangelical effort, which ignores the churchly idea of the Gospel, and proposes, by mere human wisdom, to contrive agencies for doing the Gospel work of the Church. For manifestly this theory of Christian action involves more than any mere inexpediency. However unconsciously the error may be entertained, the theory involves fundamental error in theology. It ignores, as of no consequence, a great principle of the scheme of redemption, to the development of which an entire series of its revelations was devoted, through a thousand years of its history—a principle which gave its peculiar phase to the teaching of Jesus. It implies an error, in regard to the Kingly office of Christ, analogous to that of all the ethical gospels in regard to His Priestly office ; and to that of the Rationalists in regard to His Prophetic office. It is founded upon the seeming assumption that, in regard to that phase of the Gospel which implies a Church divinely founded and entrusted with the Gospel agencies, it is a failure. Independent of the arrogant claim to substitute humanly devised Gospel agents and agencies for those which Christ appointed ; independent of the claim to do by the popular suffrage of Christians what Popes and Councils may not do in the spiritual kingdom ; independent of the impolicy of giving colour to the popular infidel cry, ‘The Church is a failure ;’ independent of aiding Rationalism to subvert the Gospel, by thus sundering what God hath joined together—the Gospel truth from the Church of the living God, the ‘pillar and ground of the truth ;’ this tendency to human contrivings for carrying on the Gospel work grows out of a fundamental and dangerous error of theology.”

We have said that Dr. Robinson is a Calvinist. He never shrinks from setting forth the doctrines of unconditional election, and of the sovereignty and specialty of divine grace in the whole salvation of the redeemed, whenever these come in his way. We question, however, if he himself can thoroughly reconcile with the views he holds of the Divine sovereignty in redemption some expressions he uses in a discourse on the 15th chapter of Luke. We have in view such expressions as these—"the infinite desire of the Father to save sinners;" "the infinite Father's heart yearning for straying sinners as over His lost children;" "Jesus transfers the whole matter into the sphere of the heart moved by the *natural* impulses and sympathies and affections." In the first place, we rather think the parable of the prodigal son, in connection with which these expressions are used, is an exhibition, not of some general and natural love of the Father toward sinners, but (as the context shows) of the gracious willingness of Christ to receive the sinners whom the grace of the Father has made willing to abandon the service of the devil and come to Him. In the next place we object to the ascribing of salvation to "*natural* impulses and affections" on the part of God, while Scripture everywhere ascribes it to sovereign and supernatural grace. Such modes of speaking tend, however unintentionally, to countenance those notions of universal love and grace which underlie the doctrine of universal atonement, and the system of the negative theology school, which leaves no room for an atonement at all.

The discourses in the latter part of the volume are more miscellaneous in subject, though a thread of continuity runs through them all. Some of them display unusual power of reasoning, of illustration, and of appeal. And all of them are marked by the energy and boldness of style which is somewhat characteristic of American preaching, but which is apt, as we could show from an occasional instance here, to degenerate into a freedom of expression, bordering on irreverence. Few will study them without having their views enlarged, and the young preacher who does so will find his mind laid hold of by a hand which will help to lift it out of the ruts of common-place.

There are lengthy notes added in the form of an appendix, in which various subjects are discussed, which could not well be treated, at least with such elaboration, in a discourse from the pulpit. In the last of them, which is entitled "The Relation of the Temporal and the Spiritual Powers historically considered," the author professes what in this country would be called Voluntaryism, and that of a very strong and undiluted kind. We do not need to say that against that Voluntaryism we raise at once our protest and warning. It is supported, however, by no such argument as calls for special refuta-

tion. And as for the historical evidence adduced in its favour, we are quite sure that some of the facts may be and ought to be read in another light.

A Dictionary and Concordance of the Names of Persons and Places, and of some of the more remarkable Terms which occur in the Scriptures of the Old and New Testaments. Compiled by William Henderson, M.D. Edinburgh: T. & T. Clark, 38 George Street. 1869.

THERE are few preachers or Biblical students in the happy condition of the late Professor Lawson, of whom it has been said that, had every copy of the Bible been destroyed, he could have reproduced the larger part of it from memory. Most of them find a Concordance indispensable to the correct quotation of Scripture, and the reverence that is due to the words of God makes it a sacred duty to endeavour to quote them with perfect correctness when they are quoted at all. And for general purposes, no English Concordance has superseded, or even equalled, that of Alexander Cruden, which, for a century and a quarter, has been the *vade mecum* of every minister who aspired to be the "good textuary" which, according to Hervey, makes the "good divine."

But Cruden is deficient in the department of proper names. By way of example, Dr. Henderson points out that, under the name Aaron, Cruden gives 63 passages, while there are not fewer than 356 passages in the English version in which it occurs; and that of the 1,127 times in which the name David is found in the sacred text, Cruden gives only 378. This very palpable deficiency Dr. Henderson has set himself with great, and as we think well directed, labour and painstaking to supply. In the goodly volume before us, he has furnished what he believes to be, and we have no doubt is, a perfectly complete Concordance of the proper names and a number of the more remarkable terms which occur in Scripture. But the work has other distinctive and valuable features, to which we may briefly refer.

It is the only work that we know of which combines a Dictionary and a Concordance. To every name the author has appended an explanation of its meaning before adducing the passages in which it occurs. If it is a generic term, he has defined the various specific senses in which it is used; if it is the name of a person, he has mentioned a few leading particulars regarding him; if the name of a place, he has indicated what kind of place, and fixed its locality. Of course, his definitions and descriptions are necessarily brief, but they are comprehensive and precise, and if they do not give much information about the object, they indicate its character, and distinguish it effectually from every other with which there may be danger of confounding it.

And this suggests another important feature of the book. It often happens that the same name belongs to different persons or places, and

that the same word is used in several different meanings. There are many instances too, in which the same English word is employed to represent entirely different words in the original Hebrew or Greek. In an ordinary Concordance these are all ranged together under the one common term, without the least attempt to discriminate them. But Dr. Henderson has been at great pains to discriminate them accurately. Thus, under the name "Shemaiah," he has noted 25 different persons who bear that name in Scripture, and in separate sections he has given a short description of each, together with the passages in which the references to each are to be found. Or, if we turn up the word "Plain," he informs us that there are eight different words in the Hebrew original which are all occasionally translated by the one word "plain" in the English version, and in successive sections he gives each Hebrew word—its literal translation, a brief account of its usage in Scripture, and then all the passages in which that particular word occurs. Or let us turn to the word "Servant;" here we find there are six Greek words which that single English word is employed to translate, and these are carefully discriminated along with the different passages in which they are found; so that we have a long list of passages in which "servant" represents the Greek word *doulos*, a bond-servant; four, in which it represents *hyperetes*, a person under authority; four also, in which it represents *oikeles*, a house-servant; one, in which it stands for *therapon*, a careful attendant; eleven, in which it is the rendering of *pais*, a youthful attendant; and seven, in which it translates *diakonos*, an attendant or servant. Ministers are in the habit of telling their people (what it is important for them to know) that when the word "Lord" in the English version is printed in small capitals, it represents God's great and incommunicable name Jehovah. If they turn up the word "Lord" in this Concordance, they will find, to their regret, that this is not strictly correct; and that the arbitrariness which is one of the few blemishes of our incomparable version has crept in even here. "It is commonly supposed," says Dr. Henderson, "that the word 'Lord,' being used in the English version as the translation of both Adonai and Jehovah, is printed in *small capitals* when the latter occurs in the original, and in *ordinary small type* when the Hebrew word is Adonai. This, however, is by no means the case. Out of 134 passages in which Adonai is not followed by Jehovah in the original, only 54 are in ordinary type, while the rest are printed in small capitals"—these last, we may add, being carefully distinguished here. These examples will furnish our readers with some idea of the careful and minute way in which the compiler has distinguished different words and different forms and meanings of words. We have noticed one instance, however, in which, indeed, a question of interpretation is involved, where his dis-

mination, is plainly at fault. We refer to the word "Spirit," which he rightly says is used in three different senses in the New Testament, the first of which he mentions is "the third Person of the Godhead, and His operation," and the second, "Angelic and human spirits and their actions." Several passages which he adduces under the second of these meanings of the word ought undoubtedly to have been placed under the first—such as Matt. xxii. 43, John iii. 6, Acts ix. 21, 1 Cor. ii. 12 and xiv. 15, Eph. i. 17, Rev. i. 4, 10, &c.

One other feature of the work we may indicate is, that all through, it has been compiled with a reference to the original text. In every case the original Hebrew and Greek name or term is given with the spelling and pronunciation of it in Roman letters. And indeed, so far as it goes, it furnishes even to the English reader the advantages of a Hebrew and Greek, as well as English Concordance.

Dr. Henderson has added in an Appendix the passages relating to weights, measures, and money which occur in the Scriptures, and has endeavoured, he tells us, to fix the value of these as accurately as a careful examination of the best and most recent authorities within his reach would enable him.

Such are some of the leading features of a work which reflects exceeding credit on the Christian enterprise and industry of the compiler. It has occurred to us while examining it, that a Concordance of the whole Bible on the same plan, in which the words of our translation shall be carefully classified with reference to the words of the original which they represent, would be a vast improvement on that of Cruden, and an invaluable boon to all English students of the Word of God. Our English version is unrivalled, but it cannot be denied that there is a lack of uniformity in its renderings; such a Concordance would go far to remedy the consequences of this, and to obviate the necessity of a new translation, which could not be attempted at present without such serious risk as we hold it would be unlawful to incur. In the meanwhile, we have no hesitation in saying that, limited in scope and range though this work be, it is an important and valuable accession to the apparatus of the Biblical student. We may add that the size and beauty of the type in which it is printed greatly enhance the pleasure of using it.

Two Letters on the Need of Ordained Home Missionaries for Scotland. By the Rev. Robert M'Corkle, M.A. Edinburgh: J. MacLaren, Princes Street. 1869.

WE owe an apology for not having noticed these wise, earnest, and very reasonable letters sooner. No one, we think, can read them without feeling that Mr M'Corkle has made out a strong case of necessity for the employment of *ordained home missionaries* in the work of Chris-

tianizing the heathen population of our land. He is not indeed against the Church employing any or every lawful agency in a work so great and so urgent. From the spirit in which he writes, we feel quite sure, for example, that he would heartily approve of the conduct of our Synod, in employing in such mission work as is competent to them, young men contemplating the ministry, so long as they are tried, authorised, and directly superintended by the Courts of the Church, and so long as we have no other means, as a Church, of reaching the outcast and the perishing, and endeavouring to draw them into the fold of Christ. But had we men to ordain as home missionaries, and means to support them, we certainly would employ them; for we have all along held with Mr. M'Corkle, and on grounds identical with some of those so ably set forth in this pamphlet, that they are the agency of all others best adapted to meet the necessities of the case. But the Free Church should have vastly less difficulty in finding proper men and adequate means, and we are somewhat surprised that the cogent representations and arguments here put forth should not have led to definite action long ago. They were pressed on the attention of that Church so early as the end of 1858. They were warmly approved of by the Convener of its Home Mission Committee, and they were favourably received by the Committee itself. Why has effect not been given to them? We earnestly trust Mr. M'Corkle will persevere in keeping them before the mind and the Courts of the Church. We are persuaded that the Church would be a thousand times better employed in attempting to work out the Scriptural and perfectly practicable plan he advocates, than in giving the countenance, which we regret to see some of her Courts have been giving, to the pretensions of self-elected lay evangelists, who are committing the double offence of refusing to "abide in the calling wherein they are called," and of intruding into another for which they have neither call nor qualification. They may be good and earnest men, but just on that account the Church ought to take them and instruct them "more perfectly."

OUR PROPOSED FOREIGN MISSION.

At its late meeting, the Synod instructed the Mission Committee "to look out for a suitable agent for the foreign mission field, and to do what in them lay to stimulate our people to increased exertion on behalf of this important object."

The Committee have been considering how they can most effectually carry out this instruction of Synod. At their last meeting they resolved to appeal to congregations, urging them to offer united prayer to God

that He may dispose one or more to devote themselves to His service among the heathen, and inviting them to contribute for this laudable object. It is probable they will take steps to make this appeal, in the form of a circular, addressed to all our sessions and congregations. It would be exceedingly gratifying and hopeful, however, if their action was anticipated by the spontaneous action of the office-bearers and membership of the Church. In the hope of inducing this we have taken the liberty of calling attention to what is contemplated by the Committee, and of making a few remarks on the general subject.

The first thing, and we believe the only thing, necessary to set our proposed missionary enterprise a-going in full and prosperous activity is the prospect of a suitable agent. Let such a one offer himself, and we are confident the whole Church will hail him with delight, and in no long time provide all that is needful for his adequate support. Until such a one does offer himself little can be done. But we may venture to say, that God has put into our hands the means of obtaining a missionary according to His heart, if we will only employ them. Every command to pray for a special blessing implies a promise that, in answer to prayer, the blessing shall be given. The command of Christ to all the members of His Church, so long as the harvest is plenteous but the labourers few, is—"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." The truth and faithfulness of Him who gives that command is our infallible guarantee that, if the Lord of the harvest is prayed to send forth labourers into His harvest, He will send them. And from this it follows, with no less certainty, that if the Lord of the harvest does not send forth labourers when they are needed, it is because He has not been rightly prayed to send them. We have not yet found a labourer to go into the great harvest, ripe and dropping, perishing for want of hands to gather it, that whitens heathen lands. Have we been pleading with the Lord of the harvest to thrust forth a labourer? Have the members of our congregations been pleading with Him in downright earnest, personally and socially, to exercise His prerogative in calling a labourer into the field? If not, can we wonder that no labourer, moved by His Spirit's power, feeling necessity laid upon him, has yet offered his services? Would it not be presumption and hypocrisy to expect this, the blessing promised only to prayer, while it is not being sought in the wrestling of prayer? And are we worthy as a Church to take a part in the ingathering of the Lord's harvest if we are so coldly indifferent to the work on which His heart is supremely set, and in which His glory is supremely involved, that we will not unitedly pray Him to thrust forth a labourer? Let a daily petition for this enter into our secret and family prayers. Let missionary prayer meetings be formed in our congregations. Let the

subject be specially remembered in the public prayers of the sanctuary. God will honour His own ordinance and redeem His own special promise. Some one chosen by Himself, made willing in a day of His power (and who else is worth the having?), will speedily offer himself. And meanwhile, if indifference exists, it will give place to growing interest and earnestness, for we cannot quicken and keep alive a right interest in any person or thing so effectually as by making that person or thing the subject of our daily prayers.

But if we have no warrant to expect a missionary except in answer to the Church's prayers, there seems as little reason to hope for one except as the result of deliberate self-inquiry into the claims of duty on the part of ministers, of preachers, of students, of all contemplating the ministry. From the responsibility of such serious, solemn self-inquiry, it seems to us no one of all these can free himself. In giving themselves to the ministry, they have given themselves to Christ, to be disposed of as He sees meet. They have evidence of a call to the ministry just in so far as they have yielded themselves, without reserve, to the disposal of Christ, asking only, "Lord, what wilt thou have me to do?" To all of them personally Christ is saying—"The field is the world;" "Go ye and teach all nations;" "Go ye into all the world and preach the Gospel to every creature." They cannot escape the responsibility thus laid on them of looking at the whole world as the field set before them, and of holding themselves in readiness, at the sacrifice of every thing dear on earth if need be (Luke x. 57-62), to go into any part of the field to which the Lord, by the present voice of His providence, is calling them. Nor are they at liberty to settle down, or to continue in any one part of the field, until it has been made clear to their consciences, in answer to deliberate and impartial inquiry, and to honest, earnest prayer, that it is the will of their Lord and Master that they should work for Him there and *not* in any other place. In making these remarks, we are far from supposing that any one to whom the matter belongs—student, probationer, or pastor—has not been considering it with all the seriousness which its importance demands. We may be permitted, however, without in the least assuming to dictate, to indicate the light in which, as it seems to us, the matter should be considered. We think then that something more than merely general considerations, such as the fewness of our ministers at home, the number of our vacancies, the apparent need of all available hands to keep up our time-honoured banner, is necessary to warrant any one to say that he is not called to go out as the messenger of Christ and of our Church to the heathen. For if these considerations will warrant one to stay at home, they will warrant every one to stay at home, and the duty which *Christ is plainly calling for* at our hand will never be discharged. The

only question that will meet and terminate responsibility in every case is, Is there something special in my lot and circumstances, as ordered by Providence, which clearly justifies *me* in refusing that call which Christ is now making to *some one in the Original Secession Church* to offer himself as missionary to the heathen? Am I justified now, and will I feel justified in my conscience when dying and about to meet my Judge, in staying at home to preach the Gospel of salvation to a few individuals who are familiar with it already, when Christ is calling for some one to preach it to benighted thousands and tens of thousands who have never heard it, and are dying in hopeless misery for want of it? We humbly opine every one who is contemplating the ministry, or who is in it, must be able to show his own conscience in the presence of His Master, some special reason why *he* is not called to preach among the Gentiles in heathen lands the unsearchable riches of Christ, if he is to stand guiltless, and the whole Church to stand guiltless, in refusing to answer the question now being asked of us, one and all, "Whom shall I send, and who shall go for me?"

Is it said that all procurable labourers are needed to 'do Christ's work at home? We answer, "It is no restraint to the Lord to save by many or by few." He knows best how many are needed to maintain His own cause, and if He is plainly calling, as He seems to be, for one or more to enter the open door for missionary labour He is setting before us, He can make the remaining few at home suffice, or send them unexpected help. "There is that scattereth and yet increaseth," and who knows but that if we aim at carrying out His great commission, by giving one or two to India or Africa, He may raise up three or four more to carry on His work at home? He has made the blood of the martyrs the seed of the Church, and He may make the self-surrender of one the fruitful cause of the consecration of others.

Is it said that our vocation and duty as a body is to maintain our testimony for Christ's Crown and Covenant? That no doubt is our duty, our privilege, our honour. But it is also our duty, our privilege, our honour to obey Christ's command to "go and teach all nations." Do we honour Him if we make the performance of one duty an excuse for not at least earnestly attempting the performance of another? Have we forgotten to whom, and why, it was said, "These ought ye to have done, and not to leave the other undone?" We have been often reproached—ignorantly and groundlessly as we can show—for doing nothing to advance Christ's kingdom among the heathen. It will remove that reproach if we earnestly prosecute our proposed Foreign Mission, and so far do something to commend our public testimony for Christ's truth and cause, giving it more prominence and making it more influential. *At all events, it rests on those who bring the objection* we

are answering to show that we will be less efficient witnesses for Christ's truth at home by taking part in bearing that grand testimony he committed to the first representatives of the Gospel Church when He said to them, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our forefathers were surely as good Covenanters and Seceders as we are, and so far back as 1753 it was enacted by the General Associate Synod—"That Presbyteries, previous to their entering students on trial for licence, should require of them to signify their willingness to submit to any missionary appointment that might be given them by the Church Courts."

It is said, however, that we cannot support a foreign mission and maintain in efficiency all our other schemes. An esteemed correspondent has anticipated much we might have said in reply to that objection, and to his letter we call the attention of our readers. We think with him that, as a Church, we have not yet brought all the tithes into God's storehouse. We think comparatively few have really denied themselves as yet any cherished personal indulgence that they may give, as they are giving, to the Lord. Suppose, then, that all should be willing to practice a little self-denial for the sake of doing the great duty, and enjoying the great privilege, of sending the Gospel of salvation to the lost heathen. And suppose that three hundred members of the Church who now spend sixpence a-week on tobacco, or some similar needless indulgence, would give up *that* for the sake of Christ and the souls of their fellowmen. In that case there would be realised at once £390, enough to support a missionary in any heathen country of our globe.

It will be remembered that, in its report to the Synod, the Committee recommended specially a mission to the aboriginal tribes of India. In September, a communication was published in the *Free Church Missionary Record* from Dr. Murray Mitchell, which justifies the recommendation of the Committee, and shews the pressing need there is for an immediate effort being made for the evangelization of these interesting tribes. We subjoin it, in the hope and with the prayer that the reading of it may determine some one to listen to the million-voiced cry from the spurs of the Himalayas, "Come over and help us :"—

"I have been carefully looking over the mass of facts connected with mission work which came under my notice during the extended tours which, you are aware, I have lately taken in Bengal, the North-West Provinces, and the Punjaub. In doing so, one point has come out with such persistent prominence that I feel compelled to draw, through you, the attention of the Church to it without delay. It is the call and encouragement to labour among the aboriginal races.

"The great importance of these races in our Indian commonwealth is only now beginning to be seen. Writers who look at the question merely from a political and social point of view, have been exposing the grievous mistake the Indian Government has made in comparatively overlooking them. As a matter both of justice and of

policy, they will henceforth be better cared for; and Government will reap a rich reward in the increased attachment of millions of simple-minded strong-limbed aborigines, who would render invaluable service if a time of trouble at all resembling that of 1857 should again arrive. But if Government has been unwise, still more grievous has been the mistake of the Christian Church. The Kol and Santal races, both of which I have lately visited, are not fewer than four millions. Like the aborigines generally, they are wonderfully accessible; not fortified by inveterate prejudices that bristle at every point, their rude demonology, when pressed, gives way almost at once as a conviction, though it may still linger as a practice. They are by no means savages; their villages looked cleaner and nicer than Hindu villages generally do. Not intellectually so high as the Hindus, they are morally higher; they are, as compared with their neighbours, simple, frank, manly, truthful.

"Speaking of the aboriginal races in Assam, Colonel Dalton, the enlightened Commissioner of Chota Nagpore, told me that in his own time multitudes of them had gone over to Hinduism; and that he had greatly wondered at the apathy of the Christian Church in permitting them to do so without an attempt to rescue them. And Mr. Storrs, a Church of England missionary among the Santals, said emphatically—'In a generation or so the Santal nation will be either Hindu or Christian.' Their jungles have been invaded by civilization—so far, at least, that railways cut through their country; and the shriek of the whistle which startles the tigers frightens away a host of old ideas. The Santal nation numbers about two millions; will the Christian Church strive, God helping her, to bring in a generation this whole nation as an offering to the feet of Christ? And will the Free Church of Scotland seek to share in the honour and blessedness of the work? Let it be remembered that if we once allow the Santal race to be Hinduized, the task which might now occupy ten years will hardly then be accomplished in a century. The golden opportunity is *now*.

"Can we not have an ordained missionary and also a medical missionary sent from Scotland for this most interesting race by the beginning of next cold season? One of the purest delights I could experience would be to help setting up a Santal mission before I proceed to Bombay. Have you the men, or at least one man? If not, I do most earnestly invite the young ministers of the Church to consider the call. The Church of England has sent first-rate men to the Santals, and they have been greatly blessed; the Baptists also have begun work among them, but there is room and need for us; and an accession to the wide field would be heartily welcomed by the esteemed brethren who are already toiling in it. All mission work is so interesting that I was tempted to say at every new station I came to, 'Well, I should like to labour here;' but now, calmly reviewing all I have seen, I say this—'Were I to begin my life-work afresh, I should seek, if the Lord permitted, to become a missionary, perhaps a medical missionary, among the aborigines.' The work would be almost wholly evangelistic, and in some ways less trying both to strength and spirits than that among the Hindus and Mohammedans: but the reason of the preference is not that; it is the peculiar position of these races—the certainty that they will harden against the Gospel if we do not now strike in; and the glorious possibility, the glorious probability, of seeing the entire Santal nation converted in some thirty years. Ay, and that would greatly help to startle from their lethargy the Hinduized and Mohammedan races: it would be like the explosion of a mine beneath their feet.

"May the Lord of the harvest thrust forth the labourers needed for these fields that are white unto the harvest.

"P.S.—To show the rate at which the work makes progress among the Kols, I just mention that I witnessed one Lord's-day 96 baptisms; and the next, 64."

THE ORIGINAL SECESSION CHURCH AND FOREIGN MISSIONS.

To the Editors of the Original Secession Magazine.

DEAR SIRs—I am sure I am not the only one of your readers who is grieved to see in the last number of the *Magazine* an attempt to discourage our projected Foreign Mission enterprise. I fear our zeal in this cause has not yet become so much inflamed as to require this cold water cure; and allow me to add, with all respect to your well-meaning correspondent, that I doubt whether it is the part of an office-bearer of the Church to apply the wet sheet.

As I understand, the Synod has already given its cordial sanction to the Foreign Mission Scheme, and is prepared to enter upon it so soon as God in His good providence gives the opportunity. Surely, then, we have got past the period when there is any necessity for arguing the duty of foreign missions. Your correspondent, indeed, does not dispute the duty, except in so far as he supposes our Church not to be able for want of funds to discharge it. It needs no seer's vision, however, to predict that, if we again look back after putting our hand to this plough, we cannot expect to be privileged with another opportunity of being workers with God in the design for which He has established a Church upon the earth.

Your correspondent has surely advanced his specious reason for delay without consideration. I do not know that I can concede to him a profounder sense of the duty incumbent on the Secession Church of doing much more for its ministers than it has yet ever attempted. I can say, at all events, that I feel ashamed of the miserably inadequate stipends they all receive, and have done something to help to wipe away that reproach. But I have always observed that it is those who exert themselves least on behalf of the Mutual Assistance Fund who most loudly exclaim against collections for other good objects. And I have further observed, that those who contribute most liberally to the Mutual Assistance Scheme are most liberal also to other funds. The same motive—if it is the proper motive at all—which disposes any to be liberal in the support of their own ministers, must dispose them to do what they can to uphold and extend Christ's kingdom all the world over. The same authority which declares that they who preach the gospel should live by the gospel, declares that it is the business of the Church to go into all the world and preach the gospel to every creature. The neglect of one duty will never help to the performance of another.

Moreover, the *habit* of liberality formed in one department of the Church's work invariably extends to others; while on the other hand, if you persuade people that they are doing as much as can be expected of them, you will find that they take you at your word, and tell you, in answer to your most urgent appeals, that they really can't afford anything.

There is, of course, a limit to giving, and it is a fair question to consider whether we have reached it. In seeking light on this point, I fear it may be reckoned transcendental if I appeal to the example of apostolic times and the primitive Christian Church. I will therefore point to but one later example. The Moravians began their foreign missions about the middle of last century, when they had been reduced by Popish persecution to a handful of 600 poor exiles at Herrnhut. Yet within the short period of ten years thereafter, they sent forth missionaries to St. Thomas, St. Croix, Greenland, Surinam, Berbice, Lapland, Tartary, Algiers, Guinea, the Cape of Good Hope, Ceylon, to several Indian tribes in North America, and to the negroes in South Carolina. The membership of the Original Secession Church numbers at least four times that of the Moravian colony of Herrnhut, and poor as we are, we are much richer than they were. Yet it seems that it is unreasonable we should speak of sending *one* missionary to the heathen when they sent thirteen or fourteen! And we still congratulate ourselves upon being the representatives of the men in Scotland who not only sacrificed their property but their lives for "the guid cause!"

When we have arrived at that perfection of Christian liberality that we can say,

as in the sight of God, that we are giving all we can spare from our own necessities, it may be time to consider what providential call we can refuse to listen to, in order to obtain funds to respond to others. Till then, the arithmetic of the counting-house can be no rule for the Christian Church. It is true of Christian Churches as well as individuals, that there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. If I thought it possible that the sentiments of your correspondent prevailed in the Original Secession Church, I confess I would despair of its future. It would argue a worklikeness of character and an absence of spiritual vitality which might be taken as the sure signs of decline and extinction.

I remember our esteemed Professor of Divinity insisting that we must not only *hold fast* the truth, but *hold it forth*. The Church is not only to be a pillar of the truth, but a light to the world; not only a community of believers seeking their own salvation and edification, but a missionary centre sending forth reapers into the field whitening to the harvest; and "the field is the world." No man and no Church liveth to itself. We are not to look upon our own things, but the things of others. And if we do look abroad upon the condition of the heathen world in the spirit of our Master, surely we must be reminded how He "had compassion upon the multitude because they were as sheep not having a shepherd." Our support of ordinances among ourselves, and our small doings in the way of home missionary effort, can be no excuse for doing *nothing* for the hundreds of millions of heathen who cannot hear the news of a Saviour, not having a preacher, and who can have no preachers except they be sent.

Most of your readers have read the beautiful story of Sir Philip Sydney, who was about to quench his thirst when on the field of battle, but snatched the cup from his lips without tasting it, and gave it to a private soldier still more grievously wounded, with the words, "Thy necessities are greater than mine." If we exercise some measure of the self-denial which characterised this Christian soldier, and which is enjoined by our Lord as the prime requisite in all who would follow Him, I am sure we shall hear no more of abandoning or delaying our Foreign Mission Scheme till our contributions for the support of Gospel ordinances among ourselves are what they ought to be.—I am, dear Sirs, yours very truly,

ANOTHER ELDER.

September, 1869.

Gleanings.

THE BIBLE IN SCHOOLS.

MY second argument in favour of the use of the Bible in schools is founded upon an *implied command of God, and upon the practice of several of the wisest nations of the world*. In the sixth chapter of Deuteronomy we find the following words, which are directly to my purpose—"And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It appears, moreover, from the history of the Jews, that they flourished as a nation in proportion as they honoured and read the books of Moses, which contained the only revelation which God had made to the world. The law was not only neglected, but lost, during the general profligacy of manners which accompanied the long and wicked reign of Manasseh. But the discovery of it amid the rubbish of the temple, by Josiah, and its subsequent general use, were followed by a return of national virtue and prosperity. We read further of the wonderful effects which the reading of the law by Ezra after his return from the captivity in Babylon had upon the Jews. They hung upon his lips with tears, and showed the sincerity of their repentance by their general reformation.

The learning of the Jews, for many years, consisted in a knowledge of the Ser

tures. These were the text-books of all the instruction that was given in the schools of their prophets. It was by means of this general knowledge of their law that those Jews who wandered from Judea into other countries carried with them, and propagated, certain ideas of the true God among all the civilised nations upon the face of the earth. And it was from the attachment they retained to the Old Testament that they procured a translation of it into the Greek language, after they had lost the Hebrew tongue by their long absence from their native country. The utility of this translation, commonly called the Septuagint, in facilitating the progress of the Gospel, is well known to all who are acquainted with the history of the first age of the Christian Church.

But the benefits of an early and general acquaintance with the Bible were not confined to the Jewish nation: they have appeared in many countries in Europe since the Reformation. The industry and habits of order which distinguish many of the German nations, are derived from their early instruction in the principles of Christianity by means of the Bible. In Scotland, and in parts of New England, where the Bible has been long used as a school book, the inhabitants are among the most enlightened in religion and science, the most strict in morals, and the most intelligent in human affairs, of any people whose history has come to my knowledge upon the surface of the globe.

I wish to be excused for repeating here, that if the Bible did not convey a single direction for the attainment of future happiness, it should be read in our schools in preference to all other books, from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.

We err not only in religion, but in philosophy likewise, because we "do not know or believe the Scriptures." The sciences have been compared to a circle, of which religion composes a part. To understand any one of them perfectly, it is necessary to have some knowledge of them all. Bacon, Boyle, and Newton included the Scriptures in the inquiries to which their universal geniuses disposed them, and their philosophy was aided by their knowledge of them. A striking agreement has been lately discovered between the history of certain events recorded in the Bible, and some of the operations and productions of nature, particularly those which are related in Whitehurst's observations on the deluge, in Smith's account of the origin of the variety of colour in the human species, and in Bruce's travels. It remains yet to be shown how many other events related in the Bible accord with some late important discoveries in the principles of medicine. The events and the principles alluded to mutually establish each other.

I know it is said, that the familiar use of the Bible in our schools has a tendency to lessen a due reverence for it. But this objection, by proving too much, proves nothing. If familiarity lessens respect for Divine things, then all those precepts of our religion which enjoin the daily or weekly worship of the Deity are improper. The Bible was not intended to represent a Jewish ark; and it is an anti-Christian idea to suppose that it can be profaned by being carried into a schoolhouse, or by being handled by children.

I cannot but suspect that the present fashionable practice of rejecting the Bible from our schools has originated with Deists. And they discover great ingenuity in this new mode of attacking Christianity. If they proceed in it, they will do more in half-a-century in extirpating our religion, than Bolingbroke or Voltaire could have effected in a thousand years.

But passing by all other considerations, and contemplating merely the political institutions of the United States, I lament that we waste so much time and money in punishing crimes, and take so little pains to prevent them.—*Dr. Benjamin Rush.*

PERILS OF NOVEL-READING.

WE would speak of the *restlessness* of our day. Personal fixedness, social fixedness, religious fixedness—"the continuing steadfast, immovable, ever-abounding in the work of the Lord"—how little of all this compared with days gone by! This rushing to and fro, how sadly it interferes! The old-fashioned horse-in-the-mill way of going duty's round, how little of this now! Truly facilities for change are much increased; but with this restlessness there is such excitement. The sober-minded stand aghast, and inquire anxiously, what is it all for, and where will it all end? Are men hurrying to meet their Lord? Or does all this indicate there is no peace within, and that, instead of running thus to meet Him, they are really ante-dating the dread day, by reason of some mysterious forebodings of heart as to what is coming on the earth, and are running here and there in quest of hiding-places from the face of the Lamb? Under this head may we not justly include the sensational

feature of this restless and excited day ; and under the feature of sensational, speak of novel-reading ? Oh, if my voice could reach the ear of every young man and every young woman in the realm, I would say, In the Lord's name, beware of novel-reading ! Nothing so emasculates the mind ; nothing so befools the heart ; nothing so un-Christ's the soul. Oh, young men, suffer me this night to become a fool in testimony, and make myself the subject of my saying. I am upwards of fifty years in the body, and the half of it and more in the ministry, and I am here to tell you that I shall ever, while in the body, carry with me the evil effects of novel-reading. The wound thereby inflicted has, through God's mere grace, been healed, but the scar remains—a warning unto you ; and this although the novels that I read were only what are termed *Standard Novels*—yea, the standard novels of days gone by. I am quite aware that many will regard this saying as very extreme in its character ; but whatever might be said in defence of such novels, what, I ask, can any one, with any measure of respect for proper feeling, say with reference to the *sensational* novel of our day ? Exaggerated views of society, the association of mind with the gratification of evil passions, a confusion of the principles of right and wrong, a morbid desire for mental excitement, and a distaste for a purer and healthier literature, are among the effects from which those who give themselves to this kind of reading are likely to suffer. And it surely indicates a low mental and moral standard in both writers and readers, when the incidents and interests of our most popular poems and novels are made to circle round the commission of offences alike condemned by the laws of God and the voice of civilised mankind ; when crime is represented rather as a misfortune than as guilt ; in short, when sin is so described that it does not appear exceeding sinful. Take novel writers as a mass, and let me ask, without desiring in the least to speak in the spirit of judgment, what know they of the exceeding sinfulness of sin or of the preciousness of Jesus ? And ignorant of this, I ask, can they write for God's glory ? And not writing for His glory, can their writing lead to His glory ?—*Rev. George Cuthbert, B.A., Lecture on the "Perils of the Young Man."*

DO ALL FOR GOD.

THIS point then being admitted—that it is the intention which constitutes an action good or bad—we proceed to remark that the great bulk of work done in this busy bustling life is not done with any intention whatever of complying with the will or furthering the service of Almighty God. The many who run to and fro from morning to evening in the work of their calling think nothing of subserving His designs, and are even unconscious, in many cases, of the place which they hold in His system.

The intention of some persons in their work is simply to gain a livelihood by it. To render this livelihood more abundant and more independent, they rise up early, late take rest, and eat the bread of carefulness. A perfectly innocent motive ; nay, in a merely moral and social point of view, a commendable one, but not a spiritual motive, such as glorifies the work and redeems it from earthliness.

Others, in a higher class of life, labour unremittingly with the view of winning eminence in their particular pursuit or profession. The effects of work done in this spirit, if it does not meet with the success which it seeks, are very sad to witness. That elasticity of mind which is the spring and nerve of duty is gone from a disappointed man. He is a stranger to the bright cheerfulness of mind which characterises the Christian, who knows that no one ever sought to please our Heavenly Master without succeeding and being over-abundantly recompensed.

Others work merely from what is called energy of mind. They would be miserable if idle ; and accordingly, wherever they are, they create occupations for themselves, if there are none to which they seem especially called. Indeed, to every one among us work is, in a greater or less degree, a necessity of nature. But that activity which results from a mere natural instinct has, of course, nothing of a spiritual character. Perhaps Pascal is right, though his thoughts on the subject are a little sombre and overstrained, when he tells us that this kind of activity is only a relief from the contemplation of self, which we are afraid to be alone with, from an instinctive feeling of discontent with it. As a debtor shuns looking into his accounts, so we shun looking into self, and for the same reason. Self and the accounts are both unsatisfactory, and in frightful disorder.

Again, the better class of men, in whose hearts a supernatural motive has not yet found place, work from the high and elevating motive of duty. This motive exalts the character to the very highest pitch to which a mere natural character can attain. "It is my work," says the man, "and I shall not shrink from it, however much of danger and hardship it may involve." It is a fine mind which so speaks ; perhaps we may admit that the owner of such a mind is "not far from the kingdom."

God;" but if the intention have no reference to God's appointment, God's will and service, truth forbids us to say that it is a spiritual or supernatural mind. Cicero and Seneca might have worked from a sense of duty; but Cicero and Seneca knew nothing of the living and loving Lord, who appoints labourers to various parts of His vineyard, endows them with various talents, and rewards them according to their diligence in improving those talents. God must enter the mind before our motives can be supernaturalised.

Finally, a great mass of human activity is really destitute of any intention at all, and so runs to waste in a spiritual point of view. Multitudes of men work mechanically and by the same instinct of routine which causes a horse to go round in a mill. They throw themselves into their pursuit in the morning, with about as much reflection and thought as the poor dumb animal when he submits himself afresh to the harness, and thrusts his neck once again into the well-known collar. But man is surely made for something nobler than to work by mere force of habit. Look at him. What powerful and stormy affections, what lively intelligence, what strength of purpose and of moral choice is latent in that human heart! God did not intend that creature for a piece of clockwork, to run down when it is wound up, without any consciousness of the design which it subserves. He must have meant man surely to act with foresight, with design, with purpose, with intelligence, with affection, even as He Himself works!

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they make up their minds to act as parents anxious for the eternal salvation of their children ought to act." Of course the drift of all this is plain ; it is to force on a demand from all the Papists of the kingdom that the education of Roman Catholic children shall be given up entirely into the hands of the Roman Catholic priesthood, while yet paid for by the State at the public expense ; and the demand has already been formally made. It has been made in a series of resolutions passed at a meeting of the Popish Bishops and Archbishops of Ireland held at Maynooth, and presided over by Dr. Cullen. We quote a few of said resolutions, and if they do not waken up our Government and all the Protestants of the empire to a sense of our danger from Rome's persistent struggles for supremacy, it can only be, one must think, because they are judicially blinded :—

"1. They reiterate their condemnation of the mixed system of education, whether primary, intermediate, or university, as grievously and intrinsically dangerous to the faith and morals of Catholic youth ; and they declare that to Catholics only, and under the supreme control of the Church in all things appertaining to faith and morals, can the teaching of Catholics be safely entrusted.

"3. The Bishops, without any wish to interfere with the rights of persons of a different denomination, demand for Catholics Catholic education, which alone is consonant to their religious principles.

"5. As regards higher education, since the Protestants of this country have had a Protestant University for three hundred years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic University.

"8. The Bishops also declare that the Catholics of Ireland are justly entitled to their due proportion of the public funds hitherto set apart for education in the royal and other endowed schools.

"9. The Bishops furthermore declare that a settlement of the university question to be complete, and at the same time in accordance with the wishes of the Catholic people of Ireland, must include the rearrangement of the Queen's Colleges on the denominational principle."

SELECTED POETRY.

LUTHER'S noble hymn, "Ein Feste Burg ist unser Gott," has been often translated. It has been thus happily and spiritedly rendered by Miss Winkworth in a volume entitled *Christian Singers of Germany*. We may remind our readers, that it is generally supposed to have been written by the Reformer on his way to the Diet at Worms, when he uttered his famous saying, that he would go, though there were as many devils to withstand him as there were tiles on the houses. It well expresses the unflinching boldness arising out of implicit confidence in God, which must characterise the witnesses for His truth in every age, if they would have "strength to turn the battle to the gate."

A sure stronghold our God is He,
A trusty shield and weapon.
Our help He'll be and set us free
Whatever ill may happen.
That old malicious foe
Intends us deadly woe,
Armed with the strength of hell,
And deepest craft as well,
On earth is not his fellow.

Through our own force we nothing can,
Straight were we lost for ever ;
But for us fights the proper Man
By God sent to deliver.
Ask ye who this may be,
Christ Jesus named is He,
Of Sabaoth the Lord,
Sole God to be adored—
'Tis He must win the battle.

And were the world with devils filled
All eager to devour us,
Our souls to fears should little yield,
They cannot overpower us.
Their dreaded Prince no more
Can harm us, as of yore ;
Look grim as e'er he may,
Doomed is his ancient sway—
A word can overthrow him.

Still shall they leave that word its might,
And yet no thanks shall merit ;
Still is He with us in the fight,
By His good gifts and Spirit.
E'en should they take our life,
Goods, honour, children, wife :
Though all of these were gone,
Yet nothing have they won—
God's kingdom ours abideth !

THE ORIGINAL SECESSION MAGAZINE.

JANUARY, 1870.

OUR NATIONAL EVILS AND THEIR REMEDY.

ON the threshold of another year, all who love their country, naturally turn an anxious eye on its condition and prospects. Their estimate of these will doubtless vary according to the point of view which they occupy, to the standard by which they judge, and to their tendency to look at the bright or at the dark side of things. But we believe all who look at things thoughtfully and wisely, in the light of God's Word, and in relation to the highest and most vital interests, agree in feeling that our present state as a nation is anything but satisfactory. There is much in it to bless God for, but much also, and every year more, to work humiliation and alarm. Like the day of which the prophet speaks, the light is "not clear nor dark," but the clouds gather and the darkness grows. There is evidently some deep-seated disorder in the body politic which all our belauded reforms are failing to reach. We believe, however, that the Word and the providence of God set before us a remedy for all our national ills, and under a profound conviction of its necessity and efficacy we desire to point it out. But first let us look at some of the more alarming symptoms of our disease.

One of these is the progress of Popery. If there is truth in the Word of God and in the lessons of all history, Popery must prove a curse to the nation which fosters it. But for more than thirty years we have ceased to grant its adherents that merely negative toleration which is all that, as the enemies of our national faith, and the alien-hearted subjects of a foreign power, they are entitled to receive. We have given them a right to aid in making our laws, and are helping them to propagate their system all over the land by lavish grants out of the national exchequer. The College of Maynooth is the hot-bed of Romish *propagandism* in Britain: during the past year we have

voted it a munificent permanent endowment, and handed it over to the irresponsible control of the priesthood. The legal sanction given to Protestantism in Ireland was an offence to the priests and a barrier in the way of their ascendancy : we have decreed its removal, and so sensible are they of the furtherance thus given to their designs, that they have hailed the boon by the observance of three days' public thanksgiving. Many, we are aware, supported these measures as likely to win over the Papists to loyalty and content ; but the growing insolence of Dr. Cullen, the rising demands of the prelates in regard to education, and the rank and open sedition with which Romish demagogues are seeking to inflame the minds of the ignorant populace, show that the policy of concession is as foolish and mistaken as it is wrong in principle, that our Government in pursuing it are only rolling the stone of Sisyphus, that the work of conciliating Popery is yet to begin. The truth is, Popery will be satisfied only when it is supreme : and, by our insatuated conduct, we have brought matters to such a pass that to attempt to arrest it on its way to supremacy in Britain will precipitate a revolution.

Another alarming symptom of national degeneracy and danger is the progress of Infidelity. The prevailing tendency of scientific speculation is to banish God outside of His own Creation, and to enthrone a cold abstraction, called natural law, in His place. With a dogmatism which they would resent as intolerable on the part of the teachers of religion, our most distinguished men of science are propounding theories on such subjects as creation and the origin of man which are utterly subversive of the plain teaching of the Bible. What they are doing in connection with the works of God a large school of Biblical critics are doing as regards His Word ; and while men like Huxley would rid the world of a Providence, men like Colenso would rid a large portion of Scripture of its vital element of inspiration. The teaching of both classes gratifies the pride of human reason ; it falls in with the natural infidelity of the human heart ; it is diffused, like a subtle poison, through much of the literature with which the newspaper and periodical press is flooding the land ; it is eagerly imbibed by multitudes who, to get abandoning themselves without restraint to worldliness and sensual pleasure, are anxious to believe that there is no personal and ever-present God to whom they are responsible, and no infallible revelation of Divine law by which they must be judged. There can be no doubt that a spirit of scepticism and infidelity is spreading among all classes, and is working in strange but close alliance with Popery for the overthrow of Bible truth and Bible religion in the land.

The danger to which we are exposed from Popery in combination

with Rationalism is strongly apparent in the present state of the Church of England. In that Church many hundreds of the clergy are teaching and aping Popery to such perfection, that, were their congregations led over bodily to Rome to-morrow, it would puzzle them to know wherein they had made a change. And to such an extent has Rationalism gone in that Church, in consequence of the unbridled license given to every heresy and corruption, that, for five years past, one of its clergy has been preaching and publishing sermons in which he denies the inspiration of the Scriptures—denies miracles—denies the fall of man and the atonement of Christ—and declares of Christ's intercessory prayer, in the 17th chapter of John, that it "sets before us not the real Christ, but a Pharisee called by the name of Jesus, choked up with Jewish pride and prejudices, narrow as an old Levite in his own new dogmatism, and absolutely asserting, in brazen defiance of all the gospel, the existence of a private contract between himself and God to save a few followers, while he damns the world; and repudiating the blessed titles of Saviour and Redeemer of men and Intercessor for lost sinners by these awful words, 'I pray for them, I pray not for the world!'" What have we come to, when in the Church of the majority of the nation—a Church established by law—a Church of which the Sovereign claims to be the Head—such words of blasphemy are preached to the ignorant and the perishing as a message from God? And what must be the state of practical religion in that Church when we think that one of its most popular dignitaries lately gloried in the avowal, that he encouraged his people to play at cricket after public worship on the Lord's-day?

There might be a hope of remedying the disorders within the Church, flagrant as they are, were she disposed faithfully to exercise her Divinely given right of discipline. But in the Church of England, the reformatory power of discipline is shackled and rendered unavailing by her subjection to the civil power. And in all the Protestant Churches of the Empire the progress of latitudinarianism is such, that it is coming to be thought intolerant to exercise discipline for heretical pravity, or for anything short of gross immorality of conduct. The opinion is rapidly gaining ground, that there is nothing immoral or shameful in a man professing to adhere to a confession of faith while openly denying its doctrines; that to require adherence to any confession or formula is to trammel that unlimited freedom of thought and speech which is the birthright of every man; that, in short, the intellectual beliefs and teachings of a man, whether minister or people, are beyond the pale of the Church's enquiry and jurisdiction altogether. It cannot be denied that such lax and latitudinarian sentiments are abroad; that the Church is deeply and growingly im-

fectcd with them ; and that, while they prevail, there is no hope of the poison of error being expelled from her system by faithful discipline, or of her mournful divisions being healed by that unity of faith and profession which is the essential bond of all Scriptural union. "Because, even because they have seduced my people, saying, Peace, and there was no peace ; and one built up a wall, and, lo, others daubed it with untempered mortar : Say unto them which daub it with untempered mortar, that it shall fall : there shall be an overflowing shower ; and ye, O great hailstones, shall fall ; and a stormy wind shall rend it. (Ezek. xiii., 10, 11.)

The poet has remarked that when God is about to plague a people for their sins, "'tis in the Church the leprosy begins." It is only too plain, however, that the leprosy in the Church is extending itself in the increasing corruption and demoralization of society. It would need a volume to describe the debauching of the popular mind by the vile issues of the cheap periodical press ; the ignorance that is leaving the minds of ten thousands of the young a blank waste to be sown with all the seeds of vice ; the contempt of the authority of the Divine law which is rapidly changing our British Sabbath into the Continental Sunday ; the intemperance which is flooding the land with misery and death ; the uncleanness, shameless almost as that of Sodom, which walks our streets and is eating like a canker into the vitals of society ; the commercial immorality which our Bankruptcy Courts are constantly disclosing ; the crimes by which "they break out, and blood toucheth blood." Can any righthearted person calmly survey these and the multiplied evils of our social state, many of them increasing spite of all the means employed to remedy them, and not tremble for the future of our country, nor anxiously ask how the plague is to be stayed ? "Is there no balm in Gilead ; is there no physician there ? why then is not the health of the daughter of my people recovered." (Jer. viii. 22.)

In endeavouring to get at the root of our national disorders, it will not do to stop short at the mere agency of man. It will help us little to declaim on the faults of the Civil Government and the remissness of our Church Courts. It is of little use to wax eloquent on the inequalities and wrongs and abuses of our existing social relations as generating bad humours in the social body. Nor does it avail much to talk, as many do, of the pulpit having lost its power, and of preaching being behind the age. To speak as if these things were all, is to mistake the symptoms for the disease. Men talk as if they had discovered the plague when they have only specified the media through which it is propagated. We must go deeper, and ask why is it that *the rulers of Church and State* are left to unwise and abortive counsels ?

Why is it that all our Social Science Congresses and Social Reform Movements are failing to rectify our social abuses? And whence comes it that those who most affect to preach for the age are not a whit more successful in reforming the age than those who are content to preach the old Gospel in the old way?

We are far from denying the sinful agency of man in our national evils. But, in so far as these evils are a calamity, we must trace them to the agency of a Higher Power. "Shall there be evil in a city and the LORD hath not done it?" All who admit the providence of God must acknowledge that things could not be going so sadly wrong with us, in many respects, without His permission. And all who believe that the providence of God is working out His righteous moral government, must own that the permission would not have been given, but in the way of merited judgment. No Scripturally enlightened person will deny that it would be right to humble ourselves before God on account of the evils we have specified and pray for their removal, but the humiliation and the prayer would imply that these evils exist because of His displeasure, and can only be removed by His returning favour. But we need not prove what conscience instinctively attests; and thus we are brought face to face with the great fact which we are mainly and earnestly anxious to impress—namely, that our national evils are the punishment of our national backsliding, and can only be remedied, through the blessing of God, by national repentance.

Of course, if repentance is to be sincere and blessed, it must be thorough. We must retrace our steps back to the point at which we diverged from the path of duty and of progress. We must remember whence we are fallen, and repent and do the first works. We must go to the *origo mali*—the fountain sin—that from which our other sins and defections, with all their consequent calamities, have flowed. Now, when God punishes a nation for its sin, He generally makes it eat the fruit of its own doings. In the calamities which form the punishment we read the sin which has caused them. Is there any sin, then, sufficient to account for our existing national evils—to which they can readily and justly be traced—from which they seem naturally and righteously to flow? We hesitate not to say that there is; and if we are asked what it is, we reply, it is the defection of the Church and nation from the Covenanted Reformation, and especially the violation and virtual repudiation by both of the oath they solemnly swore to God to carry forward that Reformation till "the Lord be one and His name one in the three kingdoms." It could easily be shown, by historically tracing out the chain of causes and effects, that the *practical abandonment of the Covenanted Reformation, and of the*

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Covenants which ratified it, from the time of the Revolution downward, has been the origin of all our ecclesiastical and national defections, and of the leading evils that trouble and darken the land. Such a historical investigation we may afterwards attempt: at present we content ourselves with a few remarks sufficient to show that our repudiation of our National Covenants is a crowning national sin—a sin for which the Lord has a great and sore controversy with us—and that we cannot hope that He will “renew our days as of old” till we acknowledge and repent of it.

1. The violation and disowning of our National Covenants involves the guilt of national perjury. Were we as a nation gratuitously to tear in pieces any of our treaties with foreign powers, the moral sense of the civilised world would rise against us. Suppose we should repudiate the eight hundred millions of our national debt, on the ground that much of it was contracted by the wars of former generations, would not the act brand us with indelible infamy? And if Britain continues to be bound from age to age by her engagements to man, on the ground of her continued national identity, can it be shown that she is not equally bound, on the same ground, by her federal engagements to the King of kings? Let any one read the history of those times, and on the very face of that history he will see that the Covenants were national deeds—sworn by the great majority of the nation—ratified by all the authorities of the nation—endorsed by the nation in every way in which it could express the national will. Let him, moreover, read the Covenants, and on the very face of them, if he is a Protestant and a Presbyterian, he will see that their leading engagements are Scriptural, morally and perpetually binding in themselves, and never of more vital importance to the safety and wellbeing of the Church and nation than at the present moment. Are we in danger from the progress of Popery? The Covenants bind us, of course by constitutional and moral means, to “extirpate Popery.” Are the corruptions of Prelacy a foul stain and formidable peril to our Christianity? The Covenants bind us, of course, again, by the same means, to “extirpate Prelacy.” Are infidelity and hydra-headed error prevailing? The Covenants bind us, still of course with Scriptural weapons, to “extirpate heresy,” and pledge the adherence of all in Scotland, at least, to the pure theology and worship and order of the Westminster Standards. Are the divisions of the Church its sin and weakness? The Covenants bind us to the extirpation of “schism,” and lay all the Christian Churches in the land under formal obligation to unite on the basis of the Westminster Standards, which were drawn up in pursuance of the Solemn League, as standards of covenanted *union and uniformity*. Here then we have explicit national engage-

ments to the Most High and to one another ; ratified by solemn oath and vow of the nation, binding it to duties of Scriptural authority, and still unfulfilled ; and yet these engagements are violated, trampled on, ignored, as if they never had been. The nation's engagements to man—its treaties of union, of alliance, of commerce—are faithfully kept, but its oft-repeated oath to the Most High, about infinitely higher matters, is disowned to His face. How must such national perfidy and perjury be accounted of by Him who has said, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him GUILTYLESS that taketh His name in vain?" He will not suffer such, whether individuals or nations, "to escape His righteous judgment;" and in the spiritual judgments which we have seen He is increasingly sending on us, and which must inevitably entail growing temporal judgment and calamity, have we not evidence that He has begun to "avenge the quarrel of His covenant?" We quote the weighty words of the late Dr. M'Crie, "If Britain contracted a moral obligation, in virtue of a solemn national covenant for religion and reformation, that obligation must attach to her until it has been discharged. Have the pledges given by the nation been yet redeemed? Do not the principal stipulations of the Covenant remain unfulfilled at this day? Are we not as a people still bound to see these things done? Has the lapse of time cancelled the bond? Or will a change of sentiments and views set us free from its tie? Is it not the duty of all the friends of reformation to endeavour to keep alive a sense of this obligation on the public mind? But although all ranks and classes in the nation should lose impressions of it, and although there should not be a single religious denomination, nor even a single individual in the land, to remind them of it, will it not be held in remembrance by One, with whom a thousand years are as one day, and one day as a thousand years?"

2. On the part of the Church also, the disowning of the Covenants, and of the duty to maintain all that is Scriptural in the Covenanted Reformation, involves a very sinful abandonment of the attainments of the past. Whereunto the members of the Church have "already attained," they are enjoined to "walk by the same rule," to "mind the same thing." The command of Christ to them is, "that which ye have already hold fast till I come." And in words pregnant with warning He declares that He has "somewhat against" the Church, which has left its "first love" and its "first works." All this does not imply that the Church is not to make progress, but it does imply that she is to make progress, not in the way of disowning and abandoning, but only in the way of owning and carrying forward the attainments God has enabled her to make in the past. Now we

challenge any one to show that the Christian Church in Britain ever reached so noble a height of attainment as when in free and equal and harmonious union with the State it united with one heart and voice in swearing allegiance to its glorious King, and in vowing to purge the land of all that was opposed to His claims and His glory. But from that height of attainment almost all its sections have fallen. From the position gained by Henderson and Rutherford and the heroes of the Covenant who did valiantly for Christ in 1638, and for half-a-century following, they have wilfully gone back. Is there no sin in the backsliding? Has the Church faithlessly surrendered the position and any of the principles which God gave her to keep for Him in other days, and will He not reckon with her for the faithlessness? Can the Church join with the nation in repudiating the Covenants by which God gloriously wrought out her freedom, which have been sealed by the blood and dying testimony of so many of His martyred servants on whose dying hours His gracious presence so manifestly shone, and which in their matter are as binding and as essential to the interests of religion as ever, and not incur His displeasure for the ungrateful perfidy? It cannot be: and in the very evils and judgments now threatening the Protestant Churches in these lands we see the just and native results of their breach of covenant; we hear God saying, as He did to the backsliding and covenant-breaking Church of Israel, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God." (Jer. ii. 19.)

3. And what makes the guilt of both Church and nation in abandoning the Covenants still more manifest, is the obvious consideration, that had they been adhered to, and faithfully carried out, we would have been free at this day from the greatest of the evils and corruptions that now plague the land. Had the Solemn League been carried out our present troubles from Popery would have been unknown: left without national recognition and aid, to the meagre support of its own adherents, it would have been as Bunyan saw it, an old toothless man, sitting in the mouth of his cave, grinning and biting his nails with rage at his conscious impotence; there would have been no Prelatic Church in Ireland eating the fat of the land while doing nothing effectively for its conversion; an active and aggressive Presbyterianism, preaching to the Irish in their own language, and bringing the simple and pure Gospel to bear on their hearts, might have been expected to do for them what it has done for the once as intensely Popish and lawless Highlanders of Scotland; and the presently dark and disaffected provinces of Ireland would probably have been as

Protestant, as prosperous, and as loyal as Ulster or our own Highlands. Had the Solemn League been observed, the Prelatic Church would not have been in existence to foster Popery and infidelity as it is presently doing, for by that sacred deed, Prelacy, with all its lordly hierarchy and unscriptural observances, was renounced for ever by the Protestants of the three kingdoms. Had the obligations of that deed continued to be felt and owned there would have been no Voluntaryism on the one hand or Erastianism on the other; any one who reads it will see that it binds the State to do its own part in the reformation and maintenance of religion, while guarding the dear-won liberties of the Church from the usurping hand of the civil power; itself an imperishable monument of a right and safe alliance between Church and State, it binds to the maintenance of that alliance through all time coming. We have spoken of the divisions of the Church as its sin and weakness: had the obligation of our Covenant Oath been still recognised these divisions would have been unknown; a union comprehensive and close beyond what has yet dawned on the conceptions of modern unionists would have bound all British Protestants into one; they would have been united in a common adherence to the doctrine, the government, the discipline, the worship, which the Westminster Divines so faithfully copied from the pattern showed in the mount; and the union would have been cemented, not merely by all acts of Christian fellowship, but by a brotherly league, confirmed and sealed by oath to their eternal God and King. And in a word, had the Covenanted Reformation not been practically abandoned at the Revolution from a spirit of carnal expediency, there would have been no Moderatism in the Church of Scotland, and by consequence none of the coldness and death and relaxation of discipline, and neglect of the moral and spiritual interests of the people, which were the wretched effects of Moderatism, and which are still working to wider and more wretched issues in the irreligion and immorality that cover the land.

Let these considerations be impartially and seriously pondered—let them be pondered in the light of Scripture and of history, and with an honest openness to the convictions of conscience—and we are persuaded it will more and more be felt, that our national sin in repudiating the oath and vow of our Covenants, and in abandoning the civil and ecclesiastical reformation to which they continue to bind us, is the fountain of our leading national evils, and that it is vain to hope that God will bless any attempted remedy for these, till we acknowledge and put away the sin by national repentance. “I will go and return to my place, till they acknowledge their offence, and seek *My face*.” (*Hos. v. 15*.)

We are perfectly aware that many, who have never examined the subject, never given it one moment's thoughtful consideration, are ready to pour ridicule on the idea of the nation recognising the obligation of the Covenants. But no wise man looks upon ridicule as the test of truth. He remembers that when Incarnate Truth Himself was on earth His claims were ridiculed by the many and regarded by the few. We are writing for those who have discernment enough to see the evils and dangers of the time, and who are wise enough to consider any proposed remedy, with the gravity and earnestness which the momentous importance of the subject demands.

Some who are disposed to consider the matter seriously may object that a return to the Covenants is impracticable. But we plead for a recognition of the Oath of the Covenants only in so far as the matter of them is moral and Scriptural, of permanent obligation, and applicable to the present day. We are not so foolish as to plead for a renewed swearing of the very words of these old deeds; what duty demands is a recognition of their continued obligation in all they contain that is still right and dutiful, unfeigned repentance for the long violation of them, and a pledge of adherence to them in a bond suited to the existing circumstances of the Church and the land. We admit there is little hope of that being done till we are driven to it under the pressure of some extreme crisis. But the question is, Is it a duty? If a duty, ought it not to be acknowledged and pressed on the attention of all? If impossible with men, all things are possible with God; and is not this a reason for faith and prayer? Times were worse and darker when James Guthrie lifted the napkin from his face on the scaffold and exclaimed, "The Covenants, the Covenants shall yet be Scotland's reviving!"

Let Original Seceders continue to occupy the position and hold fast the principles of the Reformed and Covenanted Church of Scotland. Those principles are identified with the glory of Christ as King of saints and King of nations, and in a return to them is the only hope of our country's safety. Let us encourage ourselves by the words of the General Assembly of 1649:—"The Lord's people who adhere to the cause and Covenant may be perplexed, but shall not despair; they may be persecuted, but shall not be forsaken; they may be cast down, but shall not be destroyed; and although uniformity and the work of reformation in these lands seem not only to be retarded, but almost plucked up by the roots, and the foundation thereof razed, yet the seed which the Lord hath sown there shall again take root downward and bear fruit upwards. The zeal of the Lord of Hosts shall perform this."

THE PRIVILEGE OF SUFFERING FOR CHRIST.

ONE special advantage which we living in the later times of the Gospel enjoy is, that we inherit a history rich in the records of spiritual heroism and triumph. We may have our faith strengthened and our souls stirred by the consideration of all that God's people have done and suffered in past ages—the hard warfare which they waged, and the noble victories which they won. The annals of the Church are far brighter than those of the world; and if nations boast of their patriots and warriors and statesmen who in difficult times have guided their destinies and won back their liberties, surely the people of God may well feel the stimulus of all that the long line of Christ's worthies have been enabled to do and to bear for His cause. In looking back to the history of the Church, we see how her Head has in every age raised up witnesses for Himself—men of renown, towering, like Saul among the people, head and shoulders above their fellows; we see how they have been fitted for the sphere in which they were placed and the times in which they lived—how some were prepared by the talents given them to repel the assaults of scepticism, how others were honoured, by their heaven-inspired zeal, to kindle into a lively flame the dying embers of the Church's life, and others still were enabled, by the large share of heavenly wisdom and prudence imparted to them, to guide the ark of God across the stormy waters of strife and contention. There is one class of witnesses for Christ, however, that stands out specially distinguished from all the others—those, namely, who have testified for Him by suffering and death. Almost every Christian nation has its martyr-roll; that of our own highly favoured land is a very long and a very bright one, and it is well that we should often lay ourselves open to the influence which its soul-inspiring records are fitted to impart. We will be sad losers if we do not seek to make ourselves acquainted with the testimonies which those of whom the world was not worthy bore for Christ in past times, and which they sealed with their blood. Without this we may be Christians—we may have as much knowledge as will save our souls—but we would be Christians of a higher type, of a richer life, of a more enlightened zeal, if we served ourselves heirs to the spirit breathing in the contendings and sufferings of those noble men who “overcame by the blood of the Lamb, and by the word of their testimony, and who loved not their lives unto the death.”

It is, we think, a great mistake to look on the martyrs as less favoured and happy than ordinary Christians whose lot has been cast in quiet times. We would form a juster estimate of them were we to look on them as those to whom God has granted a special privilege.

Is not this the aspect in which they are presented by the apostle when, in writing to the Philippians, he says—"Unto you it is given on behalf of Christ not only to believe on Him, but also to suffer for His sake?"

Let us think of the *special grace given them, enabling them to bear their sufferings, and supporting them under these*. It was no ordinary measure of grace that enabled the martyrs calmly to anticipate and bear all that the malice of their bloodthirsty enemies could subject them to. These men had the ordinary feelings of humanity—the same instinctive dread of suffering and pain, the same natural clinging to life, as others. To them, as to all of us, the world was fair and beautiful, with many a green spot in it of domestic bliss or ennobling friendship, and many a scene of interesting occupation; and yet they were made willing, for Christ's sake, to suffer the extremest tortures which the hellish ingenuity of their enemies could invent—to lie for years in dark and loathsome dungeons, and to be led forth to die. If ordinary Christians, with the measure of grace which they possess, find it a difficult thing to make the small sacrifices for Christ to which they in providence may be called—if they often fail under the comparatively petty trials to which they may be subjected—what must have been the measure of grace given to the martyrs, who willingly gave up all that men hold dearest, who submitted to the spoiling of their goods, the blasting of their reputation, the torture and imprisonment of their bodies, and at length a death of violence and agony! These men are standing proofs of what the grace of God can do. They show that it is a stronger principle than all the natural principles by which men are influenced, that it can overbear all the motives from which men usually act, and lead them to renounce all the objects which they ordinarily pursue. In them we see religion to be a grand reality—an all-controlling power.

But the power of the grace imparted to them is seen not merely in this, that it enabled them to bear these sufferings, but in the support which it gave them under them. We will be mistaken if we suppose that they considered their lot a hard one, and that they submitted to it merely to escape the stings of an accusing conscience. It was far otherwise. They rejoiced in it. They had *that* in their souls which far more than counterbalanced all their outward sufferings and privations. The inward peace they enjoyed raised them above the utmost rage of their persecutors. In passing through the furnace they felt that the Son of Man was walking with them, and the sweet sense of his presence and sympathy and approbation cheered and sustained them. Rutherford speaks of the prison to which he was banished as *the Lord's palace*, where he got nearer to Christ and knew more of his

love than ever before. "I take God to record on my soul," said James Guthrie, "I would not exchange this scaffold with the palace or mitre of the greatest prelate of Britain." If ordinary Christians experience such a small measure of spiritual joy when free from all distracting influences, when sitting under their vine and fig-tree, how great must have been the grace given to the martyrs who triumphed and rejoiced in suffering and death!

Again, their superior privilege will appear, if we consider *the more decided and effective testimony for Christ which, by these sufferings, they were enabled to bear*. The highest honour which any one can enjoy in this world is to be permitted to testify for Christ and His cause. All His witnesses are, by being so, true nobles, having a higher rank than earthly kings and potentates. Think of the dignity of Him on whose side they appear, and by whom they are recognised and owned—the King of kings, and Lord of lords; think of the value of that truth for which they appear—its value God-ward as the highest manifestation of His glory; its value man-ward as the instrument of deliverance from present and eternal misery, and elevation to eternal happiness and glory. If patriots and statesmen deem it the proudest distinction of their lives that they have stood by, and pled for, or suffered for some cause or measure in which the temporal happiness or material prosperity of their country was involved; how much higher the honour of being identified with the cause of Christ, through which alone all the ills of this suffering and sorrowing world can be cured, and a brighter future than ever dawned on the mind of the mere visionary can be realised, even immortal happiness and peace. If we could see things in a right way we would be convinced that the only thing worth living for was to testify for Christ, that all other objects in life were beside this mean and unworthy. Those then are most honoured who are called to bear the fullest and most decided testimony for Christ. The sphere in which most Christians move in calm settled times, while it affords them many opportunities of gaining honour in this way, and would furnish them with far more if they would only seek for them, is yet a narrow and circumscribed one. The testimony which they can bear is for the most part but feeble, while there may be many circumstances in their condition tending to abate its force and influence. But now consider the special honour granted to the martyrs. They were called to testify for Christ in the most open and public manner, in a way calculated to bring the highest honour on Christ and his truth. They were called to stand forth in the high places of the field, and were made a spectacle to angels and to men. And the testimony they bore was this—that the cause of Christ was worth dying for—that the truth committed to

their hands was, in their estimation, of more value than liberty or even life. They said—and they said it in such a way as that the world could not choose but hear them, and could hardly doubt their sincerity—that Christ's claims were supreme—that He must be obeyed at all hazards, at whatever cost—that He must be loved above father and mother, and wife and children, and houses and lands, and life itself. Were they not specially honoured in being called practically to bear such a testimony? Was it not a special privilege given them by Christ in calling them to be His witnesses in a way that put the crown openly on His head, and that was fraught with incalculable benefit to future generations? They felt the honour, and rejoiced that they were counted worthy to suffer shame for His name.

Further, the special privilege of the martyrs consisted in this, that *they were made the instruments of transmitting the truth of God and the rights of His people unimpaired to future generations.* The times in which they lived were the critical seasons of that great contest that is ever being waged in our world betwixt Christ and Satan. Then the great adversary was putting forth his utmost efforts for the overthrow of religion and liberty. A spirit of inquiry was beginning to be diffused among those who had long been held under the thrall of ignorance and superstition. A feeble light was beginning to dawn amid the thick darkness that had long prevailed. Men were feeling the bitterness of the fetters of the Man of Sin, and were sighing for liberty—liberty to read God's Word, and to act out their own convictions. Such a spirit threatened Satan's kingdom, and he set himself with the utmost energy to crush it out. At whatever cost, the contagion that had begun to spread must be arrested. Inspiring his instruments with his own malice, fire and sword, the gibbet and the stake, were the means by which this was to be effected. It was at the risk of all that is naturally held dearest that any could read God's Word, or act in accordance with it. Now had these men yielded to these threatenings—had they succumbed to the terrible influences that were brought to bear upon them—then, humanly speaking, the result would have been that the fetters of superstition and tyranny would have been more strongly rivetted, and the darkness of ignorance and error would have prevailed. But they got grace to act otherwise. They would suffer rather than sin—they would die rather than renounce their heaven-bestowed rights. And thus their sufferings produced just the opposite effect from that which their enemies intended. They were the means of spreading more widely a knowledge of that truth they held so dear, and fixing attention to it. Men could not but inquire into the truth of that for which others were *shedding their blood*—the weak and the timid could not but be

strengthened and emboldened by the shining example of faithfulness and constancy they witnessed. The light became brighter and brighter in spite of all the attempts made to extinguish it, till at length, by the very persistency of the martyr spirit, the enemies of the truth were forced to surrender. "Fear not, brother," said Latimer to Ridley, when they were being bound to the stake, "a fire will be this day kindled which will enlighten all England." And the smoke of Patrick Hamilton, the Scottish martyr, it was said, infected all on whom it blew. And besides the immediate influence of their sufferings, the memory of their heroic struggle has been handed down from age to age, becoming to every succeeding generation a new attestation of the importance of the truth for which they suffered, and a new impulse to hold it fast. Under God the martyrs were the saviours of their country. It is to them that we owe the most precious of the privileges, both temporal and spiritual, that we now enjoy. If our land is a land of Bibles and of Sabbaths, of light and liberty—and with all its faults what country on the face of the earth can in these respects be compared with it—it is because these men, in the hour of trial, stood boldly forward and purchased all for us by the shedding of their blood. Are the names of a Wallace and a Bruce embalmed in the memory of the Scottish people for their stout defence of national and civil freedom? Surely a far brighter halo should encircle the names of a Hamilton and a Wishart, an Argyle, a Cameron and a Renwick, by so much, as they were the instruments of a far more glorious and lasting deliverance.

Once more let us look at the privilege given to the martyrs *in the light of their eternal reward*. None will ever be losers of any service they do for Christ. He is a liberal and gracious Master, and will render a thousand-fold all that His servants have been enabled by His grace to do on His behalf. There is a principle, however, on which the rewards in another world will be determined. They will be in proportion to the amount of service done in this world. Every cup will be full, but the cup of some will be larger than that of others. We are told that he that giveth a cup of cold water to a disciple in the name of Christ shall in nowise lose his reward. What then shall be the reward given to those of whom we speak, who have done such signal and special service to Christ? It is but a short way that we can now see into this, for the veil is drawn across that world of glory and bliss into which they have entered; but this we know, that among the glorified inhabitants of heaven, the martyr throng will occupy the conspicuous place of honour and dignity. "Who are these, and whence came they?" said John to the angel, as he pointed to the *white-robed multitude that stood before the throne with palms*

in their hands. "These are they," was the reply, "that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple." And again we read in the Book of Revelation, "And I saw thrones, and they sat upon them, and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and such as had not worshipped the beast and His image, neither had received His mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." We do not believe that these words imply a literal resurrection and enthroning of the martyrs during the millennium. They are figurative like all the other representations of this book, and denote that the spirit and principles of those who suffered for Christ will then be in the ascendancy. They imply, too, the special esteem in which Christ holds them. Their memories will be revived and honoured in the world at that glorious period, and that will be but the sign of the everlasting honour and renown in which they will be held in the upper sanctuary. In this aspect, then, was it not a special privilege given to such as were called to suffer for Christ! Their sufferings were sharp and severe, but they were of short duration, and the recompense they will get will be eternal. In this world they suffered with Christ; in yonder world they shall reign with Him. Here their names were cast out as evil, loaded with opprobrium and obloquy; there they will be mentioned by Christ with honour before His Father and the holy angels, and held in everlasting renown. In the calm peace and often triumphant joy which they experienced in the midst of their sufferings, they had a foretaste of what was awaiting them beyond; but in vain does fancy strive to paint what they experienced when the short and bitter struggle was over, and from dark dungeon, or blazing stake, or bloody gibbet, their ransomed spirits ascended on high, and were met by the welcome, "Well done good and faithful servants, enter ye into the joy of your Lord." "I reckon," says the apostle, "that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us."

How very different are God's judgments from those of the world! The martyrs were regarded by the men of their time with hatred or contempt. The very worst treatment that could be devised was measured out to them; and yet these were the men whom God was intending time honouring with special marks of His favour, on whom He ledge of tfering a far higher privilege than He usually gives to His could not The world counted them so bad as not to be worthy any shedding thef in it. God's judgment, on the other hand, was that the

world was not worthy of them, just as slaves are not worthy of the society of princes, and so He took them out of it. How utterly blind are mere natural men as to the real value of persons and things, and we will be utterly led astray if we follow their judgment. It is the same world in the midst of which we live as that by which the martyrs were condemned and persecuted, and mistakes as glaring, estimates as vitally wrong are everywhere abounding, and we are in the greatest danger of being deceived and led astray. To think as the multitude thinks, to form our judgment from public opinion, is almost a sure way to go wrong in many points, and these perhaps the most important. Those who go on this principle would, however little they may now suppose it, have applauded and abetted the persecutors of those heroic men. Let us form our judgment of things by the standard of God's Word, and then, however much we may come into conflict with prevailing opinion, however we may be derided for the views and sentiments we hold, our judgment will be in harmony with His, which is always according to truth. It is no argument against any opinion that most men do not adopt it; only let us be sure that we have the Word of God on our side, that we are standing on the rock of eternal truth, and we can afford to despise all the sneers and gibes with which we may be assailed. Truth can survive all these, and just as the character of the martyrs, loaded in their day with opprobrium, has by after ages been vindicated and honoured, so there is many a truth now which the world rejects and whose advocates it derides, which will command the assent and homage of the better days that are in prospect.

How highly should we value the principles and truths for which the martyrs suffered. We have seen how highly they valued them, and shall we let carelessly slip through our hands that which they counted it an honour to suffer and die for? It may well deepen our sense of the attainments of past days in the Church to think of the immense cost at which these were made; and should not this stimulate us to hold fast all that has been handed down to us? There is a false liberality prevailing in the days in which we live. Under the specious pretence of allowing men to think as they like, the distinction between truth and error is like to be obliterated. Men do not care about contending earnestly for the faith. They do not care about saying, this is truth and must at all hazards be maintained, that is error and must be condemned and reprobated. They are liberal in giving away that which is not their own to give away, which they are under the most solemn of all obligations to hold fast. In former times the great adversary sought to destroy a testimony for truth by persecution, now he is seeking to gain the same end by the infusion of a spirit of

latitudinarian indifference, and it seems as if he were meeting with more success in the one way than in the other. We need to have more of the spirit of those spiritually enlightened men who counted all truth, even what might appear as the smallest part of it, to be so precious as that the maintenance of it was worthy of the most costly sacrifices they could make.

The friends of Christ are not now called to face violent persecution; still, all who will faithfully follow Him must in one way or another take up the cross. They cannot be true to Him and yet smoothly glide along the current of this world, doing as it does and saying as it says. Crises will ever and anon be arising when faithfulness to our Lord and Master requires some sacrifice or other at our hands. We must be firm, and bold, and speak out our minds, when doing so may be at a considerable cost of natural feeling and inclination. But how lightly should we account of, nay how cheerfully should we submit to, any small sacrifices we may be called to make. How trifling are these compared to those of the martyrs. Shall we, in testifying for Christ to certain worldly disadvantages or losses, count our lot hard, when they, in testifying for Him to death, counted theirs honourable? If we could see things as they really are, if we realised the preciousness of Christ and His truth, all personal feelings would be subordinated to the desire of honouring Him and advancing His cause.

THE DUTY OF NATIONS TO RECOGNISE AND SUPPORT THE CHURCH OF CHRIST.

THOUGH the recognition and support of the Church of Christ, is one of the great questions of the day throughout the professedly Christian world, it is a question on which, in all its extent, it is not our intention to enter at present, as it is admitted that Christ's Church as His visible kingdom on earth, erected for the glory of God, and as a blessing to man, ought to be recognised and maintained. The two questions about which there has been much dispute are—1st, How, and 2d, By whom ought the recognition and maintenance of the Church to be given?

In regard to the first of these questions, we have no hesitation in saying that the recognition and support of the Church ought to be given voluntarily and cheerfully. Many parties have practically maintained that there are two ways in which the Church can be supported—the compulsory offerings of the Government, and the freewill offerings of the people—that these two ways are necessarily opposed to each other—and that those who support what is called the estab-

lishment principle would much rather have the Church supported by Government rates than by freewill offerings. Now, we frankly confess that we are not aware of even one intelligent advocate of the establishment principle by whom that theory is maintained. On the contrary, all of them uniformly declare, not only that the Church is to be supported voluntarily, but that God has *commanded her* to be supported voluntarily, and they have given of their substance for the support of the Church as liberally and as cheerfully as those by whom the establishment principle is opposed. The intelligent advocates of that principle have, indeed, maintained that the offerings of the *nation* for the support of the Church can be given as voluntarily and cheerfully as the offerings of the *family* or the offerings of the *individual*—that there is an essential distinction between the civil government enforcing the payment of its lawful taxes, and giving voluntarily of its substance for the support of the Church ; but, as we have said, they have uniformly maintained, what the Bible so clearly teaches, that the support of the Church, to be acceptable to God, must be voluntary support—that God loves only the cheerful giver. God, indeed, makes the support of the Church the *duty* of the people ; but it is a duty the very essence of which consists in its being voluntarily and cheerfully performed. Thus when the tabernacle was to be erected in the wilderness, the people were commanded not only to supply the materials, but to supply them with a willing heart. “And Moses spake unto all the congregation of the children of Israel, saying, This is the thing *which the Lord commanded*, saying, Take ye from among you an offering unto the Lord : whosoever is of a *willing heart*, let him bring it, an offering of the Lord ; gold, &c.” (Ex. xxxv. 4-6.) And the same *willingness of heart*, with which the people were to contribute for the erection of the tabernacle, they were to manifest in contributing for the maintenance of the tabernacle, and, indeed, for the maintenance of the Church in all ages. Such is the teaching of all such passages as, “Honour the Lord with thy substance, &c.” (Prov. iii. 9.) “Bring ye all the tithes into the storehouse.” (Mal. iii. 10.) “But this I say . . . God loveth a cheerful giver.” (1 Cor. ix. 13 ; 2 Cor. ix. 6-8.) These passages make it evident that *willingness of heart* is not only a part, but an essential part of honouring the Lord with our substance, is that without which the duty is not performed at all. On this point there is no dispute. Of this doctrine the supporters of the establishment principle are as powerful advocates as those by whom the principle is opposed. Nay, this forms the very essence of their principle, is that without which the Lord declares He is not and cannot be honoured by the offerings that are presented unto Him, whether these offerings be presented by the

nation, the family, or the individual. The great subject of controversy between the two parties is not as to the *mode*, but as to the *parties* by whom the recognition and support are to be given. This brings us to consider, in the second place, the great question of the day.

II. By whom is the Church to be recognised and maintained? Before answering this question, it may be necessary to state briefly, 1st, What the Church is; and 2d, What it is to recognise her. The Church is Christ's spiritual, yet visible kingdom on earth, erected immediately after the fall, for the glory of God and the best interests of man, a kingdom that is not of, though in the world, a kingdom deriving her constitution, her doctrines, her government, from Christ her head. The Church is the pillar and ground of the truth, is a corporate society instituted by God, but composed of men who profess to be one with Christ as the Head of vital influence and the Head of government, to be "members of His body, of His flesh, and of His bones." To recognise the Church is not merely to recognise her as a religious society, but as a Divine institution, as Christ's special kingdom, the only kingdom through which He imparts the blessings of salvation to men. Now, as it is in the Bible alone that the Church, in her origin and constitution, is made known, we must look to the Bible alone for information as to the parties by whom she is to be recognised and maintained. From the Bible we learn that the Church is recognised by angels; for in Eph. iii. 10, we are told that "the principalities and powers in heavenly places," that is the angels, "have made known to them by *the Church* the manifold wisdom of God." From the Bible we learn that the Church is not only composed of, but is to be recognised by, men. But in what capacity are men to recognise her? Are they to recognise her as Christian individuals only, or as Christian families, and Christian nations also? What saith the Scriptures? On this point the Scriptures give no uncertain sound. Most distinctly do they tell us that families and nations, as corporate societies, derive their existence from God; that family government was instituted by Him for the glory of God and the welfare of man, in Paradise; that civil government was instituted by Him for the same ends, as the God of Nature, the God of Nations, the Prince of the kings of the earth; and that ecclesiastical government was instituted by Him as the God of grace, who appointed Christ as Mediator to be the Head of the Church, and the Head over all things, and so over civil government for her sake, to rule not only in, but for Jacob to the ends of the earth, to be King of kings and Lord of lords. These three—the family, the nation, the Church—are the only Divinely-constituted corporate societies of men. Men, of course,

exist in many other corporate societies ; but these are the only three that have been constituted by God, and are, therefore, called Divine. Now, as these three corporate societies have been instituted by the same God, and for, in one aspect, the same ends, the glory of God and the welfare of man, it is but natural to suppose that they should recognise each other's existence and tend to promote each other's welfare. It is but natural to suppose that the family should recognise the nation, that both should recognise the Church, and that the three should seek the righteousness by which the nation is exalted, and be opposed to the sin which is a reproach to any people. Accordingly, Christian voluntaries at once admit that the Church is to be recognised by the Christian individual and the Christian family ; but they at the same time maintain that the Church is not to be recognised by the Christian nation. Whilst they admit that the Church is to be recognised and honoured by the corporate society the family, they declare that the Church is not in any way to be recognised or honoured by the corporate society the State. Nay, they maintain that the State, as such, is to have nothing to do with the Church. They admit, of course, that the magistrate ought to be a Christian ; but they say, *that as a magistrate*, he is to be neutral in the cause of Christ, is to make no choice between the Church and the world, the religion of Christ and the religion of Antichrist ; that his duty is to let the Church alone, to give her no recognition, no countenance, no preference, is, in short, to place Christianity, Mohammedanism, Paganism, and even Atheism, on a level. Most naturally we ask for the proof, for even one passage of Scripture, in which this view of the magistrate's duty is inculcated. We are told that the Church is to be recognised voluntarily. We reply, that is not the question. On that point there is no dispute. The question is not how, but by whom, is the Church to be voluntarily recognised ? Is it by the Christian individual, or the Christian family only ; or is not, we ask, the Christian nation as much bound as the Christian family, or the Christian individual, to recognise and honour Christ in his Church ? Voluntaries say no ; say that nations are to be neutral in the cause of Christ. Now, as even nature itself teaches us that God's ordinances are to be subject to God's Son, and as their neutrality doctrine, therefore, is opposed to nature, we ask for even one passage of Scripture by which national neutrality in Christ's cause is maintained. But we ask in vain. On this point they give us none, and we are bold to add, *can* give us none. From Genesis to Revelation you will not find even one solitary passage in which, even by implication, national neutrality in Christ's cause is maintained. National neutrality in Christ's cause ! *Away with such a doctrine.* How is it possible that Christian nations

can be neutral in the cause of humanity, the cause of the King of Nations? How is it possible, therefore, we can do otherwise than say, the nation that is not with Christ is against Him? Here, therefore, we might stop, and ask anew for the proof of national neutrality.

But as our object is not to refute voluntaries, but to establish the truth, we shall endeavour to show, that it is as much the duty and the privilege of Christian nations, as it is of Christian families, or Christian individuals to recognise and honour Christ in His Church. In doing so we shall take for granted, 1st, That the Church is to be recognised and supported voluntarily; 2d, That it is admitted that the Church is to be supported voluntarily by the Christian individual and the Christian family. What, therefore, we have to shew is, that the Church is *also* to be recognised and supported voluntarily by the Christian nation. To this point we shall confine our remarks. Recognition includes support. For convenience, we, in adducing our passages of Scripture, shall treat, 1st, of recognition; 2d, of support. We remark—

I. That nations, as such, ought voluntarily and cheerfully to recognise Christ in his Church, or to recognise the Church as the Church of Christ. In supporting this statement, we do not intend to enter on the consideration of the intimate connection formed by God Himself at Sinai between the Church and nation of Israel—a connection in which the Church recognised the rights and privileges of the nation, and the nation recognised the rights and privileges of the Church—a connection that was beneficial to both. Neither are we to consider such expressions as Governor among the Nations, King of Nations, King of Kings—expressions which clearly indicate that it is the duty of nations, as such, to recognise Messiah as the Prince of the nations of the earth. All that we intend is simply to point to a few, out of many passages, in which, we believe, we are clearly taught that it is as much the duty and privilege of nations, as it is of families, or of individuals, to recognise and honour the Church as the Church of Christ.

1st, “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” (Psalm ii., 10-12.) This is a passage in which, religious Voluntaries at once admit, kings are expressly commanded to serve the Lord and kiss the Son; that is, to recognise Christ as King, and serve Him in His kingdom, the Church. But, they say, the command is given to them, not as the heads of nations, but as *individuals*, and that it is as individuals only they are to serve the

Lord and kiss—that is, do homage to the Son. As this is not the interpretation that would suggest itself to an impartial reader of the passage, we, in order to understand it aright, must view it, not as an isolated statement, but as intimately connected with the preceding part of the Psalm. In the beginning of the Psalm kings are represented as opposing, as they are here called on, to serve, the Son. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” Now, is it as individuals merely that kings are here said to oppose the Lord, to combine together to break asunder His bands, and that the Lord, who sits in the heavens, laughs at them, and holds them in derision? No. From the construction of the passage it is evident that it is not as individuals, but as kings, as the rulers of the people, as nations, that they are said to oppose the Lord, to combine together to cast off His authority, and break through the restraints of His law; and that, as the consequence, He declares that He will break them with a rod of iron, and dash them in pieces like a potter’s vessel. Hence the injunction to kiss the Son, lest His anger being kindled but a little, the work of their destruction may be begun. Thus, it is evident, that it is in the *character* in which they are opposed to Christ that they are enjoined to serve Him. And, as it is as kings, as nations, that they rebel against Him, and try to cast off His authority, it must be as kings, as nations, that they are to kiss Him—that is, to recognise His authority, and submit to Him as their King. Dr. J. A. Alexander, in his commentary on this Psalm, declares, that as it is as nations, as whole communities, that men rebel against Christ, so it must be as nations, as whole communities, that they are to do homage to and serve Christ. The celebrated Dr. Owen, in his sermon preached before the Parliament of England, says—

“Judges and rulers, AS SUCH, must kiss the Son, own His sceptre, and advance His ways. Some think, if you were well settled, you ought not, as rulers of the nation, to put forth your power for the interest of Christ. The good Lord keep your hearts from that apprehension. . . . Why is it that the Lord shakes the heavens and the earth of nations? Is it not that He may shake out of the midst of them all that antichristian mortar, wherewith from their first chaos they have been cemented; that so the kingdoms of the earth may become the kingdoms of the Lord Jesus. . . . Wait upon *your King*, the Lord Christ, to know *His* mind. If you lay any stone in the whole building that advanceth itself against His sceptre, He will shake all again. Dig you never so deep, build you never so high, it shall be shaken. . . . Say not this, or that, suits the interest of England, but look what suits the interests of Christ; and, assure yourselves, that the true interest of any nation is wrapped up therein.”

2d, “For the nation and kingdom that will not serve thee shall

perish; yea, those nations shall be utterly wasted." (Isa. lx., 12.) There can be no doubt that by the "thee" in this passage we are to understand the Church of God; for, in the 14th verse, it is said, "And they shall call 'thee' The City of the Lord, The Zion of the Holy One of Israel." To bring out, however, the full force of the text, we will require to consider it, in connection with the preceding context, of which we shall give a very brief outline. In the first verse of the chapter it is said to Zion, as depressed, cast down, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. In the 3d, 4th, and 5th verses, we are told that men of every kindred and tongue will be of her membership, "that the Gentiles shall come to thy light, and kings to the brightness of thy rising." In the 6th and 7th verses, we are told that the wealth of eastern nations, the dromedaries of Midian, the flocks of Kedar, the rams of Nebaioth; and, in the 9th and 10th verses, that the wealth, the silver and the gold, of western nations, shall be made to flow into her treasures. In the 11th verse, we see how the kings and forces of the Gentiles are to be brought within thy gates; and, in the 12th verse, how the nations that will not, in this way, willingly serve thee, shall be destroyed. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Now, as we read the text in connection with the context, we cannot but see, how clearly and forcibly, it teaches that it is as much the duty of nations, as it is of individuals, cheerfully to recognise and honour Christ in His Church. Our text, indeed, speaks not of recognition, but of service. But service includes recognition; as we must recognise before we can serve her as the Church of Christ. Some seem to try to evade the force of this conclusion by saying, "The Church can get on well enough without the nation." True; but that is not the question. The question raised by this text is not, Can the Church "get on" without the nation? but, Can the nation "get on" without the Church? That is the question; and to that question the text gives a most emphatic No. It declares that the nation that will not serve the Church shall perish; yea, those nations shall be utterly wasted; or, as Alexander renders it, "shall be made desolate, desolate"—that is, completely destroyed. How terrible the consequences of national neutrality! How great the blessing of national service to the cause of Christ! How clearly are we taught that the national recognition of the Church of Christ is alike a nation's highest duty, and greatest privilege! "They shall prosper that love thee."

3d, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." (Rev. xi. 15.) In this passage we have an evident reference to the fulfilment of the prophecies in Daniel vii.

13th, 14th, and 27th verses—prophecies that in all their fulness it is admitted are to be fulfilled only at the millennium. "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and *all dominions shall serve and obey Him.*" Now, in being taught in Rev. xi. 15 that all these prophecies are fulfilled, that all the kingdoms of the world have become Christ's kingdoms, that all dominions serve and obey Him, we are surely taught, that it is alike the duty and privilege of nations to recognise the existence, respect the independence, and by all lawful means seek to promote the best interests, of the Church of Christ? For how can nations serve Christ as the Head, without serving the Church as His body? How can they esteem and honour the Bridegroom, without esteeming and honouring the Church which He loved and purchased with His blood.

"Kingdoms (says Dr. Owen) are said to serve the Church; and how can a kingdom, as a kingdom, serve the Church, but as putting forth its power and strength in her behalf. What God hath promised kings, magistrates, rulers, nations shall do, *that is their duty to do.* Surely these promises will scarcely be accomplished by bringing commonwealths to be of Gallio's frame, to take care for none of these things."

"They (the kingdoms, says the late Dr. M'Crie) had formerly been the kingdoms of antichrist, not merely by having his ordinances set up in them, . . . but by a public and national acknowledgment of his authority and subjection to him. But they should now acknowledge and submit to the Lord. Their kings had formerly given their power to the beast, but now they should withdraw it, and employ it on the side of the Lamb." . . . "It is objected that the power in question is very liable to be abused, has been abused in all ages. . . . This is an objection which has the greatest influence upon the ignorant, and is accordingly most frequently urged, and represented with all possible aggravations. It will not, however, bear examination. It is not just reasoning to argue from the ABUSE of anything against its USE. . . . It is well known that the power committed by Christ to the office-bearers of His Church has been very grossly abused. Great and highly culpable as the encroachments of civil rulers upon the prerogatives of Christ and the consciences of men have been and are, let us not forget that the greatest enemy on earth that ever the Church of Christ saw, or will see, was a power not civil, but *spiritual or ecclesiastical*, 'sitting in the temple of God,' which, principally by claims of a spiritual kind, rose to such a surprising ascendancy as 'to exalt himself above all that is called God, or that is worshipped,' and during so many ages usurped the supremacy of Jesus Christ, the prerogatives of princes, and the rights of mankind." "The misapplication of civil power to the support of a false religion is common to it with all other power among men. The true religion must still continue to have the only just claim to support, although its rivals may often supplant it; nor

over to the camp of *scepticism*, by representing it as impossible to distinguish between truth and falsehood in the matter."

The kings of Judah often abused their power; but so far was God from abolishing that power, or freeing them from responsibility, that He charged them with, and punished them on account of, the sin of the abuse of which they had been guilty. His name is, *I am the Lord, I change not*. What with Him in this respect was sin then, is sin now. These views, it is often said, with something like contempt, may do for the millennium. But what is to be a blessing to the nation at the millennium, may surely be enjoyed as a blessing now! What are to be obtained as national privileges then, we may surely try to enjoy as national privileges now. "*Sing unto God, ye kingdoms of the earth. O sing praises unto the Lord.*" We might have quoted also Isaiah xlix. 23, Zech. xiv. 16, 17, Rev. xxi. 24—26; but enough, we think, has been said to show that it is as much the duty and privilege of nations, as it is of families, or individuals, to recognise and honour the Church, *as the Church of Christ*.

Frequently it has been asked why religious Voluntaries are so anxious that the Divine ordinance of Magistracy should give no countenance to the Divine institution the Church. What is the kernel of their principle? It is that national neutrality in the cause of the Church is a blessing, whereas national activity in her service is something like a curse. Now, do not the passages quoted show the very opposite of this to be the case? Do they not prove that national activity in the service of the Church is a blessing, and national neutrality a sin. And are we not warranted, therefore, in saying to our Voluntary brethren in regard to this subject, "Come with us, and we will do thee good," for the Lord hath spoken good concerning the nations that seek the good of His Zion. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." "Righteousness exalteth a nation, but sin is a reproach to any people."

II. That nations ought cheerfully to contribute of their substance for the support of the Church. As recognition includes support, and as those who admit that the Church ought to be recognised by the nation, admit that the nation, when necessary, ought to contribute of its substance for the support of the Church, we shall, on this point, be very brief.

In supporting this statement, we may repeat what all admit, that the Church as a visible society is to be supported on earth, and that her support is to be given voluntarily, as the only offerings that are acceptable to the Lord are freewill offerings. But from what parties *are her offerings* to come? From what parties, for instance, did they

come in Old Testament times? Under the old economy the Church, though practically confined to one nation, had three sources of revenue. She had, 1st, The offerings of the individual; 2d, The offerings of the family—offerings that had to be very frequently presented; and 3d, The offerings of the nation, in the national tithes and offerings—offerings to which the Lord makes special reference when He says, “Bring ye all the tithes into the storehouse that there may be meat in My house.”

What we have to consider, therefore, is, Has the Church the same sources of revenue under the new dispensation that she had under the old; has she the offerings of the individual, the family, the nation now as she had then? Of course, all parties admit that she has still the offerings of the individual, and the offerings of the family, that both these are to esteem it a privilege to be permitted to honour the Lord with their substance. The question, therefore, simply is, Whether or not by the erection of the new dispensation the Church was deprived of the national offerings she formerly enjoyed? What saith the Scriptures? In considering their reply, we, at once acknowledge, that the support of the nation has been so frequently represented as opposed to the support of the family and the support of the individual, that when the Church enjoys the support of the two latter, it is supposed she cannot receive the support of the former, that by receiving the support of the family she is precluded from receiving the support of the nation. But whatever may be the opinions of men, we find no trace of opposition between these sources, of the revenue of the Church, in the Word of God. On the contrary, the Scriptures teach very clearly, that it is as much the privilege of the nation as it is of the family, or individual, to honour the Lord with its substance, and the first fruits of its increase. Such is the doctrine taught in Isaiah lx., where we see that the nation is not merely to honour the Church with recognition, but with influence and wealth. But as our space is already occupied, we shall confine our remarks to two passages.

1st, “The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him.” (Ps. lxii. 10, 11.) “This passage,” says an old divine, “clearly shows that kings in their kingly state, and nations in their national state, are to fall down before, or cheerfully serve Him.” A present is no doubt an offering given cheerfully; but is it an offering given regularly? Yes; for a present from one king to another was the form in which, in Old Testament times, the annual tribute was paid. Sometimes a conquered nation, as a punishment, was condemned to pay tribute; but the usual

custom was to accept of the tribute, in the form of an annual present. (1 Kings iv. 21 ; 2 Kings xvii. 3.) By the presents of the text, therefore, we are just to understand the annual or regular contributions, which, in the way of honouring the Lord, the nations of the earth are to put so cheerfully into the treasury of the Church.

2d, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor ix. 13, 14.) Here we are taught that the ministers of the gospel are to be supported in the same way as the priests at the altar. "Do ye not know that they who minister about holy things live of the things of the temple? *even so* hath the Lord ordained, &c." Now, how were the priests maintained? By the three sources of revenue—the offerings of the individual, the family, the nation. By the *even so* we are taught that the three sources of revenue are to be enjoyed by the Church to the end of time. In other words, it is as much the privilege of the nation, as of the family, to give of its substance for the support of the Church. And if the three sources of revenue were required by the Church when confined to one nation, how much more are they required, when the Church is commanded to embrace within her boundaries the habitable globe.

(To be continued.)

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 374.)

CANAAN, when invaded by the Israelites, was divided into a number of petty sovereignties, the chief of which was Phœnicia. Geographically, the southern section of this little kingdom formed a sort of crescent along the shores of the Mediterranean between Carmel and Antioch. North of Beyrout it widened eastward to anti-Lebanus, where it bordered with the territory of the King of Damascus. Being thus chiefly a mountainous district, the inhabitants, like all Highlanders, were a brave people, and for many ages maintained their independence. At an early period they were famed for learning, and are supposed to have been the inventors of letters. It is certain they took a high position in science, art, and commerce, and sent colonies to many distant parts of the world. Their principal cities were Sidon and Tyre—cities famed for *their harbours, fairs, artificers, and wealth*; and also for wickedness.

A large portion of Phœnicia lay within the boundaries of the land of "possession." The Israelites never were able wholly to conquer it, and it does not appear that they ever sought to take possession of their seaport cities. The Sidonians early oppressed the Hebrews, a guerilla warfare was long carried on by the border tribes, and it was not until the times of David and Solomon that a treaty of friendship was concluded between them. What Britain is now, Phœnicia was more than three thousand years ago—not only a great trading country, but "Queen of the seas." Whilst nominally a united people, the Phœnicians were frequently distracted by internal feuds. Sidon, originally the capital, was superseded in that honourable position by the growing importance and ambition of Tyre, and at various periods each of them had a ruler laying claim to the sovereignty of the country. These disputes, however, did not seriously interfere with the national interests, which may be said to have enjoyed uninterrupted prosperity for upwards of five hundred years. Along with many parts of the East, Phœnicia was compelled to yield to the sceptre of Alexander the Great, and, as much of its trade was then transferred to Alexandria, it never recovered its former glory. Under repeated sieges and wars, the beautiful cities and harbours of Tyre and Sidon were destroyed, the country desolated, and the brave, learned, and enterprising Phœnicians completely debased and dispersed.

Tyre was one of the most wonderful of ancient cities. Fourteen centuries before the Christian era we read of it as a "strong city." In the time of David the Tyrians were famous for their attainments in the arts, in architecture, and navigation. Their artificers assisted greatly in preparing material for, and in the erection of, Solomon's temple. In the prophecy of Ezekiel we have a minute account of their annual fairs, the wealth and variety of produce exhibited at which, have probably never been surpassed. As a city Tyre was exceedingly strong. Partly on the mainland, and partly on a rocky island, and surrounded by double walls and towers, for many ages it bade defiance to assault. Shalmaneser, King of Assyria, besieged it five years in vain; Nebuchadnezzar besieged it for thirteen years; and at an after period it occupied the whole strength of the Grecian conqueror seven months to reduce it. Nor is its fall to be ascribed to the arms of Alexander. The wickedness of the people was the weakness of the city, and when the cup of its iniquity was filled, the doom which had hung over it for generations was poured out in terrible reality: "Thus saith the Lord; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock

It shall be a place for the spreading of nets in the midst of the sea : for I have spoken it, saith the Lord." And "I will make thee a terror, and thou shalt be no more : though thou be sought for, yet shalt thou never be found again, saith the Lord God."

The town now honoured by the designation of Tyre is a collection of hovels, and its inhabitants may be ranked with the worst of characters. The ancient "Mistress of the seas" is now represented by a few crazy fishing-boats, and her commerce, annually, by a few hundredweights of cotton, tobacco, and charcoal. On the beach may be seen some ancient foundations and marble columns, on which the fishermen "spread their nets." Portions of the second city (for it was twice built) can also be traced, but on the original Tyre the prediction has been literally and strikingly fulfilled—"Thou shalt be no more : though thou be sought for, yet shalt thou never be found again, saith the Lord."

On crossing the Litâny, we were at once within the borders of this ancient country. The road from Kulât esh-shukif to Nubatiyyeh, and the river Zaherâny, were briefly noticed in last chapter. Happily my wanderings were not interrupted by my horse tumbling into that stream. He easily reached the shallow channel, and scrambled up the rocks on the farther side. Observing that the ford might be taken safely on foot, I also took the water and was ready to receive him. The empty saddle, and myself in the stream, startled my friends for the moment, but their fears were relieved, when they saw me remount as if nothing had occurred. This little adventure was a source of amusement for the rest of the day.

North and west of the Zaherâny the country was hilly, rugged, stony, and broken. We were gradually ascending the Lebanon; and if plateaux of chalky rock could be called "table-land," there was plenty of it. Large districts showed almost nothing but rock, and the barest herbage; and the blazing sun reflecting from extensive fields of whitish stone was most trying to our eyes. On reaching the summit of a considerable shoulder of the mountain, we were refreshed by a magnificent view, and pleasing change of scenery. Before us lay in all its breadth and beauty that sea of seas, the Mediterranean. Near to a head-land far down on our left was the modern town of Tyre. In front was the little village of Zarephath, or Sarepta. And a few miles to the north of it the city of Sidon, the capital of Phœnicia.

Sarepta, now called *Surafend*, though designated a "city" in the New Testament, has never been a place of much importance. Our interest in its history is centered in the reference to it by our Lord, and the miracles performed there by the prophet Elijah. During a severe famine in the land, in the reign of Ahab, the word of the Lord came to Elijah saying, "Get thee to Zarephath, which belongeth to

Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee." By the miraculous multiplying of a handful of meal, and a little oil in a cruse, he, and her household were sustained many days. It was the Saviour's allusion to this event, in the synagogue at Nazareth, and to the cleansing of Naaman, the leper, that so enraged the audience that they led him to the brow of the hill on which their city was built to cast him down headlong. In after times Sarepta enjoyed the blessings of Christianity; but, in common with many other places in Palestine, it gave way, first to Popish superstition, and afterwards to Moslem fanaticism.

GREAT ZIDON, now *Saida*, or Sidon, ranks among the ancient cities of the world. It is mentioned in the book of Genesis, along with Gaza, Sodom, and Gomorrah, and is believed to have been founded by Sidon, eldest son of Canaan, and great-grandson of Noah. Although ultimately exceeded by Tyre, its first colony, Sidon, was the first, and continued to be recognised as the, capital of Phœnicia. As early as the Trojan wars the Sidonians figured in the field of battle; and, according to ancient authorities, they excelled in architecture, commerce, navigation, and astronomy. Like Tyre, it was besieged and reduced several times by the great powers which then, in turn, aimed at the conquest of the world. The little resistance it offered to the besiegers no doubt aided in saving the city from utter destruction. Tyre and Sidon are coupled in the denunciations of the prophets on account of their wickedness; and whilst the former has been swept away and her foundations laid bare, the latter has been turned into a wreck, as a warning to posterity. For more than a thousand years Sidon appears to have been dropped out of the history of the world. In the seventeenth century it gradually recovered and attained a degree of prosperity. From its admirable situation it is capable of being rendered one of the finest places in Syria, but in the hands of its present masters, the Turks, I need hardly say it is doomed to dirt and desolation.

The modern city is built partly on the ancient site, and stands on the slope of a little promontory running into the sea. It has walls and gates, and on the south side a citadel—an old shattered tower of considerable antiquity. The interior is in the usual style of Eastern cities—long, narrow, crooked, streets; shabby bazaars; flocks of dogs; and everywhere stocked with rubbish, filth, and vermin. Besides a square, of what might be called public buildings, there are a few spacious houses occupied by the wealthier citizens; but the place, as a whole, has a miserable appearance. Of shipping there is almost none, the sea traffic having been gradually transferred to Beyrout. The present population is computed at about ten thousand. It is made up of mixed

as many forms of religion ; but all of them are stamped with indolence, preferring a lazy, miserable existence on the almost spontaneous products of the soil, to the fruits of industry.

From the western slopes of Lebanon, whence we obtained our first sight of Sidon, the city embosomed among trees, groves, and gardens, looked picturesque and beautiful. The soil on the plain had a curious reddish colour, but everything seemed to thrive in a high degree. On making the sea shore, we were delighted to see a fine pebbly beach, and the water breaking among the stones, white and green, so similar to scenes on our own coast. As we neared the town, the road wended through nurseries, orange groves, and gardens, slovenly kept, yet well stocked with fruit, flowers, and vegetables. On an open space outside the north-east wall we found our tents, always a grateful sight after a heavy ride. We had a couple of hours before sunset, when the gates are closed, and proceeded at once to explore the remains of ancient Zidon. Moses had almost no acquaintance of the place, and as we were groping our way to the residence of the Rev. Mr. Ford, the superintendent of the American Mission there, we happily met that gentleman on the street. None of us had met him before. No matter, we were brothers at once. He seemed as pleased as we were, and conducted us directly to his house, where we were as kindly received and entertained by his wife. These are the places and circumstances that stir up the fire of friendship in Saxon blood, however geographically apart at home. They expected the missionaries of Beyrout that evening on a visit, seven in number ; there were five of us, and yet they pressed us to accept their hospitality for the night. Having our tents, of course we declined ; but none the less grateful for the invitation. Accompanied by Mr. Ford, we visited the citadel, the barracks, and the wonderful bridge of nine arches—so often seen in pictures—which connects the town with an old castle on a rocky island. The barracks, an extensive building, served an important purpose in connection with the Lebanon massacres, which occurred four years previous to our visit. On the outbreak of that bloody tragedy, a large body of the mountain Christians fled to Sidon for refuge. The fanatics in the city closed the gates against them, and they had to take shelter in the gardens, where three hundred of them were slain. The Christian portion of the population succeeded in lodging the survivors in the barracks, by which the lives of nearly two thousand of them were saved.

In appearance, the Sidonians greatly resembled the mixed population of Alexandria—turbaned, filthy, and indolent. Their bazaars were correspondingly poor. The women also were in *low* Egyptian costume, walked erect, and carried surprising head-loads. But whatever the people are in those places, the priesthood never fails. Here the repre-

representatives of the "craft" were to be seen moving about with pompous strut, evidently caring quite as much for themselves as for their flocks. One of the most interesting sights in the place was Mr. Ford's church, which was just being finished; and it was gratifying to know that the whole expense of its erection had been provided by the late Mr. Tennent of Glasgow. Mr. Ford and his assistants are doing an important work in Sidon and its neighbourhood. It is truly a labour of love to work among such a people. They have all the ignorance, superstition, and hatred to what is pure and holy that pertains to heathenism; and many of them have, what is still more difficult to overcome, a fierce fanaticism. As an illustration how difficult it is to root out the native prejudices, Mr. Ford's new church was so arranged that the males and females should sit apart. Both could see the preacher, but not each other.

Having learned that some remarkable tombs had newly been discovered on the south-east side of the town, we were at the place by an early hour next morning. We found numerous excavations over a surface of several acres, and the boundaries of this extensive field of human dust, had evidently not been reached. No account of these excavations, so far as I have observed, has yet been published, and our limited time did not permit of anything like a minute examination. One thing was clear, that the place was an ancient cemetery; and another, that the Sidonians, like other eastern races, were quite as careful of the dead as of the living. Some of the tombs were formed out of natural crevices of the rock, and others were built with slabs of stone. A few of them were arched and connected by passages, with marble doors or covers carved and painted, the paint in some places being wonderfully fresh. They also varied greatly in shape and size—square, oblong, and circular—some being constructed for a single tenant, whilst others appeared to have been intended for family groups. So *antique* is the masonry of those tombs that it is doubtful whether it could be classified with any recognised style of architecture. We found Greek characters, at different places, on the stucco or plaster, but they must have been put on long after the tombs themselves had been made. Consequently they afford no clue as to the origin of the tombs, especially as the Greeks were in the habit of scratching their names on other men's foundations. The history of the place is all the more puzzling from the circumstance, that portions of what is now the surface is inlaid with *Mosaic*, similar to what has been found among the ruins of Pompeii. Judging from the costly character of the tombs, it seems reasonable to conclude that the remains of Sidonian nobility were deposited there. It was solemnising to walk ankle deep among dust that had once lived, and walked, as we were doing. No wonder that the natives

with suspicion. They cannot understand why "de English" should travel thousands of miles to see barren hills, rocks, stones, and dust, and imagine that they are in search of treasure. Nor are their notions wholly groundless. Real treasure is still to be found in the Holy Land, even among the catacombs of Sidon. The very sight of these sepulchres would gratify the most stoical of mortals; to pocket a morsel of the mosaic, would almost endanger the sanity of a "Jonathan Oldbuck;" but the climax of antiquarian ambition was reached by Mr. E., who, while rummaging a dark recess, kicked out a piece of human bone. It was petrified, but remarkably fresh, and shaped like the bone of the human heel. As no one could prove the contrary, we unanimously concluded that it had belonged to some great-grandson of Noah, if not to the great Sidon himself. The only regret was that the precious relic had not fallen into more monkish hands.

"The road from Sidon to Beyrout," said our *Guide Book*, "is bleak, bad, and uninteresting—now plunging through deep, drifting sand, and now winding over low promontories covered with multitudes of loose stones, and sharp rocks. It is one of the most weary rides in Syria; and those who can spare an extra day would do well to run up amid the glorious scenery of Lebanon." We had no day to spare, and still less were we disposed to throw away two days in scrambling, forty to fifty miles, along the rocky shores of the Mediterranean. Having consulted our maps, and other authorities, we could see that the mountain ride would be something terrific—that what we might gain in scenery, would be dearly paid for in *muscle*, if not in broken bones. But we made up our minds to the attempt.

Up to this time Moses, with the exception of a few "sulky fits," had served us well, and we had certainly no wish to quarrel with him. On signifying our intentions, however, of taking the mountain route from Sidon, which we did the night previous at Nubatiyeh, he broke out into a fearful rage, declared that we had made longer daily journeys than any travellers he had ever known; that we had engaged him for so many days, and seemed determined to ride round all Syria; that the route proposed was never taken by travellers, and impracticable; that if attempted some of the animals would be lost, and that each animal would cost us £60; and, finally, that he would *not* go. Mr. H. was just Moses' counterpart, and the man for the occasion. The *Yankee* blusterer caught fire at once. He was quite as excitable and uncontrollable as Moses; and it was painful to us to see him standing in the tent-door squaring his fists at the poor old Jew. We reminded Moses that by the contract we were entitled to take any route, and travel any distance daily we might choose, and that we were willing to abide by the reference clause, in case of dispute, to the Consul at Beyrout. But

mild reasoning was of no use; and the upshot of the matter was that we were compelled to tell him that we would go without him. The hour that must decide the point had come. The passion was then over, and he very sensibly remarked that it was not for his good to quarrel with gentlemen, and so the wrangle ended.

Having thus a heavy ride before us, we were in the saddle by seven o'clock A.M. For nearly an hour we kept the sands which girt the coast on the north of Sidon. On reaching the channel of a dried-up stream on the right, we turned into it, and shaped a course for the higher regions. A short ride brought us into the heart of Lebanon. It was "glorious scenery" indeed, such as no mortal pen could adequately describe. An ocean of mountains, or rather of mountain tops, rose before us, each wave increasing in height, breadth, and steepness, as we proceeded. They were separated by deep ravines and gorges, faced with rocky cliffs—gray, white, and red, but chiefly *white*, from which the mountain derives its name. Many of the slopes were terraced where the vine, now scanty, had once yielded its fruit in abundance. These terraces were, in some places, planted with the fig, orange, and other trees, and, considering the shallowness of the soil, had a healthy appearance. Two hours from Sidon we reached the village of Jûn, rather prettily situated on an eminence among gardens. Although an insignificant place, I happened to ask Moses its name. "It is Jûn," he replied, "and that old castle is where your English woman lived—Lady Hester Stanhope." This information struck me greatly. My first serious impressions of the Holy Land, apart from the Bible, having been received from Lamartine's account of his interview with that singular person.

Lady Hester Stanhope was niece of the celebrated William Pitt. Soon after the death of that statesman, to whom she occasionally acted as private secretary, and in the brilliant society of whose house she moved, she went to Syria, assumed the dress of a male native, and devoted herself to astrology. The Pasha of Sidon presented her with the deserted convent of Mar-Elias, which she converted into a fortress, and garrisoned by a band of Albanians. Her reputation and means acquired for her considerable influence over the neighbouring Turkish Pachas. She inspired the Arabs with a sort of superstitious dread, and, it is said, that 50,000 of them at Palmyra crowned her queen of the East. The convent, now a castle and a palace, she enlarged and beautified, and turned the surrounding barrenness into shady groves and gardens of flowers. But her ideas were more ethereal than earthly. She looked for a Messiah and millennium of some sort, kept a stud of horses in readiness for the Saviour's use, and vainly longed for the day when *she would ride in triumph by His side, as queen, into Jerusalem.*

An English traveller having advised her to quit her perilous and desolate abode and return to England, she replied, "I will never return to England. I am encompassed by perils, true; but I am no stranger to them. I have suffered shipwreck off the coast of Cyprus; I have had the plague here; I fell from my horse near Acre, and was trampled upon by him; I have encountered the robbers of the desert, and when my servants quailed I have galloped in among them, and compelled them to be courteous; and when a horde of plunderers was breaking in at my gate, I sallied out among them sword in hand, and having convinced them that they could not hurt me if they would, I fed them at my gate, and they behaved like thankful beggars. Here I am determined to remain. I am at war with all around, true; but I have plenty of arms, good Damascus blades. I use no guns; and while I have an arm to wield a *banjar*, these barren rocks shall have a banquet before my face looks black in the presence of my enemies." As might have been expected, she died as miserably as she lived. Reduced in means, robbed by her servants during a lingering illness, she died in 1839, almost in want, and without the presence of a friend. Her castle, which contained thirty-five rooms, is in ruins; her beautiful grounds are a wilderness; and the flowery spot where she loved to muse and linger now contains her dust.

The country, I should rather say the mountains of Lebanon, north of Jûn, became more wild, tortuous, and rugged. We could then easily understand Moses' unwillingness to encounter the mountain route, the difficulties and dangers of which were seriously aggravated by the circumstance that he was quite "at sea," not having previously travelled that way. Had we known this at first, it might have led us to change our plans. We did not lose the road, for there was none to lose, but the fact just mentioned rendered it much longer than it should have been. After a heavy ride of nearly two hours, in navigating round the break-neck sides of one of these mountain tops, it was sufficiently provoking to find ourselves exactly at the point whence we had started. Instead of complaining, which would have been useless, we took the matter so far into our own hands, and shaped a north-eastern course as closely as physical obstacles would permit. Crossing the valley of the *Belus*, then almost dry by the summer heat, we reached that range of the mountain which separates *Digioun* from *Deir el-Kamr*, the capital of the Lebanon. Instead of crossing this mountain ridge, which we should have done, we plunged into one of those horrid gorges—the production of earthquakes—which abound in Syria. Lamartine, who, I presume, had also missed his way, is the only traveller, so far as I have observed, who notices this terrific pass, and I gladly avail myself of his account of it. "On the right and on the left, like two perpen-

dicular ramparts, arose two mountain chains from three to four hundred feet high, which appeared to have been recently torn from each other by a thunderbolt of the Creator of worlds, or perhaps by the earthquake which shook Lebanon to its foundations, when the Son of Man, returning his soul to God, not far from these same mountains, heaved that last sigh which scattered the spirit of error, oppression, and falsehood, and breathed truth, liberty, and life into an invigorated world. Gigantic blocks detached from the sides of the mountains, and spread like pebbles by the hands of children in the bed of a brook, formed the horrible, sunken, and uneven course of the dry torrent. Some of these blocks were higher than large houses. Some stood straight up like solid and eternal bodies ; others, suspended upon their angles, and sustained by the pressure of other unseen rocks, appeared as if they were yet falling and rolling, thus presenting the image of a ruin in action, of an incessant downward movement, of a stony chaos, of a never-ending avalanche of rocks of dismal colour, grey, black, veined with red and white, opaque ; the petrified waves of a river of granite. . . . If Dante had wished to paint in one of the circles of his hell the hell of stones, the hell of aridity, of ruin, of the decay of things, of the sinking of worlds, of the rottenness of age, this is the scene which he would have had simply to copy. It is a flood of the last hours of the world, when fire shall have consumed everything, and the earth, heaving up its entrails, shall be but one block of stone, burnt to ashes beneath the feet of the terrible judge who shall come to visit it."

This graphic and truthful description will convey to the mind of the reader some idea of this terrific place. We traversed a great portion of its eastern side, midway between the top and bottom, our path at some places being not more than eighteen inches wide. It was marvellous how we got along, and, but for that confidence we had acquired in our horses, would have been impossible. Towards the northern outlet of the gorge, we succeeded with difficulty in reaching the bottom. At the bottom we had to wind our way among the blocks of stone referred to in the above extract, which lay around in horrid confusion. So gigantic were they, that they would have dwarfed the foundation stones of the great Pyramid had they been tumbled into this abyss. We measured one of them, which was as square and smooth on the sides as though it had been dressed by the chisel, and found it to be of dimensions representing, in weight, more than 1,500 tons. On a level spot, on one of the higher cliffs, we halted and huddled together for luncheon. The view from this spot was wild and terrific, but grand. A clearer manifestation of Divine power could scarcely be conceived. Probably the Psalmist had his mind's eye on this place when he penned the following lines :—

"The voice of the Eternal doth
Asunder cedars tear ;
Yea, God the Lord doth cedars break
That Lebanon doth bear.

"He makes them like a calf to skip,
Ev'n that great Lebanon ;
And, like to a young unicorn,
The mountain Sirion."

On clearing the gorge, Moses and Hassan had a violent dispute about the road. Hassan insisted on taking to the right, and, followed by Mr. H., did take it. Moses would take the left, and, with the rest of the party, soon found himself entangled among the gardens of a peasant village. Once more we had to retrace our steps, and had the mortification of seeing Hassan and the baggage animals miles ahead, winding up the opposite mountain. Another hour brought us into the right tract, and, from the opposite heights, had the almost inexpressible satisfaction of seeing the end of our journey for the day. It was only a *sight*, for we were perched on the brink of a deep, broad, and wildly romantic glen, whilst Deir-el-Kamr lay on the summit of the farther side. The path to the bottom of the glen was of the worst kind ; many of the steps were cut out of the rock, and two to three feet in depth ; at some places the stones were loose, and where the slipping of a boulder might have pitched horse and rider down a thousand feet ; and the sharp turns of the zig-zag tract rendered it all the more perilous. This day's ride had been unusually severe. For nine hours we had been in the saddle, under a scorching sun, and amid the glare of rocks ; here, we were threatened with being jolted to pieces ; and still we must cross the ravine, climb the other side, and finish off by riding up a long, rocky stair. Hassan had resolved to pitch our tents on the west side of the town. Owing to the difficulties of the way, he had only newly arrived, and had the baggage still to unpack. We were, however, in no mood to be particular, and found a stretch on the ground a real luxury.

Lebanon, geographically speaking, is the distinguishing feature of Syria. From many of the references to it in the Scriptures it might readily be supposed to be a single mountain, but that is not the case. For more than a hundred miles it flanks the eastern shore of the Mediterranean sea, its own eastern boundary being the great plain of Cœle-Syria. Its altitude has not been definitely ascertained ; some writers making it 9,000 feet, and others 11,000 feet in height. Many portions of it are covered with perpetual snow. The variety of climate on its sides is remarkable ; and what has been said of the Great Hermon is no less applicable to it—"That it has winter on its head, spring upon its shoulders, autumn in its bosom, while summer lies sleeping at *its feet*."

Speaking generally of this mountain, it may be said that its lower regions are well cultivated and highly productive : villages surrounded by corn fields, plantations of mulberries, gardens of fruit, and terraces clothed with the vine. In some of its productive regions more than a hundred of these terraces may be seen, as I shall have occasion to notice more particularly again, rising in successive rows like a flight of stairs and forming hanging gardens, compared with which those of Babylon were mere toys. Some of these scenes are transcendent in loveliness, and, whether viewed from below or from the summit, appear a perfect paradise of luxuriance. There are also valleys and gorges where the heart of the mountain has been laid bare ; and where a hand infinitely more powerful than that of man has raised imperishable memorials of its own existence. Here the traveller, says Volney, "travels whole days together to reach a place which was in sight at his departure. He winds, descends, skirts the hills, and climbs ; and in this perpetual change it seems as if magic herself varied for him at every step the decorations of the scenery. Sometimes he sees villages gliding from the steep declivities on which they are built, and so arranged that the terraces of the one row of houses serve as a street to those above them ; in other parts, rocks perforated by torrents and become natural bridges ; and frequently on the sides he will see beds of stones washed bare, detached by the winter rains, and rising up like artificial ruins."

Higher up the mountain, the rich valleys and fertile terraces are succeeded by forests of low oak and dwarfish cedars. Beyond these, and where vegetation is little known, the heights are spangled with beautiful flowers ; and higher still to the summit, there is little besides fields of snow and barren rocks. Taking Lebanon as a whole—the grandeur of its scenery, the richness and variety of its products, the beauty and excellence of its climate—it is not surpassed, if equalled, in the world.

Historically and figuratively, Lebanon is quite as interesting. From it, Solomon procured cedar-wood for the Temple at Jerusalem ; from it, the Tyrians and Sidonians procured timber for building ships ; the strength, beauty, and prosperity of the Church are compared in Scripture to the cedars of Lebanon ; the fragrance of the righteous is likened to the "smell of Lebanon ;" and the Prophet Hosea sums up the figure in a promise of future blessings—"I will be," saith the Lord, "as the dew unto Israel : he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." How refreshing it must have been to the eyes of Moses, after forty years wandering in the great and terrible wilderness, to behold this glorious scene from the top of Pisgah, and we almost fancy we hear him breathing out the desire of his soul to

God—"I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

DEIR EL-KAMB, or the Convent of the Moon, is situated on the upper ridge of a deep and highly picturesque glen. On the opposite side, eastward, stands the palace of Bteddin. Both sides of the glen are well covered with terraces, and closely planted with the mulberry, olive, and vine. In spring, when the foliage is fresh, as we saw it, the scenery is magnificent, and the effect is greatly enhanced by the contrast with the surrounding barrenness. This fertility of the district is owing more to the industry of the people than to the fertility of the soil—for soil there is almost none. The terraces are artificial, the soil is carried to them, they are watered by the springs of the higher regions, and with the powerful heat of the sun, an almost tropical climate is produced. When near the town, I observed a colt tied to a vine, so plentiful were they, and the circumstance, however trifling, was a literal illustration of the promise given to Judah concerning the fruitfulness of the land—"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes."

BTEDDIN, at the head of the valley, was the residence of Emir Beshir, the representative of one of the ancient and powerful Lebanon families. He attained to all but regal power, and may be said to have "mounted to a throne on the skulls of men." Whilst his position was that of an usurper, his government a despotism, and his rule of iron, his ordinary administration was distinguished by a strict regard to justice. No debtor, thief, robber, or murderer could escape his vigilance, and the consequence was a security to life and property, previously unknown in the Lebanon, and which has certainly not been enjoyed under his successors. The following incident is an illustration of his rule. A murder had been committed at a bridge over the Dâmûr. No eye had witnessed the deed, but the Emir determined to find out the murderer. Two officers were appointed to watch the spot night and day. They did so for eight months, and no light was thrown on the event. Their vigilance was at last rewarded. One evening two mule-drivers crossed by the bridge, and were heard congratulating each other on their not having been detected of the murder. They were instantly seized, and, on their own confession, hanged on two trees at the scene of their crime.

The Emir's residence was worthy of a prince. Built on a cliff projecting over the ravine, approached by finely-constructed winding paths, provided with beautiful gardens, and decorated within in the highest style of the East. In the year 1840 the Emir, after reaching a great age for Syria, got into trouble, and was banished to Constantinople. His palace became a wreck, and the abode of Turkish soldiers.

It is now partially repaired, and occupied by Donad Pasha, the present governor of the Lebanon.

Less than ten years ago Deir el-Kamr was a thriving town of nearly ten thousand inhabitants. Being exclusively a Christian town, situated in the centre of a Druse district, it has frequently been the scene of bloody persecution and massacre, and oftener than once burned to ashes. For ages, hereditary and interminable feuds have existed between the Druses and Maronites, the two great races by whom the Lebanon is peopled. The Turkish government, unable to subdue or govern them, and knowing that its regular military has but a poor chance with these fierce mountaineers, has contrived several times to set them at each other's throats, and to furnish them with the means of mutual destruction. The bloody massacres of 1859 and 1860 were the natural fruits of this sort of government. In 1860 Deir el-Kamr was taken and plundered by the Druses, and, not satisfied with that, the plunderers returned to take vengeance on the inhabitants. The Turkish governor at Bteddin had 700 troops under his command, informed the people they had nothing to fear, and insisted on their giving up their arms. They applied for an escort to Beyrout, which he refused. He requested them to lodge their valuables in the castle, and also advised a great number of them to quarter themselves there. On the day following the Druses assembled round the town, one of their leaders had a private interview with the governor, the gate was opened and the fiends entered, and the result was the massacre of twelve hundred men on the spot. In this bloody work the Turkish soldiers assisted. During the months of June and July of that year similar massacres were carried on throughout the Lebanon, and extended even to Damascus—the total number of Christian adults who suffered death, in cold blood, being at the lowest estimate over six thousand. By the strong hand of the western powers, the Druses were severely and justly punished for these atrocities; but the punishment ought to have been laid on the Turks, by whom they were abetted.

Deir el-Kamr, when visited by the writer in 1864, was still to a great extent in ruins, the population not being over a thousand persons. It was then wholly in the hands of the Christians, and a Druse durst not enter it under pain of death. We passed through the bazaars, where some business was doing in prints, tobacco, and silks. But the houses, generally, were filthy and poor, and the people had a heart-broken down-cast look. The latter may be accounted for by the fact that probably not one family escaped losing one or more of its members in the massacre, and also from the feeling of insecurity that still hangs over the place. On passing a small hamlet at the foot of the hill on our way to the town, a woman with an infant in her arms saluted Mr B.,

and said in a feeling manner, "The Lord bless you," no doubt recognising us as from that country by which her's had been delivered.

We obtained the particulars of these sad events from one of the natives, the only Protestant in the place, and who had lost father and mother, and almost every relative he had, in the massacre. He had a small shop in the bazaar, his whole stock being a handful of cotton and silk manufactures. Being able to speak English well, I made various inquiries at him concerning the country and the people, and received intelligent replies. Having used this freedom, he seemed to claim the right of questioning me in turn. It so happened that I was able to answer to his satisfaction, and at the conclusion he shouted out, to our great amusement, "You must be schoolmaster," a *degre*, I was not allowed soon to forget.

The fatigue of that day had been too great to be rubbed off by a night's rest. However acclimatized to the sun and saddle, we felt anything but refreshed next morning. Nor did the canine disturbances of the night add by any means to our comfort. But the dawn was lovely as it broke over the slopes of Lebanon. The mulberry groves, which were visible for miles, were fresh and green; the upper mountain-ranges sparkled their nameless dyes in the rays of the rising sun; the natives were at work—spinning, dying, and weaving silk in the open air; and flocks of goats were gathering their morning meal. A show of military authority is now maintained at Deir el-Kamr. While at breakfast a party of Turkish soldiers rode close past our tents. The men were poor specimens of humanity, physically, but the horses were fine and well handled. There were a few stragglers in the rear, sleepy-looking fellows, and one of them, in his hurry to overtake the party, rode too near our tent-ropes and brought his horse to the ground. We fancied that in other circumstances he would have shown us his teeth.

The roads beyond Deir el-Kamr were said to have been constructed or improved by the refugees in 1860, and we therefore counted on a moderately easy ride. We found it otherwise in a high degree. After crossing a lofty ridge on the north of the town, we descended by a most break-neck road into *Wady el-Kâdy*, an immensely wide and deep ravine. Anything more sublime and lovely than this ravine could scarcely be imagined. In extent it was about ten miles in circumference, the mountains that shut it in three to four thousand feet in height, their sides steep and closely terraced to the summit. The mulberry trees were at their prime, and, excepting the corner of a village here and there clinging to the mountain side, presented an unbroken mass of lovely green. The mulberry is cultivated in this district to an almost incredible extent, and solely for its leaves—the food of the silk worm. It is perhaps the only tree that produces two crops of leaves in

one season, and that does not suffer by being regularly stripped of its foliage. And so wonderfully perfect are the arrangements between the animal and herbaceous departments of creation, that on the same day the worm awakens from its winter sleep the mulberry puts forth its leaves to feed it. Much of the wealth of the Lebanon Chiefs is derived from this source, and we were surprised when told that it was shared in by a Scotchman, who had extensive silk mills on a neighbouring hill.

The ride down into this ravine was both difficult and dangerous, literally a mountain staircase, where a false step would have turned us over two thousand feet. We were struck with the fact that the terraces were mostly artificial. The soil had been carried to them, and was supported on the lower side by slender walls of dry boulders to prevent its being run off by the winter rains. Yet on this scanty subsistence luxurious crops were growing. In the bottom of the ravine a considerable torrent dashed along. We crossed it by a bridge, and the climb on the other side may be guessed by the fact that it occupied us for three and a-half hours continuous riding.

On reaching the western summit, which seemed to touch the sky, we halted to survey the scene. It cannot be described, at least by *this* pen, and I dismiss the point by simply observing that, so pure and sweet was the atmosphere, I respired with an expanse and elasticity I had never experienced before. Nor did I feel less grateful on turning my face the other way to see the apparently boundless waters of the Mediterranean.

On the western side of Lebanon, our track very much resembled the dry bed of a winter torrent. We kept by the heights as much as possible, as every point revealed a fresh panoramic scene. Beyrout, our destination, lay on a promontory far in the west, and under the deceiving climate, to which I have so often referred, seemed for long to recede into the distance. At length we reached the sandy plain, almost on a level with the sea. Here the palm, mulberry, olive, and orange mingled in common. The groves were fenced with prickly pear of enormous dimensions, everything grew in great luxuriance, and the perfume of the orange was almost overpowering. Close by the town stood a pine forest, composed of tall, branchless trees, but with tops like umbrellas, and touching each other. Under these the natives take shelter from the scorching sun, and we, too, gratefully owned their precious shade. About four in the afternoon we alighted at the Hôtel d'Orient of the ancient seaport of Beyrout. This, we felt, was an important stage in our journey. Our tent-life—so romantic, often trying, yet vastly enjoyable—had come to a close. Here we settled up with Moses, gave him a testimonial which, on the whole, he well deserved, gave Hassan *back-sheesh*, and, with many expressions of satisfaction and goodwill, we took a mutual farewell. With no ordinary feelings of affection we also

parted with our horses—those sagacious, trustworthy animals, which had carried us in safety over hundreds of miles of the roughest and wildest country in the world.

UNIVERSAL ATONEMENT IN RELATION TO THE GOSPEL CALL.

(Continued from page 360.)

II. We come now, in the second place, to show that, whatever difficulty there may be in reconciling the universal call of the Gospel with an atonement designed exclusively for the elect, there is at least equal difficulty in reconciling that call with an atonement made in one respect for the elect and in another respect for all men, and that, in addition, the latter view of the atonement is beset with special difficulties and objections, of such a nature as to prove it to be false and full of peril.

It is necessary, however, to explain somewhat distinctly at the outset what the double reference theory of the atonement is. There is the more need of this that attempts have been made of late, in the interests of a projected union, to disguise its erroneous and dangerous character. It has been said that, when those who hold it speak of the atonement having a universal reference, all that they mean is that it is sufficient for all, that it is adapted to all, and that its benefits are freely offered to all who enjoy the Gospel. But such ambiguous language only serves to conceal their real meaning, which is, that the atonement was intended and appointed by God to make salvation legally available to all. They most distinctly affirm that, by Divine intention and appointment, the atonement has removed the legal obstacles in the way of the salvation of every sinner of the human race—has opened the door of mercy and salvation alike to all—has made it consistent with the Divine character and government to pardon and save all, if all will believe. At the same time as they admit an eternal decree of election and the natural inability of sinners to believe, they hold that the atonement actually secures salvation to the elect, from its being appointed by God to be the channel through which the supernatural and saving grace of the Holy Spirit is to be conveyed to them. To show that this is a correct representation of their views, we quote the following sentence in which they are comprehensively stated, by their most eminent and influential expounder in this country, the late Dr. John Brown. In a "Statement" made by him before the United Secession Synod in 1843, and afterwards published, he said—"I am equally persuaded that by the Divine

appointment, the death of Christ removes the legal bars in the way of human salvation generally, and opens a door of mercy to mankind, making it consistent with the perfections of the Divine character and the principles of the Divine government to make a free offer of salvation, through the faith of the Gospel, to every human being; and that by Divine appointment the death of Christ secures the actual salvation of those whom God, in sovereign mercy, from all eternity, has elected to everlasting life." In the course of the same "Statement," Dr. Brown declared that "in the sense that Christ died so as to secure salvation, he held that He died only for the elect," but that "in the sense that Christ died to remove legal obstacles in the way of human salvation, by making a perfect satisfaction for sin, he held that He died for all men." This statement, we may remark, was not only accepted by the Synod as perfectly satisfactory, but a judicial declaration was emitted by that Court in nearly identical terms.*

We have seen that the main argument urged in support of this double reference theory is that it alone accounts for and justifies the universal call of the Gospel. If Christ died for the elect only, it is asked, how can the benefits of His death be offered in good faith to all? It is only, we are told, when His atonement is viewed as having a common relation to the race—only when it is held to be such a satisfaction to justice for the sin of the entire race as renders it possible for God in accordance with His law and government to save all—that we can see how He can consistently and sincerely offer salvation to all, and how all have full warrant and encouragement to accept of it.

Now, we have seen that there is not the least pretext for alleging that God acts inconsistently and insincerely in offering salvation to those for whom it has not been meritoriously provided. Still we have admitted that there is a difficulty—a real and insuperable difficulty—in the attempt to reconcile these two great revealed facts, that God has made provision by the death of His Son only for some, and that He holds all to whom the Gospel comes responsible, under pain of an aggravated condemnation, for accepting it. But it has always been a marvel to us, how any one who is capable of reflecting and reasoning on the subject can imagine that the difficulty, in any form or degree, is removed by the theory of a double reference of the atonement. That theory indeed puts the difficulty a step farther back, but it leaves it there, in all its mountain magnitude, as before. Nay, as we shall see, it only complicates the difficulty, and renders it, if possible, more insurmountable than ever. Those who maintain it admit, we

* History of the Atonement Controversy in connection with the Secession Church, By Rev. Andrew Robertson, Stow. Pp. 180, 182.

have seen, the doctrine of eternal and unconditional election. They believe that the great God, moved by no reason outside of His own unfathomable mind and will, did in the past eternity decree to save some only of Adam's fallen race, and to leave the others to the righteous consequences of their sins. They believe that decree to be fixed and immutable as the nature of Him who made it, and consequently that, in point of fact, it is utterly and absolutely impossible for any who are not included in it to obtain salvation. Is not that decree then, we ask, a bar in the way of the salvation of all but the chosen ones, as hopeless as those "legal bars" which they say Christ has removed out of the way of all men by His death? What has been gained in the way of rendering salvation possible to all men without exception, so long as, according to them, that unalterable "purpose of God according to election" still stands, rendering it absolutely and for ever impossible to all but the elect? If limitation of the possibility of salvation is held to be incompatible with the universal call of the Gospel, surely the limitation caused by God's electing decree is as absolute as the limitation caused by a personal and definite atonement; and what avails it to break down the one limitation, so long as the other is acknowledged to stand, everlasting and immovable? Do they say that God's consistency in offering salvation to all is vindicated thereby?—then we retort their own question—How can He consistently and sincerely offer salvation to all, when by His own immutable decree He has fixed that only a limited number shall obtain it? Is it said that the sinner's way to accept salvation is cleared and smoothed thereby?—again we give back to them their own question—What encouragement do you give to every sinner to believe that there is salvation in Christ for him, when at the moment of your offering it, you teach that the salvation which is in Christ is destined and sure only to those whom God has elected to everlasting life? And we may well press this last question in view of the fact, attested by all experience, that if the limitation of the objects of redeeming mercy has ever proved a difficulty in the way of the enquiring sinner, the difficulty has seldom or never arisen in the form—"Has Christ removed all legal obstacles out of the way of my salvation?"—but almost invariably in the form—"What, if I am not one of the elect?" It is plain that the holders of the double reference theory have made no real progress toward clearing away the difficulty of which they make so much, until with the doctrine of a definite atonement they give up also the doctrine of election.

But even then they would be far from having got rid of the difficulty. They would have to part also with another great doctrine *they profess* most surely to believe. They still hold that no man can

come unto Christ except the Father who hath sent Him draw him—not by moral suasion merely—nor by what Arminians call “common grace” merely—but by the special and supernatural grace of the Holy Spirit. They believe that the sinner’s inborn depravity and enmity to God is a barrier in the way of his obeying the call of the Gospel insurmountable by his own power, and to be removed only by the sovereign and invincible grace of Him whose prerogative it is to work “the work of faith with power.” Again then we ask, of what practical avail is it to tell sinners that God has removed all “legal bars” out of the way of their salvation by the death of His Son, while He has not removed, and in the case of multitudes has purposed that He never shall remove, those moral and subjective barriers which to them are just as insurmountable? Does it really tend to exalt the love of God, or to encourage sinners, to tell them that He has given up His Son to die for all, to make the salvation of all legally possible, while yet He has purposed to withhold from untold multitudes that grace of the Holy Spirit without which their salvation shall be for ever morally impossible? You talk of the Divine consistency and sincerity: will you show how God is consistent and sincere in opening the door of mercy and salvation alike to all, and in bringing all who enjoy the Gospel to the very threshold of that open door through which they can see the fulness and brightness and joy of the banquet that is spread within, and in inviting and commanding them, one and all, while perishing in their sore hunger, to enter in, when yet He knows that they are helpless of themselves to lift a foot to enter in, and when He knows that He has purposed to withhold from them the ability? You say you have a freer and more encouraging Gospel to preach to sinners: will you show what special encouragement you hold out to sinners by telling them that Christ has removed all legal obstacles out of the way of the salvation of all of them alike, but that it is only for the elect among them he has secured the grace of the Holy Spirit, without whom they are not only utterly and for ever unable to accept salvation, but without whom the glad tidings of salvation shall only aggravate their condemnation and be to them “a savour of death unto death?” It is very evident that before you can clear your way, on your own principle, to an unfettered proclamation of the Gospel call, you must give up not only the doctrine of election, but also the doctrine of man’s moral inability, together with its cognate doctrine of the necessity of the supernatural grace and working of the Holy Spirit.

In truth, there is no consistent landing-place for those who maintain this theory of a double reference of the atonement short of downright *Arminianism*. *There is some consistency in the scheme of the*

Arminian who makes God's election conditional on man's believing, and who affirms that Christ by dying for all has procured grace to enable all to believe, thus making salvation to depend entirely on man's own will. But what shadow of consistency is there in a scheme which represents God as giving up His Son to bring salvation legally within reach of multitudes who he has determined shall never obtain it—as making an infinite sacrifice to render salvation legally and objectively possible to myriads in whose case He leaves it morally and subjectively impossible—as giving Christ His greatest gift to all, while withholding from countless numbers the lesser gifts not only of the Holy Spirit but even of the external knowledge of the death that was borne for *them*, and the satisfaction to law and justice that was made for *them*, on the accursed tree? Truly, as Richard Watson the Arminian has observed, “this is the most inconsistent theory to which the attempts to modify Calvinism have given rise.” A thousand times better would it be for its advocates to humbly confess the difficulty of reconciling a definite atonement with the universal call, than by such a crude and shallow attempt at reconciliation to complicate and embroil the difficulty till plain people see no escape from it but in the coherent and naturally attractive system of Arminianism. A thousand times better, too, to confess the difficulty, than to make such an attempt to bring down the deep things of God to the level of human reason, as has in it the germ, however little developed, of the presumptuous principle of rationalism.

Thus, then, we have seen that this theory of a double reference of the atonement removes no difficulty which attaches to the doctrine of an atonement limited in destination solely to the elect. But we have said, also, that it is pressed all round with special difficulties and objections, any one of which would be fatal to it, and much more all of them together. A few of these we would now state and very briefly illustrate.

1. And first, *it dishonours the justice of God*. Its holders certainly use language which, if it means anything, means that Christ by dying has satisfied justice for the sins of the whole human race. They tell us that “the death of Christ has removed the legal obstacles in the way of the salvation of all men;” now justice interposes no other obstacles than those which are “legal,” that is, raised by the law of God as adjudging men to death for sin; justice is simply the upholder and the executioner of law, and therefore to say that the atonement of Christ has taken away the legal obstacles in the way of every man's salvation, is just to say that it has satisfied divine justice for every man's sin. But indeed they say so much in express terms. We have already heard Dr. Brown say, that “in the sense that Christ

died to remove legal obstacles in the way of human salvation, *by making a perfect satisfaction for sin*, he held that he died for all men." And so also the United Secession Synod say in their deliverance, "that His obedience unto the death afforded *such a satisfaction to the justice of God*, as that, on the ground of it, in consistency with His character and law, the door of mercy is opened to all men." * It appears, then, that when the sword of Divine justice pierced the heart of Jehovah's fellow on Calvary, it received "perfect satisfaction" for the sin of the entire human race. And yet, after receiving this perfect satisfaction in the blood of the Incarnate Son of God for the sin of all, it redemands and reexact the satisfaction in the eternal death of millions, in all generations, for whom it was paid! Is this just to Christ who paid the satisfaction? Is this just to the sinners for whom the satisfaction was paid? Does this magnify the character of Jehovah as at once a just God and a Saviour? Perhaps it is said, however, that Christ only satisfied justice for all men partially, and so far as was needful to open a door of mercy to them: to that we have to reply, first, that it is something worse than absurd to say that the justice of God can accept a partial satisfaction for sin; and, secondly, that if Christ's death satisfied justice so far as to secure the opening of a door of mercy to all, it has taken the price and refused the benefit, for it has *not* opened the door of mercy in any form to the benighted nations of the heathen, so long the vast majority of the human race. The truth is, the death of Christ either satisfied the justice of God for all or it did not: if it satisfied the justice of God for all, then, as God cannot exact satisfaction twice, none can perish; if it did not satisfy the justice of God for them that perish, then all legal obstacles in the way of their salvation remain unremoved, and the double reference theory of the atonement is a delusion and a snare.

2. *It dishonours the love of God.* Its upholders admit that Christ's dying for all men was a very marvellous manifestation of Divine love even to the non-elect. Speaking before his Synod, as to "what the Son of God has done, not for the elect exclusively, but for sinners of mankind at large," the late Dr. Balmer said, "The change which He has effected on the condition of the non-elect is of such magnitude that the whole range of God's moral administration presents only one by which it is surpassed, for He has brought them out of a state, in which their eternal destruction was inevitable, into a state in which they will 'obtain salvation with eternal glory,' provided only they do not refuse these inestimable privileges and blessings."† This was certainly saying a great deal regarding the Divine love and beneficence

* History of Atonement Controversy, *ut supra*, p. 186.

† History of the Atonement Controversy, *ut supra*, p. 223.

as manifested toward the reprobate; but if Dr. Balmer's theory is right, that Christ died for them as really as for the elect, it was ~~was~~ ^{being} far too little. For the Scriptures everywhere represent God's giving up His own Son to die as the supreme and matchless expression—the very mirror and measure to the universe—of the infinite love of God to man. "God ~~so~~ loved the world that He gave His only begotten Son;" "Greater love hath no man than this, that a man lay down his life for his friends;" "God commendeth his love toward us in that, while we were yet sinners, Christ died for us;" "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Read in the light of these Scriptures, what does the theory, that God gave up Christ to die for all men, mean? It means that he has given the highest possible expression of His love—than which He Himself cannot give a greater—to all men; to a Judas no less than to a John or a Paul; to "the vessels of wrath fitted to destruction" no less than to "the vessels of mercy which He had afore prepared unto glory;" to the lost myriads in the place of woe no less than to the redeemed and blessed spirits in paradise. It means that, after loving countless numbers in every age, so as to give the Son of His bosom to die for them, and to remove every legal bar out of the way of their salvation, He has either withheld from them all knowledge of the way of salvation opened up for them at such infinite expense, or has left the knowledge to prove the means only of aggravating their condemnation and deepening their eternal misery. Can we believe *that* regarding the love of God, which is infinite, eternal, and unchangeable as His own being? Can we believe, that, after opening a way for itself to every lost sinner of Adam's race through the bleeding pores and pierced heart of His Incarnate Son, it should all at once stop short, and deny to the most of them the saving grace—the mere grace to believe—it can now legally bestow, and without which the whole tremendous sacrifice is to them unavailing? No! we prefer to believe, in the words of Paul, that "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

3. *It destroys the revealed relation between the death of Christ and the covenant of redemption.* Such is the advance of thought, in these days of progress, that men who have taught the theology of the "covenants" during the best of their lifetime, both from the pulpit and the professorial chair, are now discarding it, as an "old" theology, "which has well served its day."* We strongly suspect that were

* See an article in *British and Foreign Evangelical Review* for October, understood to be from the pen of the Editor.

the doctrine of the covenants not plainly incompatible with this double reference theory of the atonement, which threatens to be somewhat of a bar in the way of a proposed ecclesiastical union, it would have been judged to be sufficiently in harmony with Scripture and with our Standards to have served a little longer. But if it has served its day, the Confession of Faith and Catechisms must have served their day too, and so also must many such utterances as the following from an older Book, of which, however, it is said that it "liveth and abideth for ever":—"I have made a covenant with my chosen" (Ps. lxxxix. 3); "I will give Thee for a covenant of the people" (Isaiah xlix. 8); "Neither shall the covenant of my peace be removed" (Isaiah liv. 10); "He is the Mediator of a better covenant" (Heb. viii. 6).

Now, everywhere in Scripture, the death of Christ and the atonement made by His death are represented as originating solely and exclusively in, and conditioned solely and exclusively by, the everlasting covenant between the Father and Him as the Representative and Surety of those whom the Father gave Him. Does He in dying shed His blood?—it is "the blood of the everlasting covenant" (Heb. xiii. 20). Does He in dying mediate between God and man?—then in that, as in all His mediatory acts, He is "Jesus the Mediator of the new covenant" (Heb. xii. 24). Does He in dying make His soul an offering for sin?—it is to fulfil the condition and win the promised reward of the covenant which is exhibited so plainly and unmistakably in the words—"When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied." (Isaiah liii. 10, 11.) In short, it is impossible, holding by the Word of God, to dis sever the death of Christ, as an atonement for sin, from the stipulations of the eternal covenant, out of which alone it arose, and by which alone its design and results were determined. But how completely does this double reference theory, viewed as making the death of Christ an atonement for all men, dis sever it! Was the blood that He shed for all men "the blood of the everlasting covenant," which brought Him again from the dead as the "great Shepherd of the sheep," and all His sheep in Him and with Him? His presentation to God of His blood on the cross on behalf of all men, must have been an act of mediation on behalf of all men, and did He perform this act for all as "Jesus the Mediator of the new covenant," the Surety-performer of its conditions, the Administrator of all its blessings? His travail of soul in Gethsemane and on the cross was, it is alleged, undergone on behalf of every human being; yet in the word of the oath-sealed

covenant God has promised Him that as the fruit of the travail of His soul, He shall infallibly see His seed and be satisfied : does He then see His seed—does He realise the promised satisfaction and gladness of His heart—if, as we must believe, the majority of those for all of whom He equally bore the pangs of His soul travail, continue the seed of the serpent and perish for ever? Most plainly, if Christ died for all men, His death had nothing to do with the everlasting covenant ; and consequently He did not die, as Paul affirms He did, “according to the Scriptures.”

4. *It empties the atonement of Christ of all intrinsic efficacy and redeeming value.* It affirms that the atonement of Christ removed the legal bars in the way of the salvation of all men. That is, if words have meaning, it satisfied the law and the justice of God, equally on behalf of those who perish and of those who are saved. Most plainly, then, its power to save does not lie in any efficacy or value inherent in itself, as a satisfaction for sin. Since it does not save myriads for whom it satisfied, its power to save must reside in something altogether outside and apart from itself, which renders its satisfaction availing and influential to save one and not another. According to Arminians that something is the will of the sinner choosing to be saved through the atonement. According to Dr. Brown and his followers, it is the appointment of God determining that the elect shall actually be saved through the atonement. But according to both parties, the atonement has no intrinsic value to redeem, and no intrinsic efficacy to save, in itself. Is that in harmony with Scripture? Does Scripture not teach that the death of Christ, as that of a Divine person, offering Himself through the Eternal Spirit without spot to God, has an infinite intrinsic efficacy to take away sin, and reconcile sinners to God? Does it not ascribe an inherent value and preciousness to the blood of Christ to ransom all for whom it was shed when it says, “Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot?” Nay, does it not everywhere speak of Christ's death as itself the redemption and the reconciliation of His people, in many such passages as the following :—“Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. iii. 13); “That through death He might destroy him, that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb. ii, 14, 15); “If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life!” (Rom. v., 10.) We admit the necessity of a Divine appointment to make Christ's bloodshedding valid and pleasurable in

law as the price of His people's redemption, but it is because, as the bloodshedding of a Divine and all-worthy victim, it possesses infinite value and efficacy in itself to redeem, that God appointed it; that He is just and honoured in accepting it; that it declares "His *righteousness*, that He might be just, and the justifier of him that believeth in Jesus."

5. *It tends to a false and unscriptural faith.* It presents an inadequate and unauthorised object of faith. According to the holders of this theory, the universal relation of the atonement is the basis of the universal call of the Gospel. Christ has died alike for all, and therefore all alike are invited and warranted to receive Him. In that case, it is only what the atonement has done and procured for all—only what it contains for each and every sinner of mankind—that each is invited and encouraged to receive. And what is that? It is *salvability*; it is the possibility of salvation; it is such a possibility of salvation as was procured for countless numbers now in hell. This meagre and most precarious possibility of salvation is all which those who rest the universal call on universal atonement have, according to their principles, to offer to the guilty and the perishing. Does this meet the wants of such? Will the faith of it still the cry of the awakened, and the sin-stricken? Will it transmute the stinging self-accusings, the restless fears, the unsatisfied cravings into peace and joy in believing? Or is it what the gospel of love really offers in answer to the piercing cry, "What must I do to be saved?" Does it tell the sinner who is crying thus, "Christ has died for all men, and therefore you may believe that He has died for you?" Does it thus meet, and we may say mock his cry, by telling him that Christ has done for him what He has done equally for all the lost in the place of woe? No! it offers him a whole Christ, and a whole salvation in Christ, for his immediate acceptance. It offers him Christ in all the merits of His obedience to be his title to life, as well as Christ in all the merits of His sufferings to be his ransom from death; it offers him Christ as his ever-living advocate with the Father, as well as Christ the propitiation for his sins; it offers him Christ, not merely as dead, but as alive again, and alive for evermore—not merely as delivered for our offences, but as raised again for our justification—not merely as procuring a possibility of salvation, but Himself, a personal, loving, almighty Saviour, having in Himself all fulness of righteousness, all fulness of life, all fulness of sanctifying grace, all the fulness of the Godhead bodily, that out of His fulness sinners such as he may receive, and grace for grace. This is what the Gospel offers to every sinner, even what every sinner needs, not some effect of Christ's *supposed death for all which secures* nothing to any, but Christ Himself.

as made of God unto sinners, "wisdom, and righteousness, and sanctification, and redemption." And to call upon sinners to rest their faith on some universal and utterly ineffectual reference of Christ's death, instead of calling on them to appropriate Christ, the living and allsufficient Saviour, what is this, but to set before them a false and delusive object of faith—for bread to give them a stone, for a fish to give them a serpent? We do not say those who found the Gospel call on the universal relation of the atonement do really offer sinners in the preaching of the Gospel no more than what that universal relation implies and procures; but in consistency with their theory they have really no more to offer, and by that fact their theory is condemned.

We had intended to make some further remarks on this double reference theory, particularly in connection with Dr. Brown's views regarding a double substitution, but want of space forbids. And we trust we have said enough to put our readers effectually on their guard against it as a theory as inconsistent and shallow as it is unscriptural and dangerous.

Literature.

The Resurrection of the Dead: Its Design, Manner, and Results. In an Exposition of the Fifteenth Chapter of First Corinthians. By the Rev. James Cochrane, A.M., Cupar-Fife. William Blackwood & Sons, Edinburgh and London. 1869.

ALMOST every person of a reflecting turn of mind has his own favourite speculations on the subjects that may be said to lie on the borderland of revelation, where it passes across into the dark realms of the unknown. The author of this volume has his: he has a perfect right to have them; but we think we have a right to complain that he has imported them so largely into his exposition of this magnificent passage of the Word of God. No doubt the subject exposed him to great temptation, but we fear he has yielded too readily to the temptation, or at least not sufficiently resisted it. Few but himself would have found in this chapter ground for insisting strongly, and with much iteration, on the notion that the future heaven of the glorified shall be nothing else than this earth, purified and restored to its paradisiacal state. Not many, in the words "Every man in his own order," would have discovered the doctrine that the resurrection shall not be instantaneous, but an epoch of some duration; that like the work of creation it shall be accomplished gradually, and by successive acts; that the more eminent of the holy dead shall rise first, then the less eminent, and so on, till last of all the wicked come forth to meet their doom. And perhaps it was not necessary, even though our author's interpretation of certain terms in the chapter be

correct, which we do not think is the case, that he should have given such prominence all through his exposition to the opinion that the resurrection bodies of the saints shall be the same material bodies they have now; composed of the same solid tissues of bone and muscle, and flesh and skin; supported in the same way by eating and drinking, digesting and assimilating; and passing through the same processes of waste and repair. No one can find fault with the author for entertaining himself with such speculations as to a material and physical heaven, but we regret that he attaches such importance to them, as to have so far overlaid with them the grand inspired teachings of this chapter. We do not think that the tendency of these days is to be too much captivated with a spiritual and etherial heaven. We rather fear the tendency is just the other way, and that the age is too material.

Were we to go into detail, we could point out various things which we take to be faulty in statement and in argument. When Mr. Cochrane says, p. 28, that "the whole and entire *amount* of hell-agonies which the sins of all His people merited were *literally* by Christ endured," he surely does not take into account the boundless worth and value which the Divinity of Christ's person imparted to His sufferings, and which rendered His endurance an adequate satisfaction for human sin, without the need of its literally amounting to all the eternal agonies of hell. But that is nothing so exceptionable as what we find on p. 137, where he expounds the words, "even so in Christ shall all be made alive," to mean, that the Redeemer holds "towards the *entire human species* a relation which is the exact counterpart of our first father Adam." No doubt in an after part of the volume he shows that he holds the orthodox belief, that the death which is by Adam and the life which is by Christ extend only to the "all" whom they respectively represented, but that only leaves the less excuse for his giving utterance to a statement in itself so false and erroneous. We utterly dissent, too, from his interpretation of the words "natural" and "spiritual" in the affirmation, "it is sown a natural body, it is raised a spiritual body." Of course, we can easily see how the ordinary view that "natural" means adapted to the animal life, and that "spiritual" means adapted to the rational and immortal principle of our nature and to the higher life of heaven, will not square with his favourite view, that the resurrection body shall be really an animal body, consisting of flesh and blood, and needing to be sustained by food, and drink, and rest. He therefore argues at length to prove that "natural" means a body which is under the control of the propensities of the flesh, or the carnal and depraved nature, and that "spiritual" refers to a body which is animated and controlled by the Holy Spirit. But any one who turns up the Greek Testament will see that the word rendered "natural" is not the word which is everywhere employed to denote the flesh, or the carnal and depraved nature. It is a word which simply means, "pertaining to the animal life or soul." And what the passage evidently teaches is, that the resurrection body of the saint shall be free from all animal grossness, wants, appetites, and liability to decay, and ' ' ' -

adapted in all respects to the spiritual and immortal nature that shall animate it.

But while frankly saying all this, we do not wish it to be supposed that there is nothing in the book to commend. The author is clearly a man of evangelical views, and of considerable powers of thought and expression. He has studied the chapter carefully, and has given a new translation and paraphrase of it, with critical notes, in an appendix. Some of his discourses are very good; and had he been less concerned to prove the materiality of the future abode and the bodies of the glorified, and aimed more at bringing out simply and in juster proportion the mind of the Spirit, they would all have been better.

Heavenly Love and Earthly Echoes. By a Glasgow Merchant, Author of "*The Reasons of Hope*," "*The Christian's Triumph*," "*I must keep this Feast*," &c. Edinburgh: Edmonston & Douglas. 1870.

WE have read this little volume with unmingled satisfaction. This "Glasgow Merchant" is evidently one who maintains a profitable commerce with a higher mart than those of earth, and he here brings forth out of his treasures things new and old. Sound and evangelical in doctrine, rich in Scriptural allusion and apt quotation, wise and sometimes thoughtful in sentiment, abounding in appropriate anecdotes gathered from a wide range of reading, unaffected and graceful in style, the chief charm of his compositions, nevertheless, is the warmth and geniality of Christian feeling which pervades them. He plainly writes out of the abundance of a full and feeling heart; he speaks that he may be refreshed; and there is a sweet and sunny cheerfulness in his religion which makes it very attractive, and says more plainly than words could do, "Come with me, and I will do you good." Perhaps one reason of this cheerfulness is, that he is a zealous Christian worker; there are throughout the book not a few striking records of the dying experience of young persons who appear to have been spiritually benefited by his instructions and efforts; one can easily see that he "sows beside all waters," and that he knows something of the blessing pronounced on such, in the happy, healthy influence it has reflexly on himself as well as in the fruit it has yielded, through the Divine blessing, to others.

Heavenly Love and Earthly Echoes, the title of the book, describes the first and longest of the papers which compose it. It illustrates the love of God in Christ as exhibited under the relationships of Father, Mother, Brother, Bridegroom, and Husband. Then it makes us hear the earthly echoes which respond to that love in the heart of the believer, under the relationships of children, of younger brothers and sisters, of the bride, of the wife. In the next paper, "The Culbin Sands," we have an interesting account of the complete disappearance of the once extensive and fertile barony of Culbin, on the shores of the Moray Frith, under the rapid encroachment of the sands drifted over it by the wind, which is made the basis of very profitable reflection on the value of Christ as a Refuge and Portion. The "*Kisses of His mouth*" is a delightful tractate, profusely illustrated by incidents

from Christian experience, on the utterances of Christ's love, as displaying their marvellous power in conversion, and in the seasons of adversity, of conflict, and of death. From a series of "Conversations concerning prayer and some phases of Christian experience," we note the following narrative. It may be helpful to some soul struggling in the coils of the Tempter :—

"The case referred to was that of an intimate friend of mine, a gentleman who for many years before his death a zealous Sabbath school teacher, and an elder of a Presbyterian Church. As with myself, his entrance on the Christian life was easy, and not till years had passed had he to travel through dense clouds of sickness and conflict. Before his fellowmen his walk was on the whole consistent; and being of rather an ardent, impulsive nature, he was too apt to yield to worldly influences. He had thus often confessed on his knees his shortcomings and transgressions. Against the plagues of his own heart he at such times appealed to his Father in heaven. He spread them out, and wept over them, at the throne of grace, and treated pardon for past offences, and help for the time to come. Frequently, however, he became unwatchful, and then he was so far overcome of evil; but his mediate return to God prevented any continued loss of faith and hope.

"For a period of years these ups and downs marked the life of my friend. On the whole he was gaining in the battle against his besetting sins. At times, however, he wondered whether he should ever conquer entirely; but he had little fear as to ultimate victory, so long as he kept his eye firmly fixed on Jesus. Whenever he tried to walk in his own strength, he was taught by bitter experience that in himself there was no stability.

"At length, having one day neglected in a particular matter his duty to God, he fell under deeper convictions of guilt than he had ever experienced before. His sins of heart and life, from childhood upward, were set in order before his eyes. His shameful disobedience and ingratitude, his transgressions against light and against love, were pressed home. His apparently small success in bringing sinners to Christ was charged to his worldly conformity and want of purity in heart. Outward circumstances tended to deepen the distress, and it increased day by day. Then came serious questionings. 'Can you be a Christian at all? If so, why these frequent lapses into worldly courses during so many years? Surely your profession of religion has been all a sham?'

"The conflict deepened. One night my friend was alone in his house. He sat editing on his condition. It seemed as if some being were whispering into his ear, the suggestions were so plainly put before his mind. They were to this effect:—'You a Sabbath school teacher! You an elder of the Church! You trying to bring others to Christ! You are only dishonouring the Saviour and the Church by your profession! You have a corrupt, unchanged heart! Look at your past life, as God sees it, and say if you have not been deceiving everybody, and yourself as well! Give up, hypocrite! Resign your offices in the Church and Sabbath school! Make no more false professions! Get out from among the followers of Christ, and disown God no longer!'

"My friend was exceedingly distressed. He tried to pray, but found no relief. He wept and endeavoured to make supplication, but no ray of light pierced the gloom. His conscience, too, echoed every accusation, and he was indeed self-condemned. Yet he struggled to get hold of Christ, and cling to Him. To return to the world was to perish. To remain in sadness and darkness was to fall into despair. He could go only to the one Helper; and yet the Lord seemed as if He had shut up His bowels of His compassion.

"Some hours passed away amid attempts to pray; but they were fruitless, so far as attaining comfort was concerned. The accusations were pouring unceasingly into my friend's soul, and it seemed as if he were given over to death. It was long past the usual time for retiring, and, as a duty, he at length went to bed, but not to sleep. His voice spoke louder than before, 'Give up, hypocrite! Pollute God's house no more by your presence! You never came honestly to Christ for yourself! Disown Him no more by pretending to invite others to Him!'

"My poor friend was almost at his wit's end. He was bedewing his pillow with tears, and still striving to cry for pardon and deliverance from his righteously offended God. He realised God's holiness more than ever before, and felt himself more awfully vile than language could describe; yet he was not willing to give up all hope or cease trying to benefit others. More intensely than ever the words rung in the ears of his heart, 'Wretched, hypocritical worldling, defile the Christian assembly no longer! Abandon all your professions! Mock God no more, for you are certainly on your way to perdition!'

"Somehow my friend got power to reply to the accuser. The words he employed were to this effect:—'Alas! it is all too true, that I am so very wicked, and have sinned so grievously. The blood of Christ can, however, cleanse even me, and I will try to seek the pardon and the purity I need from Jesus. But if I am to perish, I will perish entreating sinners to flee to the Saviour. I will not give up trying to help others on to heaven, even if I must go to hell myself.'

"That was the turning-point of my friend's deliverance. It seemed as if some spiritual foe, that had been close beside him all that afternoon and night, then took his departure; and from that hour my friend attained greater strength against his besetting sins. He was enabled to walk more humbly and closely with God, and was much more blessed than before in benefiting the souls committed to his care.

"I should think your friend's experience was rather extraordinary," said Mr. Milligan.

"I daresay it was rather uncommon," was Mr. Bruce's answer. "But many Christians have similar conflicts, though perhaps not so definite or protracted. I am certain, however, of this, that in the fight against sin, every honest follower of Jesus has occasionally a severe struggle, which is all the more bitter and prolonged, if the evil suggestion has found the slightest welcome."

The author next furnishes some "Divine Recipes for promoting spiritual health and happiness." We had intended to quote part of the exposition of one of them, and may afterwards transfer it to our pages. Meanwhile we can commend them to such as have spiritual life, as supplying tonics sure, with the Divine blessing, to reinvigorate the soul when languishing and sickly. On the other papers we have not space to remark, but very cordially recommend the volume to our readers, as one much fitted to commend religion to the young, to cheer and help the tempted and desponding, and indeed to have a wholesome influence on the minds and hearts of all.

The Council at Rome for War with the Lamb: The Plan of Battle and our Preparation to meet it. By Rev. A. Moody Stuart. London: J. Nisbet & Co. 1869.

THIS is a discourse founded on the words, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii. 11. It is by no means an ordinary sermon. It is the production of a man who, more than many, has understanding of the times, to know what Israel ought to do. Free from harshness and extravagance, calm and solemn and large-hearted in sentiment, it is at the same time faithful and arousing. On the known principles of human nature, he reasons to prove, that the decreeing of the assumption of the Virgin and of the personal infallibility of the Pope, is likely greatly to advance the idolatry and the priesthood which are the main pillars of Rome. He says, "As the worship of Mary in heaven is advanced by her augmented honours, so the Church's adherence and attachment to the Pope will be greatly enhanced by this access of honour, and still more of power." And again he says:—

"If in the depths of the unseen there be no spirit moving the people to welcome the fresh usurpation over them that is contemplated in the Council, to rejoice in it as a gain and honour to themselves, then Papal infallibility is found at fault in the very act of grasping its new power. But if there is such a spirit working, and stirring many hearts to meet him, as thus satisfying their yearning for an unbounded passive obedience to a supreme spiritual power on earth, then those children of this world are wise in their generation when they assemble to promulgate the bold and blasphemous decree. For the love of entire subjection to a visible spiritual power is a deep passion in the hearts of men, and perhaps capable of being called into greater vigour and fuller action than the world has ever yet witnessed."

While so many of the Church's watchmen are proving themselves "dumb dogs that cannot bark," and others are lulling men asleep with cries of "Peace when there is no peace," it is gratifying to find a man like Mr. Stuart sounding forth no uncertain alarm as to the growing danger from the progress of Popery in our own country. He clearly indicates his conviction that Popery is likely to gain the ascendancy in Britain; that when it does so it shall persecute, as it always has done; and that it shall probably be overthrown, as it always has been, only through suffering on the part of the followers of the Lamb, even unto martyrdom. We quote the following paragraph for its truth and suggestiveness, though we hope not a few of our readers will get this pamphlet for themselves:—

"The prevalence of Popery in this country, although not regarded as the probable, was conceived of as a possible fruit of our concessions, by those who advocated them; and it was argued that such a prospect should not be held as a barrier, even if we were to give the Roman Catholics the highest places of honour and influence in the country. 'Give them,' it was said, 'the ear of royalty itself, and give us the Bible, and with it alone we will overthrow the wide-spread error.' But such a victory is one which the mere Word of God has never yet obtained, and we have no assurance that it ever will. Rome's first step on attaining power will be to suppress the Bible; but grant it free, yet in the great periods of the Church's history, the Bible alone has never achieved the triumph of the gospel against a hostile priesthood and an adverse State. It has always been the word of the testimony, sealed by the blood of witnesses, that has overcome in such a conflict. When the gospel first spread in Jerusalem and Judea, against the power of the priesthood of Levi, it was not without the blood of Stephen and James, and 'great havoc of the Church.' It triumphed again over the heathen priesthood and through the Roman empire, but it was with the sacrifice of the lives of a noble army of martyrs. The third triumph at the Reformation, over the priesthood of Rome, upheld by kingly power, was still by a conflict unto death. In each case the victory was by the blood of the Lamb, and by the Word of God, along with the blood of the martyrs of Jesus. My text, as written out in the history of the past, has never yet suffered the omission of its final clause; and we have no warrant to conclude that this clause will be blotted out in the record of the future victory—'They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.'"

The Experience of Restored Captives: being an Exposition of Psalm cxxvi. By Robert S. Candlish, D.D., minister of Free St. George's, Edinburgh. Delivered at the opening of the new church on 24th October, 1869. Edinburgh: John MacLaren, Princes Street.

DR. CANDLISH'S exposition of this psalm is ingenious and striking. He views the three parts into which the psalm naturally divides itself, as each containing what was felt to be a ground of despondency by the restored captives, and as each expressing at the same time the exercise of their reviving faith. They were cast down because their deliverance from Babylon had not accomplished for them all which, at first, they expected it to do; but they are comforted by the faith of the reality and glory of that deliverance, as having drawn from the very heathen the confession, "The Lord hath done great things for them." They were discouraged because of the hostile assaults and manifold troubles they encountered in rebuilding Jerusalem; but they encourage themselves to believe and pray that He who had turned their captivity, would turn it "as the streams in the south," by fresh acts of deliverance, again and again. They found it a hard and sorrowful task to restore fruitfulness to the long barren and wasted soil; but

they strengthen themselves in the assurance that "they that sow in tears shall reap in joy." In the body of his discourse Dr. Candlish applies the psalm, thus expounded, to the case of the individual Christian, showing that there are three causes of despondency precisely analogous by which he may be borne down, and illustrating at some length the three-fold exercise of faith to which, in such circumstances, he is called. Considering the occasion of the discourse, and the subject of the psalm, one would have expected him to make special application of the principles contained in the psalm to the Church at large, and especially to the circumstances of the Church at the present day. One feels scarcely reconciled to the want of such application by his statement that he had intended to make it, and by the mere outline he gives of the manner in which he might have carried it out. Still it might have unduly extended the discourse, and one should have been sorry to have missed a word of the illustration of the subject in its bearings on individual experience as here given, the beauty and edifying nature of which may be gathered from the following sentences :—

"I am no deep and vast ocean exulting in the fulness of unfathomed and unmeasured waters, under the smiles or the storms of heaven. I am no grand Euphrates, rolling on in flowing flood, in resistless tide, through sterile wastes and gigantic cities—never weary, never drained. I am as that poor, little, tiny, shallow southern rill, only kept from being empty at any moment by its being replenished every moment in its source from above. And I like that better than the proud abundance of mightiest river or largest sea. Let me be thy little stream, O Lord! running dry anew every instant, that every instant I may be receiving anew out of thy fulness. 'Turn again our captivity, O Lord! as streams in the south.'"

Letter to the Editors.

DEAR SIRS—The vital importance to our Church of a successful issue to the efforts now made for the better support of the gospel ministry, may be accepted as a sufficient plea for again troubling you with another short letter on this subject.

There may be different opinions entertained in regard to the sum that should be aimed at as the minimum stipend for our ministers. My own is that it ought not to be less than £150, with a manse. That this may be accomplished, and also to meet the additional claims of some of our town ministers, we require to raise about £1,000 annually for the Mutual Assistance Fund, or upwards of £700 more than we collected for this fund last year. I may explain that this calculation being based only on the information to be got from our last financial reports, cannot be said to be strictly accurate; but I believe that the sum named, instead of being over-estimated, will be found to be less than what is actually needed.

Now, it is clearly manifest that it cannot be expected that the exemplary liberality of only a few of our members or congregations to the Mutual Assistance Fund will enable us to meet all the claims thereon. The only reasonable hope of this is by all of us, rich and poor, giving according to our ability; or, in the words of the old adage, "by a strong pull, a long pull, and a pull all together;" and the unanimity in the opinion that by so acting sufficient funds could be obtained, and yet no one be over-burdened, is highly encouraging.

If such be the case, we are as a Church guilty of withholding more than is meet, and this must be the reason, and not the want of means, why we have made so little progress in this "gild cause" during the last four years. Now, sirs, with all respect and frankness let me appeal to our ministers themselves to throw aside any false delicacy, which I do not say any of them have, but which I think they are in danger of entertaining on this subject, and to use their powerful influence in persuading our wills to give more liberally of our temporal means for the support of those whom we have called to minister to us about holy things.

Another serious aspect of the question, which ought to be carefully pondered, is this, How far we are responsible by our shortcoming in this duty, for their being so few of our young men willingly offering themselves for the work of the ministry, when there is such a loud call in Providence for pastors to supply our own congregations, as well as properly qualified missionaries to labour among the heathen both at home and abroad?

I am fully persuaded that our Presbyteries are courts admirably constituted for treating financial questions of this kind affecting the interests of the whole Church; and I trust they will be stimulated and encouraged to take this one under their special charge, and proceed to deal with each congregation in their respective bounds, as in their judgment may be deemed wisest and best for speedily raising the sum so urgently required.

Before closing, I ought in courtesy to refer to the letter from a brother elder, which appeared in the last *Magazine*, containing strictures in reference to foreign missions. While thanking him for the free expression of opinion, I think he overlooks the fact that my proposition was simply advanced for consideration; and while I cannot coincide with all he says, I rejoice that we are of one mind in regard to the "duty incumbent on our Church, of doing much more for our ministers than it has ever yet attempted."—I remain, dear Sirs, yours faithfully,

December, 1869.

C. C., Elder.

Notes on Ecclesiastical Affairs.

ECUMENICAL COUNCIL.

THIS Council, which must tell mightily one way or other on the future of the Papacy, has met on the appointed day. Its sittings have been inaugurated by the firing of cannon, the ringing of bells, and imposing and gorgeous ceremonials, in strange contrast, say, with the meeting of the apostles and elders which formed the first Council of the Christian Church at Jerusalem. At the date of the present writing nothing has been done beyond these opening ceremonies, and we await with deep interest such account of the actual business as may be allowed to transpire. The results of the proceedings at least will soon be known, unless like its predecessor, the Council of Trent, it is to drag on its proceedings through eighteen years, which in these days of hurry and change is not likely, even though the amount of Peter's pence available for Papal hospitality could afford it. So influential and wide-spread is the opposition to the proposed decree of Papal infallibility, that grave doubts have been expressed of late whether the Pope will press the Council to ratify it. It is reported that the French Government has intimated at Rome that the promulgation of such a decree will be held to relieve France from the obligations of her Concordat with the Papal See. The majority of French bishops, headed by the Bishop of Orleans, are against it. So are the bishops of Southern Germany. And so it appears are many of the bishops of Italy. Even Cardinal Antonelli, the Pope's Prime Minister, believes that it will be, if not a moral error, at least a political one. Backed and urged on by the Jesuits, however, the Pope is not likely to abandon the great design for which he has convened the Council, and which he believes will alone restore to the Papacy the power it is losing on the Continent. Should that and the syllabus be ratified by the Council, there can be no doubt that the decrees will be disregarded, if not repudiated, by the Constitutional Roman Catholic Governments of Europe. But if the priesthood use their still mighty influence, and all the terrors of the eternal anathema under which they are promulgated, to enforce them on the ignorant subjects of these Governments, and to rouse these to action founded on them, the result may be a strong temporary reaction in favour of Popery such as no Government shall be able to withstand. To this effect are the following sensible remarks of a writer in *Evangelical Christendom*, who, speaking of the policy of the Romish authorities, says:—

"Their hopes lie in working upon the superstitions and alarming the consciences of the people. They know the mass of ignorance with which they have to deal, and on which they may trade to any extent; and they know, too, that the modern forms of government have given to those ignorant masses a power which they never had before. It is on this that Archbishop Manning relies when he appeals from the Governments of Europe to the 200 millions of good Catholics that form their subjects. They are to be the new masters of European policy; and if they can be won over and securely welded to the cause of Popery, the defeat of the Church, which now appears so certain, will be converted into a victory, and the Pope will regain the

influence equal to that which was wielded by any of his predecessors. Only, to accomplish this end it is necessary that the reins of authority should be more tightly held than before, and that the authority of the Church should be concentrated in a single hand. It must appear more distinct than ever that Rome speaks with but one voice, and that her decision on every question that the conflicts of modern society may give rise to is final."

There can be no doubt that whatever augmentation of authority or power the decrees of the Council may give to the Papacy among its own adherents, will be employed by the priesthood to give energy to its efforts for the conquest of Britain. Drs. Manning and Cullen, bigoted Ultramontanes both of them, will see to that. Let us pray that He that sitteth in the heavens may laugh at them, and turn their counsels into foolishness. Let us plead with Him to shield our covenanted land, and redress the blasphemous dishonour done to Him and His Christ, by the speedy destruction of Popery and redemption from their degrading bondage of its wretched slaves!

PRESBYTERIAN UNION IN AMERICA.

In 1866 a union was suddenly projected between the two great Churches of the Old and the New School Presbyterians of America. And with the impulsiveness and speed in all things peculiar to Americans, that union was accomplished on the 12th of November, 1869. Our readers may imagine that their differences cannot have been very great, seeing they were so speedily and easily adjusted. We beg to tell them such was not the case. They had been one body up till 1838, when the differences they have now managed to bury rent them asunder. These differences related to doctrine, to Church government, and to discipline. About 1833 a controversy arose in the then undivided body about the doctrinal errors published by the Rev. Albert Barnes. These included such fundamental errors as the denial of original sin through connection with Adam, universal atonement, and a natural ability in the human will to comply with the requirements of the gospel. By the party which afterwards formed the Old School these errors were emphatically condemned; by the party forming the New School they were defended. The controversy went on till it divided the parties in 1838, and these great doctrinal differences still separate them though reunited. Again, in 1837 the party afterwards forming the Old School, then the majority in the Assembly, cut off five Synods from all connection with the Church, because they continued acting on a "Plan of Union" with Congregationalists, which had been adopted to some extent early in the century; the Old School party cut off these five Synods because their practice of fraternizing with Congregationalists was a virtual denial of the sole Scriptural authority of Presbyterian Church government. The New School party defended these Synods, and after the disruption in 1838 received them into fellowship. That difference affecting the divine right of Presbyterianism itself still remains, notwithstanding of the union, unadjusted. There were other differences in matters of discipline, relating to the licensing of ministers without due proof of their orthodoxy, the toleration of acknowledged errors, the formation of presbyteries on the principle of affinity in doctrinal views, &c., which have led to a laxity in the one party that did not exist in the other. And now without waiting for the removal of their differences by united prayerful appeal to the One Test of truth and Judge of controversy, they have united on a general recognition of the Bible as the only infallible rule of faith and practice, and on the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. It is admittedly a union of compromise; and as involving the compromise of great Scriptural doctrines, it was up to the last opposed by some of the leading divines of the Old School Church, such as Dr. Hodge of Princeton, and the Drs. Breckenridge. Dr. Hodge seems at length to have acquiesced in the union, with what consistency we do not take it upon us to say. The union has created a Church vast in numbers and in wealth; but when we think that the Divine command is, "Buy the truth and sell it not;" when we think that the wisdom that cometh from above is *first pure* and then peaceable; when we think that truth and purity are more precious and desirable than external confederation, we cannot expect the blessing to rest on the mere external confederation to the extent its promoters enthusiastically foretell. Our prayer is for *oneness* in order to union, in this humbly echoing the prayer of the Church's great Head, "that they all may be one."

PRESBYTERY OF GLASGOW.

THE 2d of November was observed by the United Original Secession Presbytery of

Glasgow as a day of humiliation and of thanksgiving. None of the usual business was transacted, the meeting being specially appointed for the end specified. All the students under the inspection of the Presbytery were requested to attend, and several were present. All the members of Presbytery took part in the devotional exercises, according to a previous arrangement. These were engaged in at intervals between the subjects of conference, which are noted in the order in which they were introduced.

The Rev. Dr. Murray introduced the following:—1st, The alarming progress of Popery in this country. 2d, The corrupt state of the Protestant Churches; Established and Dissenting. (Their errors and heresies, Romanizing practices, almost entire neglect of discipline.) 3d, The corruptions which prevail among Presbyterians. (Departure from acknowledged standards, false views tolerated regarding inspiration, the atonement, the connection between Church and State, ritualistic tendencies and latitudinarian spirit leading some to make light of the divisions of the Church, and others to adopt an unscriptural way of healing them.)

The Rev. John Ritchie introduced as subjects of conference—1st, The sins of the nation and its rulers. (Disposition to withdraw all State countenance from the Church, the Sabbath, and true religion, as well as to secularise; the prevalence of manifold forms of vice and wickedness, profanation of the Lord's-day, bribery at elections, intemperance, shocking crimes, and moral heathenism.) 2d, The state of the newspaper press. (Exercises powerful influence on all ranks and classes; but, instead of being an engine for promoting the interests of truth, is, in many cases, so conducted as to be a means of disseminating the poison of infidelity and error.) 3d, The sinful amusements of the age. (Among others, theatrical entertainments and Saturday evening concerts, in which the words of Scripture, relating to the most solemn mysteries of our holy religion—such as the incarnation, crucifixion, and last judgment—are set to music, and profanely prostituted to the purpose of affording entertainment to the multitudes by whom they are frequented.)

The Rev. William B. Gardiner introduced and led the conversation upon these topics—1st, The contempt shown by multitudes to the Divinely-appointed means of grace. (Growing dislike manifested by many to gospel ordinances; religious services, conducted by unauthorised persons, frequented by large numbers who absent themselves from the ministrations of Christ's ambassadors; organisation of meetings for Divine worship, where ordinances, common and sealing, are dispensed by laymen.) 2d, The low state of practical religion among the generality of professing Christians. 3d, The sins and shortcomings of Christ's ministering servants. (Want of due sense of the solemn responsibilities of their office; neglecting the use of faithful means of preparation for conducting the services of the sanctuary, and the greater anxiety felt to please men, gain popularity, and promote the temporal prosperity of congregations, than to obtain the approval of their Divine Master, and be the honoured instrument in His hand of saving souls and of advancing the interests of His kingdom and glory; also, the neglect of regular pastoral visitation, the instruction of the young, and the improvement of seasonable opportunities for dealing personally with those under their care in the promotion of their spiritual interests.)

The Rev. Thomas Gilchrist introduced and spoke upon—1st, The low state of practical religion among ourselves. (Lukewarmness in religion prevalent both as regards the public interests of our Church and the welfare of souls; want of regularity in attending public ordinances; neglect of the duties of family religion, particularly parental instruction, and the decline of prayer and fellowship meetings. Nor must we overlook the sins and shortcomings with which our ministers and office-bearers are chargeable; ministers are not sufficiently concerned about the spiritual prosperity of their own souls, neglect prayer for the Divine guidance and direction, in selecting suitable subjects for the pulpit, in the composition and delivery of their discourses, and for a Divine blessing upon their labours; neglect the practice of public catechising, which till of late years was so regularly observed by the ministers of our Church, and attended with such beneficial results. There is reason to fear that ruling elders come far short of their duty, more especially in not visiting the people committed to their care so frequently as they ought to do, nor exerting their influence sufficiently for promoting their spiritual and eternal welfare.) 2d, Divine judgments experienced and anticipated. (As the times in which we live are sinning times, so there are not wanting many striking tokens of the Lord's righteous displeasure, among which may be mentioned the recent occurrences of a disastrous nature both on sea and land, by which not only much valuable property has been destroyed, but many human beings removed unexpectedly to the eternal world. Nor can we overlook the ominous and threatening aspect of our times, and the ground there is to fear that other and greater Divine judgments may be approaching.) 3d, Causes of thanksgiving. (Amidst all our sins and provocations, and all the tokens of God's displeasure, we have much matter of thanksgiving and praise, both on account of the

manifold mercies of a temporal kind which we enjoy, in particular the late favorable harvest, and also our distinguishing religious privileges.)

This Presbytery again met on the 7th instant, when a call, with accompanying papers, from the congregation of Glasgow, addressed to the Rev. John Sturrock, of Stranraer, was laid on the table. Owing to certain irregularities which had taken place, the Presbytery felt that they could only sustain the call with a marking of these. Having heard the views of the members of Court, the commissioners asked and obtained leave to withdraw the call. Dr. Murray and Messrs. William B. Gardiner and Thomas Gilchrist were appointed a Committee to meet with the students belonging to the Original Secession Church, who are attending the University, for prayer and religious conference, with a view to the promotion of their spiritual interests.

JOHN RITCHIE, Pby. Clerk

Miscellaneous Intelligence.

REPORT OF HALL COMMITTEE.—The competition for Synod's Bursaries took place at Glasgow on Tuesday, the 26th October last. There were six competitors. At the meeting of the Hall Committee on the 7th December it was found that the first Bursary (£6) had been gained by Mr. Robert Morton, Shottsburn; the second (£3) by Mr. George Anderson, Pollockshaws; and the third (£4) by Mr. William Hamilton, Carlisle. Two of the successful competitors are students in divinity, and one a student in arts, at Glasgow University.

DUNDEE.—The Young Men's Mutual Improvement Association connected with this congregation held its seventeenth anniversary meeting on the 6th December. The Rev. William Robertson, pastor of the congregation, presided on the occasion. The attendance, both of the members of the congregation and their friends, as on former occasions, was highly satisfactory. After a social tea, the Chairman delivered an interesting and important address on "Companionship," illustrated with striking instances in real life. The meeting was enlivened by the presence of the Rev. Messrs. Stirling of Arbroath and Yuill of Perth—the former delivered an excellent speech on "Contentment," and the latter on "Habit." Mr. Jack also delivered a brief address on "Perseverance under Difficulties." From the secretary's report, we learned that the business of the Association had been carried on with its usual vigour during the year, that its membership was gradually increasing, and its position in every respect prosperous. The report also contained a gratifying allusion to the establishment of a similar association by the young men of the congregation in Ayr.

PRESENTATION.—We are glad to learn that our young brother, Mr. Stirling, Arbroath, has been presented by the ladies of his congregation with a handsome pulpit Bible and Psalm-book, as a token of their respect and esteem for him as their minister. The presentation was made, in the name of the ladies, at the close of the weekly prayer meeting on the 3d of November, by Mr. Alexander M'Farlane, when Mr. Stirling suitably replied.

SELECTED POETRY.

WORK WHILE IT IS DAY.

'Tis not for man to trifle ! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours ;
All must be earnest in a world like ours.
Not many lives, but only *one* have we,
One, only one.
How sacred should that one life ever be—
That narrow span !
Day after day filled up with blessed toil ;
Hour after hour still bringing in new spoil.

—*Anon.*

THE
ORIGINAL SECESSION MAGAZINE.

MARCH, 1870.

THE LIMITS OF LIBERTY OF CONSCIENCE.

No. I.

LIBERTY of conscience is the fundamental principle of Protestantism. To the assertion of it we owe the Reformation. The moment men believed that they had it, and ventured to exercise it, the spell of Rome's enchantment was broken, and her fetters fell from their souls like Peter's at the touch of the angel. It is the sacred birthright of man: no power on earth has right to rob him of it; and if he yields it up voluntarily, he degrades his manhood and proves himself a traitor to God, under whom he holds it. In defence of it our fathers went to prison and to death; the noblest pages of our country's history are those which record their struggles to maintain it; and to these unyielding struggles we owe all that is good and great in our national condition during the past three hundred years. Liberty of conscience is the parent of all other liberty: if you emancipate the conscience, you in the highest sense emancipate the man; and in the consciousness of his free manhood he will thenceforth claim liberty of speech, and the free exercise of all his natural rights, social and civil. Hence Popery has always been allied with civil despotism, and it is only in countries where Popery has been renounced and conscience is free, that men are found rejoicing in the enlightenment of a free press, and in the manifold blessings of civil liberty. But there is much need to see that we understand what this invaluable thing which we call liberty of conscience really is; for there is too good reason to fear that what generally passes under the name among us, is not that for which Argyle laid his head on the maiden, and our Covenanting fathers drew their swords at Drumclog.

What then is liberty of conscience? Is it a Divine right given to every man to believe and practise in religion anything whatever which

his conscience may tell him is right? Does it imply that the Arminian and the Calvinist, "the lawn-robed Bishop and plain Presbyterian," the Papist who kneels to the crucifix and the Protestant who glories only in the cross, are all equally entitled to hold their own opinions, provided only they hold them conscientiously? Is it infringed when a Church of Christ requires a test of orthodoxy from its ministers and members, or subjects them to discipline when it finds them propagating opinions at variance with its standards? Does it demand that a nation, acting through its Government, shall know no distinction between true religion and false religion, but shall treat both with equal favour, or rather with equal indifference and neglect? Does it necessitate an equal and unlimited toleration of all creeds, all sects, all societies that choose to call themselves religious; lest, perchance, if more favour be shown to one than to another, the sacred rights of conscience be violated by the rude and heathen hand of political injustice?

That, at all events, it will not be denied is what many in these days understand liberty of conscience to imply and require. The only inference one can draw from much that is spoken and written is that every man's conscience is supreme and sole law to himself, whether it is enlightened or darkened, whether it is erring or right; that men are equally free and entitled to hold the most opposite opinions, and to follow the most conflicting usages in religion, if only they are conscientious and sincere, while, of course, it would be a sin against charity to think them otherwise; that for the Church to maintain the authority of any Confession or Creed over its members, or even office-bearers, is to fetter liberty of thought and inquiry, and lay the yoke of human imposition on the conscience; and that for the State to employ its authority in the way of giving sanction and countenance to any one form of religion more than another, is a no less usurping interference with the liberty of the individual conscience. It will not be denied, we say, that such sentiments are largely diffused through the public mind. They are, in fact, the ruling sentiments of the day. But they are wholly false, and not a little dangerous. They show that the true idea of liberty of conscience is being perverted and lost. They show that what men take for liberty of conscience is a lawless *individualism*, which would make each person the sole irresponsible arbiter of his own creed and his own conduct. There is about much the same difference between Scriptural liberty of conscience and this individualism, that there is between the regulated liberty enjoyed under a constitutional Government like our own, and the levelling equality for which men wildly strove, through lawlessness and blood, at the French Revolution. It is in fact a revolution-

ary principle, and if allowed fully to develop itself, it would sweep away all the fixed landmarks between truth and error, and introduce a moral and religious anarchy into society similar to that which existed in the days in which there was no King in Israel, when "every man did that which was right in his own eyes." And as by natural reaction a state of anarchy is generally followed by a reign of despotism—as the excesses of the National Convention led to the iron reign of Napoleon—the effect of the working out of the individualism we speak of will be the rise to supreme power of that great spiritual Despotism which crushes out all human liberty under the iron heel of its pretended infallibility.

Such being the state of things, we judge it highly necessary to point out the limitations by which liberty of conscience is bounded, and within which alone it can legitimately claim to be exercised.

"God alone is Lord of the conscience." So says our Confession of Faith. It is a brief and simple but very noble utterance, enough of itself, one would think, to cast shame and rebuke on those who charge the document which contains it with teaching persecuting principles. But while that utterance asserts the lawful liberty of conscience, it suggests at the same time the limits beyond which it ceases to be lawful and becomes lawless. God *alone* is Lord of the conscience; there is liberty—the liberty which, elevating man above all the degrading trammels of human authority, enables him to stand erect under the blue vault of heaven, feeling that he is responsible to no being under his Maker. But God *is* Lord of the conscience; there is limitation—a limitation which implies that, while man is not responsible to fellow-worms, he is Jehovah's creature and subject, and that while free, and indeed just because he is free, he is answerable for all he believes and does at Jehovah's bar. If God is Lord of the conscience, it follows that conscience is bound to own and yield implicit and entire submission to every dictate of His revealed will. Again, if God is Lord of the conscience, it follows that conscience is bound to recognise and honour and respect all His institutions; and seeing that Church and State are His institutions, invested by Him with a certain authority, it must be under obligation to submit to the lawful exercise of that authority. Here, then, we perceive that the liberty which God has given to the conscience of man is necessarily bounded and limited on two sides: Godward, it is limited by the requirements of His revealed will; manward, it is limited by the claims of ecclesiastical and civil authority, when that is exercised in harmony with His will.

I. As regards the first of these limitations, it is admitted, *in theory* at least, by all but the Deist. No one, who admits that God ~~has~~

spoken objectively to His creatures at all, denies the supremacy of His word. The most latitudinarian of our day acknowledge that the authority of conscience must be subordinate to the revealed will of Him whose vicegerent in the soul it is. Indeed, one chief reason they put forward for seeking the abolition of all creeds and confessions is, that every one's conscience may be free to obey the rule of Scripture only.

But then—and here is where the lawlessness comes out—they claim for conscience a practically unlimited freedom as to the *interpretation* of Scripture. They hold that every man has a Divine right to interpret Scripture, not merely for himself, but as he *pleases*; that every man is equally entitled to hold and act out his own interpretation, whatever it be and however he come by it; and that in holding and acting out that interpretation he is sure of the Divine approval, if only he does it sincerely. All, indeed, ought to bow to the authority of the Bible; but all are free to form their own views of the meaning of the Bible; and every one's views are warrantable and right and obligatory *to him*, though of course they would be wrong to his differently seeing and judging neighbour; and God is rather pleased with the different forms of faith and worship in which His creatures manifest their homage to Him, just as He is pleased with the endless variety He has impressed on the face of material nature. We appeal to our readers if that is not really the import of much they are constantly reading and hearing.

Now regarding such sentiments, we have to remark, that they go to destroy the authority and use of Scripture altogether, as a Divine revelation. Of what authority and use would the laws of a country be, if every individual was at liberty to interpret them according to his own inclinations? And where is the Divine authority and beneficent use of Scripture, as an infallible rule and guide to men, if every man is at liberty to take out of it the meaning which suits his carnal reason or depraved desires? The truth is, the meaning of Scripture is Scripture. It is not the mere letter of it, but the mind and will of God contained in the letter, that forms the revelation which it brings. Now that mind and will of God is one, and if men miss it and misconceive it—if they substitute their own misconceptions for it—they are not in any sense following the light of Divine revelation, but are walking in the light of their own fire and in the sparks that they have kindled. “To imagine,” says Dunlop, in his *Uses of Confessions*, “that our blessed Saviour delivered His will to us in such extended and variable expressions, that they might suit the palate of all parties, and comprehend every sect—that they were so supple as to bend to the notions that this and the other man should take up of the truth

pointed at in them, and were of such a latitude, that persons who thought very differently concerning the doctrines might safely enough assent to the expressions, and every man explain them in his own way—is imagining such a latitude of expression in the Scriptures as renders them of no meaning or signification that can be depended on; it is forming them into a nose of wax, and so entirely destroying their authority, and counteracting all the valuable ends for which they were delivered to us.”

Again, do those who hold the sentiments on which we are animadverting reflect on the dishonour such sentiments cast on the holiness and truth of God? According to them God has given every man a right to interpret Scripture according to the dictates of his own conscience, whatever these may be. Of course, then, He has given every man a right to make and carry out a false and wrong interpretation, provided he does it conscientiously and honestly. Are we then to suppose that He held the Pharisees entitled to call His Divine Son a Sabbath-breaker, supposing, as possibly was the case, that some of them really and sincerely believed that to heal men on the Sabbath day was a violation of the Sabbath law? Or are we to suppose that He held Paul justified in persecuting His saints, seeing that, as we know was the case, Paul conscientiously and sincerely believed that in haling to prison and to death those who worshipped One whom he took to be a mere man, he was carrying out the Divine law regarding blasphemy and idolatry, and thereby doing God service? Many a Papist sincerely and in his conscience believes that the words, “This is my body,” carry in them the doctrine of transubstantiation; are we to suppose that on the strength of his conscientiousness, he is warranted to hold the monstrous doctrine, and is accepted by Him who says, “Thou shalt have no other gods before Me,” when he kneels before a wafer in the idolatry of the mass. Is it said that these are extreme cases? We challenge any one to show that they do not come legitimately and of necessity under the principle that God has given every man a right to interpret Scripture as his own conscience may dictate; and surely a principle which carries in it consequences so God-dishonouring ought to be abhorred by all who fear and love Him.

In truth, the prevailing sentiments as to the unlimited rights of conscience in the interpretation of Scripture can only be justified on the infidel and immoral principle, that man is not responsible for his belief. If indeed, as the avowed apostles of free-thinking declare, a man is no more responsible for his belief than he is for the colour of his hair or the height of his stature, then, indeed, he may be a *Mahometan* or a *Christian*, a *Papist* or a *Protestant*, an *Arminian* or

a Calvinist, High Church, Broad Church, Low Church, with equal right and equal impunity. But if a man is responsible to God for his belief, then he sins and is "in danger of the judgment," if with the Word of God in his hand he puts any other meaning on that Word than God intended it to convey. No one who is capable of using the Scriptures can misinterpret them without more or less of moral culpability. Either there has been sinful remissness in searching the Scriptures, or sinful neglect of prayer for the teaching of the Holy Spirit, or sinful deference to human opinion and teaching, or sinful yielding to prejudice and prepossession, or a sinful allowing of depraved inclination and passion to blind and mislead the judgment and conscience. In all cases error is the fruit and the evidence of sinful alienation from God, for "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John, 9.) And while the holding of error is a sin against God, the teaching of it is a sin against both God and man. It is said to "eat as doth a canker." (2 Tim. ii. 17.) It is declared to be a corrupting "leaven," of which we must beware. (Matt. xvi. 12.) Those who bid the teachers of error God speed are said to be partakers of "evil deeds." (2 John, 11.) And if error is thus sinful and thus poisonous in its operation, are we to be told that men are free and warranted to hold and teach it, if only, forsooth, under the influence of a blinded and erring conscience, they do it sincerely and conscientiously?

No! let all who fear God and love their own souls hold fast the conviction that misbelief, no less than unbelief, is sin, and that its being indulged through blindness or perversion of conscience will not prevent its entailing such penal consequences as evermore follow sin. If a blind man stray from the road and walk over a precipice, his blindness will not prevent his being dashed in pieces by the fall. The man who swallows a quantity of arsenic because of its resemblance to some medicinal preparation he is in quest of, or who eats some poisonous herb under the impression that it is a safe and wholesome esculent, will not find that his mistake has saved him from the dire effects of poisoning. And as, in the natural world, men must take the consequences of their own ignorance or erroneous belief, equally must they take those consequences in the moral world. The fact that the blind lead the blind will not prevent both falling into the ditch. (Matt. xv. 14.) And very solemn and full of warning in these days of unlimited tolerance are the words of Peter—"Some things hard to be understood, which they that are *unlearned and unstable wrest, as they do also the other scriptures, UNTO THEIR OWN DESTRUCTION.*" (2 Peter iii. 16.)

But it is said men's minds are so differently constituted that there ways must be, as there always has been, conflicting, and therefore lse, interpretations of the Word of God. Now we deny the necessity. We hold that to affirm such necessity is a libel on the truth and goodness of the God of the Bible. Let men lay their minds open reservedly to the light of God's Word; let them search the Scriptures, comparing spiritual things with spiritual, assured that God's mind is in the Word, and that it is to be found; let them pray earnestly for the Spirit of God to deliver them from the misleading power of all prejudice and of all human opinion, and to give them that spiritual understanding without which spiritual things cannot be spiritually discerned; let them do this, still watching daily at wisdom's gates and waiting at the posts of her doors, and God's unchanging faithfulness is the pledge that they shall be "guided into all truth," even that truth which is one, as the Eternal Mind from which emanates is one. To say otherwise is to deny the sufficiency of Scripture as the revelation of God's mind and the rule of man's faithful duty. On the one hand, it is to play into the hands of the infidel, who declares that, as truth cannot be certainly found, therefore he will believe nothing. On the other hand, it is to play into the hands of the Papist, who declares that, as men cannot certainly find truly interpret the Word for themselves, therefore they need an infallible interpreter in the shape of the infallible Church. And in short of fact, the prevailing sceptical notion that it is impossible to attain certainty and substantial unity in the belief of God's truth, and that, consequently, the most conflicting and discordant beliefs must all be tolerated as equally true, is fast driving many a bewildered spirit either into unrestrained scepticism and infidelity or under the iron yoke of the Church of Rome. But as Protestants, let us stand fast at once the sufficiency of Scripture and the right of private judgment, and let us vindicate both, by maintaining that God's mind

His Word may certainly be known, that all are responsible for knowing it as it is, and that no one can misconceive or misinterpret without sin.

But it will probably be said in answer to all this, Is a man not bound to follow the dictates of his own conscience? To this we reply that no man can be morally bound, in a true and proper sense of the term morally, to follow the dictates of conscience when these are at variance with the mind and law of God. It is inconceivable that God has planted an authority in His creature's bosom which has power to per se and set aside His own. If Paul was morally bound to obey his conscience when it told him that he "verily *ought* to do many things contrary to the name of Jesus of Nazareth," how came it that

he afterwards, for that very thing, denounced himself as "a blasphemer, and persecutor, and injurious"—"the chief of sinners!" Or are the Thugs bound to plunder and murder in the name of their sanguinary goddess Kali, seeing there can be no doubt that many of them do it conscientiously? If a perverted conscience calls evil good and good evil, have its hell-darkened imaginations power to change the nature of things and reverse the laws and decisions of the Judge of all? Certainly no man is bound to follow a darkened and erring conscience, if he has the means of light and rectification.

But if he has *not* the means of light and rectification, what then? Why, then, it must be granted, that he is bound to follow it in this sense, that not to follow it would be sin *to him*. Though not truly, yet in his apprehension the voice of conscience is the voice of God. Falsely, yet really, he believes conscience is telling him his duty to God. And as disobedience to conscience would, in his conviction, with his present light, be disobedience to God, it follows that for him to disobey it would be sin.

And thus the victim of a darkened and an erring conscience is ever placed in this wretched and dread predicament that, whether he obeys conscience or disobeys it, he is guilty of sin. As Dr. Dick says—"This is the unhappy situation of those whose consciences are not duly enlightened, that they sin whatever they do, in disregarding the voice of conscience and in obeying it; a consideration which should excite every man to use the greatest diligence to ascertain what is his duty, and to pray for the Divine Spirit, who is promised to lead into all truth."* Yes! it is of the last importance, of very solemn moment, that all employ, to the utmost, every means which God has put within their reach to have conscience fully enlightened, for if the light that is in them be darkness, how great is that darkness!

In closing our remarks on this part of our subject, we protest against the perversion of thought and language involved in using the sacred name of liberty of conscience in connection with the unbridled license of interpretation and teaching which is increasingly pled for in the present day. The word of Christ is "the perfect law of liberty," and conscience is free only in so far as, through true interpretation, it certainly knows, and willingly and implicitly obeys the law of its Divine King. Just as in taking Christ's yoke upon us we find our true rest, so in bowing loyally and submissively to Christ's word in its one Spirit-revealed meaning do we realise our true freedom—the ^{these} real and ennobling freedom of rational and responsible men—things akin to that of the angels, who, while moving in an orbit of ^{side} as the bounds of the created universe, are bound in *unstable* ⁱⁿ.

DESTRUCTION.

* Lectures on Theology. Vol. III, p. 489.

chains of love and loyalty to the throne—freedom akin to that of Him who sits on the throne, who, while doing all His pleasure, is ever ineffably bound by the truth and the rectitude of His own all-perfect nature. “If,” says Christ, “ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and **THE TRUTH SHALL MAKE YOU FREE.**” (John viii. 31, 32.

In another paper we propose to consider liberty of conscience as limited on its manward side by the legitimate claims of ecclesiastical and civil authority.

INCIDENTS OF A JOURNEY THROUGH EGYPT AND THE HOLY LAND.

(Continued from Page 460.)

So far as has been traced, Beyrout does not possess any historic importance. Some writers have identified it with *Berith* of the Judges, and others with Samuel's *Berothai*, but neither has been satisfactorily established. That a place so well adapted for shipping, and so beautifully situated, should not have been taken advantage of by the Phœnicians is far from probable. In the year B.C. 140, it was captured and destroyed by Tryphon, the Syrian usurper. Subsequent to this, and for a long period thereafter, it was occupied by the Romans, and adorned by them with numerous splendid buildings. It also became distinguished as a seat of learning, and students from distant countries resorted to its schools. In A.D. 551, Beyrout was almost totally ruined by an earthquake, and the followers of Mohammed destroyed it morally and commercially. From the final overthrow of the Christian power in Palestine till the beginning of the 17th century it scarcely ranked higher than a village. Though a place of no strength, the English fleet was compelled, in 1840, to bombard it in order to dislodge the troops of Ibrahim Pasha, an object easily accomplished. Since then the town has largely increased and prospered, and is now the principal sea-port on the Syrian coast.

The situation of Beyrout, whether viewed from the sea, or from the heights of Lebanon, is very beautiful. With the bay of St. George in front, the pine forest and the waving slopes of Lebanon behind, flanked for miles with gardens and groves of the finest fruits, and refreshed by breezes from the sea, few places enjoy such a combination of lovely scenery. The interior of the town is much the opposite. Although the houses are of stone, and many of them substantially built, they have no pretensions as to architecture, and the streets are narrow, tortuous, gloomy, and filthy. So steep are the streets in the neigh-

hood of the harbour, that even donkeys can scarcely be employed. In no place did we find it more difficult to ride on horseback than here. The stones of the streets were nearly as smooth as glass; with much difficulty I kept my horse from falling; and so narrow was the way leading to our hotel that I gave a shopkeeper a squeeze against his own wall. The present population of Beyrout is estimated at fifty to sixty thousand: about one-third of the inhabitants being Moslems; the remainder, Jews and Christians of various complexions. Silk is the principal article of export, and so extensively is it now cultivated that the Lebanon is rapidly becoming a vast mulberry forest. Being the sea-port of Damascus and the surrounding country, its import trade is considerable, and the place altogether has an air of European bustle and prosperity.

Since the establishment of the American Mission, now more than thirty years ago, Beyrout has also progressed in education and literature. The numerous schools, printing-press, and other agencies of the mission have done much in promoting civilization and a pure Christianity. At the time of our visit the mission was under the superintendence of the Rev. Dr. W. M. Thomson, author of *The Land and the Book*, who had been a missionary in Syria and Palestine for upwards of twenty-five years. Being there on Sabbath we worshipped in the morning at the Mission Church, and accounted it a privilege to hold communion with fellow Presbyterians so far from home. The Rev. S. Robson, formerly of Damascus, was assisting Dr. Thomson on that occasion. There were a few natives present, but the audience was composed chiefly of Scotch and English residents, and travellers like ourselves. The native congregation, numbering over three hundred, male and female, met in the afternoon, when the services were in Arabic. After worship we had an interview with Dr. Thomson and Mr. Robson, and, at their earnest desire, Mr. B. engaged to preach for them on the Sabbath following, which he did.

It suited the tastes of the members of our party to separate here for a time. Mr. and Mrs. H. and Mr. E. started for *Ba'albek*; Mr. B. and the writer remained to explore Beyrout and neighbourhood, intending to rejoin our friends at Damascus.

These explorations we commenced next morning by breakfasting with the Rev. Mr. Robson. We were not only kindly entertained by Mr. and Mrs. Robson, but obtained from them much valuable and interesting information as to the condition of Syria. Generally speaking, we learned that the country is little above a state of heathenism. Several Christian agencies are at work, on a small scale, in Jerusalem, Jaffa, Nazareth, Sidon, the Lebanon, Beyrout, and Damascus. They are, however, far from being equal to the field, and the elements they

have to contend with are of the worst kind—Popish superstition and Turkish fanaticism. It is truly painful to find that, that country, which has been well designated the “Land of the Bible,” has been so greatly neglected by the Church at home. What is being done is mainly owing to the American Board of Missions.

Among the ringleaders in the atrocities of 1860 was the powerful Druse Chief, Sâid-Beg. He was suspected of having had a deep hand in the plot for exterminating the Christians, and also of aiding more directly in the shedding of their blood. Under an imperative demand by Lord Dufferin, the British Commissioner, the Turkish authorities were compelled to take measures for bringing to justice the principal actors in that affair, and a number of them were tried and condemned on the clearest evidence. Sâid-Beg was one of them, but before the day of execution arrived he was found dead in prison, poisoned, it was supposed, by his friends. His Lebanon estates were very valuable, worth about ten thousand pounds a-year. They were confiscated, of course, by the Turkish Government, an act of meanness and ambition equalled only by their own cruelty and misgovernment. This, however, Lord Dufferin would not permit. With true British generosity, he insisted on a suitable provision being made for the widow and children of the deceased Chief.

After the massacres had been put down and peace restored, the two sons of Sâid-Beg were placed by Lord Dufferin under the tutorage of Mr. Robson, at Beyrout. They were maintained there in considerable style—occupying apartments, and having attendance becoming their rank. We saw the younger of them, a fine boy of about eight years of age, and handsomely dressed in the costume of the country. His brother, who was the length of assuming princely *airs*, took the title of “Pillar of the Sun,” and whenever he appeared on the streets, the natives kneeled before him. Mr. R. told us his agreement was to have the entire control of their education, which to them was a most merciful arrangement, but it was defeated by their mother. She, with a confidential native servant, lived with them, and so jealously watched against any tampering with their religious instruction that Mr. R. never had them at their lessons, in one instance, without the mother or servant being present. The boys were thus carefully taught in the Druse religion, and all that Mr. R. could communicate was purely secular instruction. The one of them we saw carried, slung over his shoulder, a small case containing charms, so early are these Lebanon youths indoctrinated in devil-worship. Mr. Robson had a pretty little fellow of his own, who was far more interesting to us than the Lebanon prince. He was nicely dressed in *Highland* garb, and, although not over six years of age, spoke the Arabic, German, Italian, and English languages fluently.

and just as they happened to come in the course of his play. After breakfast, we were treated to a real Turkish pipe each—quite a drawing-room entertainment. I made the attempt, for once, to *smoke*, but it was only an attempt, for to my respiratory organs the pressure was quite as severe as the blowing of a key-bugle.

There are a few ancient architectural remains in and immediately outside of Beyrout—granite columns, portions of baths, sarcophagi, and such like. Every year is turning up more, in excavating foundations for new buildings, but the obscurity of their history detracts from any interest they might otherwise possess. Some of the modern buildings were much more curious in our estimation. The shops are partly in bazaar, and partly in European, construction. Every building of any pretensions is in the usual flat-roofed style, and thither the natives resort in the evening to smoke, drink coffee, and enjoy the magnificent sea-ward scene. We could not fail to remark the *portly* dimensions of many of the female population. Nor were they satisfied with the proportions nature had bestowed, as they ordinarily walked with “Damas-cus clogs,” even on the roofs, adding two or three inches to their stature. This was the only place where we saw milk manufactured. In a variety of forms it was exposed on the street, the most curious being its solidification in the shape of walking sticks. Ice, too, was manufactured on the streets, a most precious antidote to the thirst caused by the dust and intense heat of the town.

The Hôtel D'Orient is, without exception, the best house of the kind in Syria. In an architectural respect it could not easily be described. How many storeys there were I could not say, but there were several stairs, corridors, balconies, and courts or lobbies open to the sky, off which the bedrooms and other apartments entered. The floors, although all up stairs, were flagged with whitish marble. From the double entrances there seemed to be to every place, I never could depend on finding my way, and altogether the house might not inaptly be designated a *cairn* of rounds and squares.

There were a number of travellers in the house, and others who came daily only to dine. In such promiscuous gatherings some “character” generally turns up to keep the company in good humour. Here, a half-caste Greek appeared to claim a prescriptive right to the head of the table. A very tall, wiry, English gentleman, supported him on the right. His party, he said one day, had gone to Damascus and left him there invalided. He looked like it, and no doubt it was according to the doctor's orders that he kept up a free and easy acquaintance with the brandy-bottle. Another of our countrymen, who always sat directly opposite to us, was a day-boarder at the D'Orient. A sort of mystery hung around this individual as to who he was, or his object in living in such

an out-of-the-way place. Even our host eyed him with a degree of suspicion. At dinner he talked freely of home affairs ; and would have referred to this and the other nobleman as his University companions. He was of the same name as, and understood to be cousin to, England's greatest statesman at this moment. Immediately on the cloth being drawn, he charged a long Turkish pipe, and blew volumes of smoke across the table, a practice quite the fashion of the house. The quantity of wine he poured down his throat at intervals was surprising, and, as the landlord told us, he generally smoked and drank till one or two o'clock in the morning.

Now, about ten years ago a French company effected a treaty with the Turkish Government for constructing a road between Beyrout and Damascus. Under this contract the company was bound to maintain a certain amount of *diligence* conveyance for passengers, and a bi-weekly *caravan* for the transportation of merchandise. This was a wonderful stride of improvement for Syria, and one by which the weary saddle-worn traveller may reach the old city with speed and comfort. The bargain is said to have been an unprofitable one for the company, entailing a loss of thousands of pounds yearly, and all the more serious as it runs for sixty years. Mr. B. and the writer engaged seats in the *diligence*. Like everything else in the place, the vehicle was a curiosity. Externally, it was fan-shaped, about three-fourths of a circle set *edgewise* on wheels ; had two compartments, and accommodation for seven passengers. When securing places we were told all the *seconds* were taken, a practice, as we afterwards learned, for making sure of the first-class fares. The *diligence* is drawn by three strong mules and the like number of spirited Arab horses, which are changed every seven or eight miles, and accomplishes the journey in fourteen hours. At that season the hour of starting was four in the morning. As we never could have found the way from our hotel to the starting place, our landlord, with much consideration, ordered one of the servants to accompany us. As the stars were down or obscured, and the dawn an hour distant, the morning was extremely dark. Nothing, in fact, but darkness was visible. Our sable guide carried a telescope paper lantern, which only served to make the darkness deeper, and for anything we could see any step might have landed us over a precipice. On getting among the narrow streets we felt as if we were walking through a tunnel. Nor were these the only disagreeables we had to encounter. Beyrout, like other places, swarmed with dogs. They lie out at night ; it was impossible we could avoid arousing some of them ; and to face a pack of these wolfish curs in the dark was far from desirable. We had proceeded only a short distance when this actually occurred. Although groping our way as quietly as possible, one or other of us came thump against a bevy of these city guards,

and in an instant they were up and at us. Other sections of them were lying along the streets, and they responded with their accustomed sympathetic noise ; others more distant sounded the alarm, and conveyed it to those beyond them, so that our way became one continuous savage howl. The more favoured brutes who were privileged to lie on the house tops also gave unmistakable expressions as to how they would *trim* us if within their reach. My feeling at the moment was that we would certainly be torn to collops, and suffer an inglorious martyrdom on the streets of Beyrout. But for the firm nerve and brawny arm of my companion this might actually have been the result. There was no alternative, however, but to fight our way for more than a mile. Our guide walking backwards kept off those behind, whilst we (I should say Mr. B.) did battle as we best could with our assailants in front, and happily, as on previous occasions, we escaped the fangs of these savage animals.

All was bustle, noise, and confusion, at the *diligence* station. The company's servants were natives, who spoke Arabic only, and the principal part of that language is shouts, not words. With wonderful exactness we got in motion, and, drawn by a team of six, cleared the suburban gardens and groves of Beyrout at a rapid pace. Less than half-an-hour brought us to the roots of Lebanon. The ascent was steep and circuitous, and nothing to be seen except the mountain, which looked like a boundless black wall. By five o'clock the day broke, the dawn mounted the east with rapid strides, and the sun's rays speedily followed. The huge mountain lay between us and the glorious scene of the sun's rising, but refraction threw a striking loveliness over the side we were climbing. For several miles the mountain was highly cultivated. Here and there the square-roofed turrets of a chief's castle, or the "tower" of a vineyard started up between us and the sky. It was an interesting sight to witness the natives turning out in the morning. Some of them were on the road with a few goats bound, probably, for the market at Beyrout ; others were beginning their field labours for the day ; and one man I observed with spade and mattock, implements of husbandry little known in the country. Our progress now was slow, and it was nearly noon before we reached the turning-point of the mountain. That done, we rapidly made up for it on the other side. Our driver, a dark, swarthy Syrian, understood his business well, and we descended the eastern slopes of Lebanon, and crossed the plain of Coele-Syria at a speed that would not have discredited the best of our ante-railway stage coaches. On the east of this plain lies the great mountain range of Anti-Lebanus. Although not so steep at the place where we crossed as Lebanon proper, our animals *had another* long and severe pull in dragging us to the summit. The

country here, in the main, was barrenness itself; nothing, for miles, but unmitigated rocks, huge boulders, and bare crowns of red earth. Not a town, village, or house, was to be seen. It is one of the favourite resorts of the descendants of Ishmael, whom we saw in considerable numbers; and the abode of the eagle. Our attention was called to a fine specimen of that noble bird perched on a rock at a short distance from our path. But scenery changes rapidly in the east. In Egypt there is but one step between the fruitful field and the sandy desert; in Palestine you may have one foot in a field of rock, and the other on a luxuriant terrace; and here, in eastern Syria, from mountains of rock and hills of chalk you plunge at once into a paradise of verdure and loveliness.

Although the coupé of a diligence was not the best position for seeing the country, we got occasional glimpses of the novel scenery that lay around. On reaching the highest shoulder we crossed of Anti-Lebanus, a deeply interesting view opened in the east. A long range of flat-looking mountains lay between us and the horizon. They had a strangely painful effect on the eye, probably from the oblique rays of the sun, and their being at a great distance. Whatever they are now, they were peopled at one period, surrounded with a fertile country, and associated with events which will for ever be memorable in the history of the world. These were the western mountains of Mesopotamia. To the north of these the mountains were covered with snow, and to the south and west lay the verdant hills of the Haurân. Nearer to us the mountains were almost as white as chalk, with scarcely a vestige of vegetation to relieve the eye from the sun's terrible glare. We knew that Damascus lay somewhere among these chalky hills, but that a city of surpassing beauty, surrounded with fruitfulness, could find place in such a desert seemed almost impossible. On reaching the base of Anti-Lebanus the mystery was instantly dispelled. Here, the ancient and "glorious river ABANA," came dashing down a narrow ravine, and with its gushing waters, embraced the thirsty plain. In no part of the world, perhaps, is the effect of heat and moisture more sudden and striking, than at this spot. From hills of absolute barrenness you walk into a plain of luxurious vegetation, in which the mulberry, walnut, almond, orange, and other trees peculiar to the east, seem to vie with each other. As we proceeded the plain widened, the river parted into several streams, the verdure increased, the foliage in contrast with the *whiteness* deepened in *greenness*, and the waters of the Abana looked like streams of living crystal. For seven miles we swept along through this literal earthly paradise, almost overpowered by the perfume of the almond, then full in bloom. This, truly, was a delightful drive. At 5.30, P.M., we reached the city, rejoined our friends who

and in an instant they were up and at us. Other sections of them were lying along the streets, and they responded with their accustomed sympathetic noise ; others more distant sounded the alarm, and conveyed it to those beyond them, so that our way became one continuous savage howl. The more favoured brutes who were privileged to lie on the house tops also gave unmistakable expressions as to how they would *trim* us if within their reach. My feeling at the moment was that we would certainly be torn to collops, and suffer an inglorious martyrdom on the streets of Beyrout. But for the firm nerve and brawny arm of my companion this might actually have been the result. There was no alternative, however, but to fight our way for more than a mile. Our guide walking backwards kept off those behind, whilst we (I should say Mr. B.) did battle as we best could with our assailants in front, and happily, as on previous occasions, we escaped the fangs of these savage animals.

All was bustle, noise, and confusion, at the *diligence* station. The company's servants were natives, who spoke Arabic only, and the principal part of that language is shouts, not words. With wonderful exactness we got in motion, and, drawn by a team of six, cleared the suburban gardens and groves of Beyrout at a rapid pace. Less than half-an-hour brought us to the roots of Lebanon. The ascent was steep and circuitous, and nothing to be seen except the mountain, which looked like a boundless black wall. By five o'clock the day broke, the dawn mounted the east with rapid strides, and the sun's rays speedily followed. The huge mountain lay between us and the glorious scene of the sun's rising, but refraction threw a striking loveliness over the side we were climbing. For several miles the mountain was highly cultivated. Here and there the square-roofed turrets of a chief's castle, or the "tower" of a vineyard started up between us and the sky. It was an interesting sight to witness the natives turning out in the morning. Some of them were on the road with a few goats bound, probably, for the market at Beyrout ; others were beginning their field labours for the day ; and one man I observed with spade and mattock, implements of husbandry little known in the country. Our progress now was slow, and it was nearly noon before we reached the turning-point of the mountain. That done, we rapidly made up for it on the other side. Our driver, a dark, swarthy Syrian, understood his business well, and we descended the eastern slopes of Lebanon, and crossed the plain of Cœle-Syria at a speed that would not have discredited the best of our ante-railway stage coaches. On the east of this plain lies the great mountain range of Anti-Lebanus. Although not so steep at the place where we crossed as Lebanon proper, our animals had another long and severe pull in dragging us to the summit. The

country here, in the main, was barrenness itself; nothing, for miles, but unmitigated rocks, huge boulders, and bare crowns of red earth. Not a town, village, or house, was to be seen. It is one of the favourite resorts of the descendants of Ishmael, whom we saw in considerable numbers; and the abode of the eagle. Our attention was called to a fine specimen of that noble bird perched on a rock at a short distance from our path. But scenery changes rapidly in the east. In Egypt there is but one step between the fruitful field and the sandy desert; in Palestine you may have one foot in a field of rock, and the other on a luxuriant terrace; and here, in eastern Syria, from mountains of rock and hills of chalk you plunge at once into a paradise of verdure and loveliness.

Although the coupé of a diligence was not the best position for seeing the country, we got occasional glimpses of the novel scenery that lay around. On reaching the highest shoulder we crossed of Anti-Lebanus, a deeply interesting view opened in the east. A long range of flat-looking mountains lay between us and the horizon. They had a strangely painful effect on the eye, probably from the oblique rays of the sun, and their being at a great distance. Whatever they are now, they were peopled at one period, surrounded with a fertile country, and associated with events which will for ever be memorable in the history of the world. These were the western mountains of Mesopotamia. To the north of these the mountains were covered with snow, and to the south and west lay the verdant hills of the Haurân. Nearer to us the mountains were almost as white as chalk, with scarcely a vestige of vegetation to relieve the eye from the sun's terrible glare. We knew that Damascus lay somewhere among these chalky hills, but that a city of surpassing beauty, surrounded with fruitfulness, could find place in such a desert seemed almost impossible. On reaching the base of Anti-Lebanus the mystery was instantly dispelled. Here, the ancient and "glorious river ABANA," came dashing down a narrow ravine, and with its gushing waters, embraced the thirsty plain. In no part of the world, perhaps, is the effect of heat and moisture more sudden and striking, than at this spot. From hills of absolute barrenness you walk into a plain of luxurious vegetation, in which the mulberry, walnut, almond, orange, and other trees peculiar to the east, seem to vie with each other. As we proceeded the plain widened, the river parted into several streams, the verdure increased, the foliage in contrast with the *whiteness* deepened in *greenness*, and the waters of the Abana looked like streams of living crystal. For seven miles we swept along through this literal earthly paradise, almost overpowered by the perfume of the almond, then full in bloom. This, truly, was a delightful drive. At 5.30, P.M., we reached the city, rejoined our friends who

had arrived the day previous, and this pleasure was enhanced by receiving letters containing good news from home.

There can be no doubt that Damascus is the oldest of living cities. Josephus affirms that it was founded by Uz, the son of Aram, and great-grandson of Noah. Nor is there any reason for doubting the fact. On the confounding of tongues and dispersion of the human race in connection with the Tower of Babel, the wanderers naturally turned westward, the plain between the Abana and Pharpar lay directly in their way, and offered a tempting settlement. Damascus, we are certain, was a noted place as early as the times of Abraham: "What wilt thou give me," said the patriarch, when privileged to speak to the Lord God, "seeing I go childless, and the steward of my house is this Eliezer of Damascus." David, in the height of his power, conquered, and laid under tribute, a great portion of Syria, and put garrisons in Syria-Damascus. Solomon extended his conquests still further to the east, for "he built Tadmor in the wilderness," now Palmyra, one hundred and fifty miles east of Damascus. These, however, were only temporary triumphs. Damascus was long the capital of eastern Syria, and that power was not only a rival, but a source of danger and oppression to the kingdom of Israel. During one of the hostile periods between Israel and Syria a deeply interesting event occurred. A Jewish maid was taken captive, placed in the house of Naaman the Syrian general, and she "waited on Naaman's wife." Observing the terrible disease with which her captor was afflicted, she was moved with pity, and, slave though she was, in the spirit of a true Israelite, said unto her mistress, "Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy." Her words were repeated to Naaman, who, with a royal letter of introduction to the King of Israel, proceeded in haste to Samaria. The result of the thrilling incident need not be repeated here. On seeing the *Abana*, the words of the haughty Syrian to the prophet flashed through my mind, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" The *Abana* is still regarded as a sacred river. At the first accessible point we came to, our driver stopped the *diligence*, dismounted, and falling flat, dipped his face into the stream.

Many vicissitudes passed over the Syrian capital subsequent to the story of Naaman. The dynasty of the kingdom was changed. The capital was taken by the Assyrians and reduced from being a royal city, and the inhabitants carried into captivity. "I will break also the bar of Damascus," prophesied Amos, "and cut off the inhabitants from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord."

For upwards of a thousand years Damascus, though it continued to flourish as a commercial city, ceased to be the capital of the country. About B.C. 64 it yielded submission to the Romans. It was nominally under that power when visited by Paul on the occasion of his remarkable conversion to Christianity. Owing, however, to a quarrel between Herod and Aretas, his father-in-law, a neighbouring prince, the city was then temporarily in the hands of Aretas. This circumstance explains the historical difficulty which has often been felt in the Apostle's narrative of his singular escape. Christianity flourished, and was even predominant, in Damascus for nearly three hundred years. In the seventh century it fell into the hands of the Moslems by treachery, and the Crusaders, to the dishonour of their arms, were unable to dislodge them. Terrible ravages overtook the city at an after period. Tamarlane, the Oriental conqueror, as has been remarked, swept the city with the besom of destruction. Its spacious palaces, enriched with everything that wealth could procure and art devise, were pillaged; its stores of antiquity, unrivalled productions, and libraries filled with the literature of many ages, were almost totally destroyed. After an indiscriminate massacre of men, women, and children, he scattered the glory of centuries in a day. One Christian family only, and whose descendants still exist, escaped the tragic scene. But Damascus was not doomed to perpetual desolation. It rose, as it were, out of its own ashes. With the rest of Syria, on the expulsion of the Crusaders, it fell into the hands of the Turks, and, ever since, has nominally, at least, acknowledged their supremacy. That fanatical power count it one of their most HOLY CITIES, and for long barred its gates against Christianity. Forty years ago they were re-opened, by Ibrahim Pasha, to European consuls and Protestant missionaries. The British Consul, on that occasion, entered Damascus in full costume, protected by a band of Janissaries, and left an impression on the minds of its rulers that commands respect for the very name of "Englishman" to the present day.

What Damascus was originally, as a city, cannot now be known. Its antiquity has been established from the highest sources, its modern career stands on the page of history, its thoroughly oriental character has been the same through all time, and the beauty of its situation is an object of admiration to those who see it daily, as well as to the stranger from a distant land. Viewing the city, as it now stands, from one of the neighbouring heights, it is still a gorgeous spectacle of swelling domes, tapering minarets, square-topped towers, lofty buildings, and a countless mass of terraced roofs, with the winding waters of the Abana, seen from numerous points, sparkling like diamonds. The suburbs are *beyond all praise*. Filling a space thirty miles in circum-

ference with groves of beautiful trees, orchards of the choicest fruits, and gardens of roses of the finest perfume, they strike the eye more like a glorious vision than a reality. As the traveller beholds this, he is almost tempted to exclaim—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel."

The interior of all eastern cities bear a striking and unfavourable contrast to the distant view. Damascus, in this respect, excelled all others we had seen. In general outline it has been compared to an irregular oval. Near the centre stands the great Mosque. In various quarters there are remains of ancient masonry, and a portion of what had at some period been the principal city wall is still standing. The streets, generally, are narrow and irregular, with no end of dead walls of mud or stone, dark winding lanes, and dismal closes. Where the houses are of stone or marble, they are substantial and durable, but in many places they are of wood or lath and plaster, and ready fuel at any moment for a conflagration.

The houses of the wealthier inhabitants have evidently been constructed for concealment. Nothing externally indicates in the least degree that wealth is there. Scarcely a street door of any kind is to be seen, and a stranger might pass through a great portion of the city and see little more than a collection of hovels. The ancient palaces, gorgeous modern mansions, and every house of any consequence, invariably enter off some narrow, filthy, lane, or from under a dark archway. This shows the character of the place and the precautions which have been taken against a sudden assault. The house occupied by Mr. Rogers, British Consul, was an admirable specimen of this kind of architecture. It was a modern building, one of the finest houses in the city, and had been at one time occupied as a palace. There was nothing to distinguish it from the adjoining buildings; the access was by a long, crooked passage, six to seven feet wide, between dead walls; and the passage was reached by wading through a filthy vegetable market. The footway was a succession of holes and boulders, and as rain had newly fallen and converted the holes into pools, it required some expertness in stepping from one stone to another to avoid a dip over the boots in liquid mud. On coming to a small, mean doorway in the wall, we were ushered at once into fairy land. The house was two storeys high, and filled three sides of a square. The upper storey projected over the lower, was painted in gay colours, and in arched pavilion style, rested on pillars. Under the pavilion, and the whole of the area, was paved with squares of coloured marble. In the centre of the area, a fountain sent up the refreshing element in many fantastic forms; and around the fountain were orange and lemon trees, bearing fruit fully ripe. The Consul's receiving room was decorated in a gorgeous manner.

A *divan* occupied about one-half of the floor, the walls were elaborately painted, and the lofty roof sparkled with pearls, in imitation of the starry heavens.

Our hôtel, once the residence of 'Aly Agha, secretary to Ibrahim Pasha, was after the same model. Although superbly fitted up and comfortable within, the approaches to it were abominable. On the one side was a horse market, filled with the scum of the place; on the other a perfect "slough of despond." The whole exterior was repulsive, and it was only after passing through a small wicket we were consoled by finding that we were really to lodge in a palace.

Among the many objects of wonder and admiration in Damascus, the *Bazaars* excel. Like a kind of network, they pierce the length and breadth of the city. They are narrow streets, not more than eight to ten feet wide, and run up and down, and cross-ways, straight, and curved, in endless confusion. Where they begin or end, or what area they cover, a mere visitor never could learn, but if placed in a straight line they would extend, it is said, to upwards of three miles. These streets, or passages, are lined on both sides with small openings, some of them little larger than a good fire-place; stalls closed in with boards or coarse cloth; and cupboard-shaped boxes, just as it suits the taste or business of the occupier. Being mostly in what is called *arcade* construction, they are roofed in with dried rush and matting. The roofs could be intended only to exclude the sun, as rain could fall directly through at any place. Like the city itself, the *bazaars* are divided into departments. Here you will find on both sides nothing but boots, shoes, and slippers, in the most grotesque shapes and fantastic colours. Then follow, in succession, it may be, the tailors', mercers', drapers', grocers', tobacconists', ironmongers', silversmiths', saddlers', and old-clothes' bazaars. To these others might be added, including an almost endless variety of fruits, vegetables, sour milk, curiosities, and many things else which a European could not name. In each of the little compartments sits a robed figure, bearded and turbaned, resting his hams on his heels, and moving as if by machinery. Their stock of goods being placed within arm's reach, they never require to rise, and how they are able to remain for hours together in that position is a mystery. The contents of these shops are not so despicable as they appear to be. With much that is European, you will find in them everything that is costly and rare pertaining to the east. Many of their articles are tempting, but it is difficult to purchase. These haughty Moslems will scarcely deign to take the money of a "Christian dog," and when they do, they generally demand five or six times the value of the article.

The crowds that daily frequent and pass through the *bazaars* are

almost beyond belief. Wherever you move, you are in a dense moving mass of animal life—men of every complexion, costume, and caste, struggling along on foot, bestriding panniered donkeys, or perched on the bunches of camels. "We see here," says a graphic writer, "costumes of every fantastic form that tailors could invent, many gaudy and gorgeous as an open sun-flower; but the only *real wonder* among them all is an orthodox English hat. The flower-potted Dervish stares at it; the Persian with his furred sugar-loaf, a yard in length, exclaims *Mashallah*; the little Turk with his red night-cap, stuck on the back of his bullet head, looks up in amazement; and even the village sheikhs, who seem to have got their whole bed-clothes wrapped about their heads, stop to gaze at the phenomenon."

No stranger dares venture into these bazaars, or indeed into any part of Damascus, without the protection of a proper guide. If he did he would soon get bewildered, lose his way, and very likely his life. Knowing this, we retained the services of Abu Ibrahim, an *attaché* of our hôtel, and the best of Damascus cicerones. Ibrahim is not only a local celebrity, but claims a European fame because his name is to be found in *Murray's Guide Book*. Of course, he rates his importance and the *value* of his services accordingly. Under the protection of this worthy, we sallied forth to explore the city. Everywhere he was known, evidently as a character, and took surprising liberties in the bazaars. When in the slipper department, I signified a wish to purchase a pair. The seller, in the opinion of Ibrahim, having asked too much, he deliberately pitched the slippers back in his face, and led me to another stall. The stoical Moslem, to my astonishment, did not change a muscle of his countenance. Through almost every cranny of these miles of bazaars we wandered, every turn being a fresh wonder. Besides the sale of almost every conceivable thing, a deal of manufacturing was going on in silks, cottons, pipes, and many articles I could not name, all in the open air. One of the most curious sections of the bazaars is that of the *silversmiths*. Under a shattered roof, covering a large area, the din of the hammers and anvils was almost deafening. Here the child up to the man of grey hairs were at work. Heaps of the precious metals, stones, and ornaments were lying about; and every article one could imagine in the shape of jewellery, from the common pin to the diamond, in the course of manufacture.

The principal remains of the ancient city are now so surrounded with modern buildings as to be almost inaccessible. We passed the castle and mosque without entering. We had seen similar buildings, and did not think them worth a guinea, the fee for admission. The conversion of Paul, which occurred at a short distance south-west of Damascus, invests the city with an interest to the Christian mind it would not

otherwise possess. It was not in our way to pass the traditional spot, where it was brought most vividly to our minds on entering "the street called Straight." This street is an English mile in length, its antiquity is undoubted, and even after the devastations of repeated sieges, amid the rubbish of ages, there are still to be traced numerous memorials of its original splendour. We at once inquired for the house of Judas, and were glad to find that Ibrahim was quite familiar with the place and its history. The houses of Judas and Ananias were covered, by the monks of course, about three centuries ago! We visited the former, and were disappointed at finding it several hundred yards off the street. The monks here, as in other places, had the tradition, but were ignorant of the Scripture narrative. One house, however, was to us quite as good as another. It was a low cellar-like place, paved with mosaic, and occupied by a single female. She made several inquiries as to its history, but obtained nothing satisfactory. There were quantities of mosaic, in various colours, lying about outside among rubbish. While picking up a piece as a memento of our visit, Mr B. whispered into my ear, "Oh, Mr. J., another idol!" I turned at once my frailty, attributing it to a preponderance of the principle of *veneration*. That principle, strange to say, seems to lurk, more or less, even in the most matter-of-fact constitutions, and it only requires an external touch to bring it into play. Just as we were passing out of the little court which enclosed this early Christian abode, I observed a portion of the mosaic mechanically drop into my friend's pocket! Our eyes met at the moment, and exchanged a sort of *arch* sympathy, which rendered words unnecessary.

Immediately within the East gate of the city stands a square tower called the "Old Mosque." One of the finest views of the city is obtained from its roof, and we resolved to ascend it. This was a difficult task, as the stair in the upper storey had given way, and we had to climb up by the rafters. It was then about noon, and the view was truly marvellous, such as an Eastern city only can produce. Outside the wall we were shown the place where Paul is said to have effected his escape. A portion of the ancient wall still remains wonderfully entire. As to the identity of the spot the traveller is left to draw his own conclusions. One thing is certain, that the event did occur in this quarter: In Damascus the governor under Aretas the king kept the city of the ascetics with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands."

At the time of our visit the Christian quarter was still, to a great extent, in ruins, the effects of the massacre. From their remote position the Christians of Damascus felt safe from those bloody disturbances.

As a precaution, they closed their shops for some days; but, on the assurance of the Turkish authorities, resumed business. On the afternoon of the same day, the bloody and treacherous work began. Fire and sword, bullets and bludgeons, raged for three days; nearly every house in the quarter was burned down, and the Christian population all but annihilated. The actual number slain in their houses or in the streets convey no adequate idea of the terrible results of the massacre. Thousands who escaped at the moment died afterwards; and in almost every case, families who were saved were totally ruined in their means and brought to beggary or slavery.

The population of Damascus is estimated at one hundred and sixty, to one hundred and eighty thousand. About six thousand are Jews; and, previous to the massacre, the Christians—Latin, Greek, &c., including a few Protestants—numbered fifteen to twenty thousand; the rest are Mohammedans. In 1843, Protestant Missions were established—the one by the Presbyterian Church of Ireland, and the other by the Church of Scotland. The latter is now under the Reformed Presbyterian Church of the United States. We paid our respects to the Rev. Mr. Crawford of the American Mission, learned that some progress had been made among the natives, and also that, owing to the great preponderance of the Moslems, the Christians were liable to a fresh attack any day. The English power alone, he said, was respected, and it was to our excellent Consul they looked in cases of emergency.

Damascus is purely an Asiatic city. In other cities we had visited, even in Cairo, the western element, more or less, was to be seen. Here, the manners and customs, architecture and trade, religion and races, everything, are Oriental, and continue from age to age unchanged. That common morality is low need hardly be said. But in addition to that a lawless, insubordinate, and fanatical spirit prevails. The Government of the Sultan, and the inherent character of Mohammedanism, naturally produce a principal of hatred and distrust among all classes. Even a stranger, in passing along the streets or through the bazaars, cannot fail to mark in the haughty and insolent Turk, the sullen Syrian, and fierce Bedouin, a lurking spirit of revenge. Nor does it tend to inspire confidence to know that every man of them is armed. Mr E. and the writer, one day, ventured some distance into the bazaars alone. Every place was crowded to excess, and loaded animals were being driven through the crowd at a rapid pace. Nor was this all. Two powerful black fellows, dressed in white cotton shirts, came along, wheeling on its rim a huge mill-stone. The people had to crush up on each side to make way, and, after passing us a few yards, over went the stone with a thud. Some persons were hurt by it; a fight instantly

followed, in which we saw pistols and daggers freely used. We were glad to escape from the scene.

Before leaving Beyrout, we secured, as we believed, both by letter and telegram, *return* seats in the diligence. This was done through the agents of the company, yet, to our chagrin, we learned on arrival that seats for us had not been secured, and, excepting for Mr. and Mrs. H., could not be got for eight or ten days. In vain we insisted on our rights, and, had it not been for the interposition of Consul Roger, would have been set at defiance. Several plans were proposed for conveying us to Beyrout, which we had to reach by a certain day, but they all failed. We had a journey of ninety miles to make in some way; by this time we had only two days to make it in, and horses were not to be had. A special conveyance cost £20, and even that could not be supplied without communicating with the office at Beyrout. At length, to our great relief, a scheme was devised. The company's *waggon-caravan*, which makes the journey in three days, had started that morning; we were to follow it in a special carriage, and, on overtaking it, be handed over to the conductor as veritable pilgrims. Mr. Rogers expressed his regret that the pleasure of our visit should have been marred by these circumstances, and did all in his power to render them as light as possible. Notwithstanding, we had enjoyed our visit greatly, carried with us many mementos never to be forgotten, and, at three o'clock P.M., bade adieu to the ancient city of Damascus.

The weather at this time was beautiful. All nature bloomed and smiled as we retraced our drive through the lovely suburbs, and we looked upon the landscape as one we should not see again. A few miles from the city, however, and the scene suddenly changed. Dark clouds rushed up into the heavens from every point as we rounded the steep shoulders of Anti-Lebanus; the sun went down with a fierce and fiery look through a troubled sky; and rain, accompanied with wind, which increased to a gale, quickly followed. Our driver, poor fellow, though wrapped up in a monk's hood and cloak, complained bitterly, and even cursed the Franks who had brought him out in such a night. But he had little reason to envy us of our position. Our vehicle was drawn by two good horses, and called a "carriage." In appearance it was exactly one of those black articles which are trotted along our streets, with a ticket at the back beseeching passers to "remember the poor," with this important difference, that we only had a *curtain* behind, which soon yielded to the fury of the storm. The night also became intensely dark, and as bitterly cold. Neither moon nor stars appeared, and, excepting snowy mountain ridges converting the darkness into grey, there was nothing to mitigate the dreariness of the scene. ~~Not were~~
our *sensations* in any degree improved by the fact that

dined ; that in the hurry of leaving we had neglected to provide for the journey ; and that at any turn of the narrow precipitous road we might be capsized. But all travelling in Syria is an adventure—associated with privations and perils—a fact that intending travellers would do well to bear in mind. Amid the storm of wind and rain, the darkness and dangers, of that evening, there was a charm which the finest scenes in Syria could not have produced. *This* was the first stage of our journey homeward ! With an inexpressible thrill I repeated the patriotic lines of SCOTT—

“Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land !
Whose heart hath ne’er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand !”

After a seven hours’ drive we reached *Ish-dedi*, the first resting-place of the caravan, and found it had arrived. This place appeared in the dark to consist of a few wretched hovels ; the approach to it was one continuous splash of mud ; and, excepting a lot of savage dogs, every creature was asleep. Our driver aroused the waggoners, and they the governor of the station, to whom we had a letter of introduction. This functionary was a little, stout, rosy-faced person, dressed in tights of white cotton and a scarlet night-cap, and had a striking resemblance to the clown of a twopenny show. The apartment allotted to us was a small whitewashed room, with nothing in it but a lamp burning with olive oil—not even a stool. And what was still worse, we could get nothing to eat. Our host in the scarlet night-cap could give us only an iron box of burning charcoal, at which we warmed our feet by turns ; and a bottle of *raké*, which we durst not taste.

The *caravan*, if it may be so called, was composed of twelve waggons, on four wheels each, and drawn by three mules *a tandem*. They were roofed with girders and canvas, and being open at both ends, were literally so many canvas tunnels. One of these was specially arranged for our accommodation. If the roof had been sufficiently high to admit of our sitting upright, our position would have been tolerable. But the body of the waggon was filled with sacks of rye, quite as hard as a deal board, and more uncomfortable from their rounded surface, and the space above only permitted us to lie prostrate, or at most an occasional lean on the elbow. In this purgatorial position, and under the action of a piercing current of wind, we were jogged along for more than sixty miles.

Between three and four in the morning we got in motion, and at the rate of three miles an hour crossed the plain of Cœle-Syria. As *daylight* approached the rain abated, and the sun arose in his accus-

tomed splendour. About eleven A.M. we reached 'A Stora, the breakfasting station. We were quite in time for doing duty to the landlady's viands, a rare treat of their kind. Leaving the caravan, we started on foot the better to enjoy the scenery, which was a grand mixture of the wild, romantic, and sublime. Hoary heights, dismal gorges, wooded glens—from the noblest cedars to every fruitful tree—picturesque villages, and fields of corn—all pertaining to the "goodly mountain." On our left, the lovely Hermon shut in the plain; Bâlbek, one of the most wonderful works of man, stood between us and the north-eastern sky, and the snow-capped Lebanon rose like a mighty wall. Cœle-Syria, the plain we were here travelling, has a remarkable history. It was the ancient highway into Assyria. Abraham travelled it, and Jacob travelled it on his way to Padan-aram. At the head of the plain stands Riblah, where King Zedekiah was cruelly deprived of his eyes. By this road "was Israel carried away out of their own land," and down this very plain rode the patriotic Nehemiah, and his little captive band, tuning their harps again to the "songs of Zion."

Late in the afternoon we arrived at *Khan-Murâd*, our next rendezvous for the night. Our letters from Damascus again found for us a hearty welcome. The *chief* said he had orders to be kind to us, and he meant to be it. His accommodation was an open building, and as snow lay in tremendous wreaths in the immediate vicinity, it was very cold. A *Lebanon* dinner, quite a counterpart to the breakfast, was laid out at seven o'clock—rather a *genteel* hour for our inward cravings. At table there were the members of the household, two gentlemen and a lady, and ourselves. Dinner consisted of a sort of muddy-water, on which floated lumps of brown bread; a tray heaped with boiled eggs, which had to be ate out of the hand; fowl; mutton mixed with liver; cheese; wine and walnuts; tobacco and coffee; followed in succession. The lady suggested tea for us, to which we assented. The precious leaf was thrown on the surface of the water in a kettle, the eastern custom no doubt; and although boiled, the liquid, when poured out, was remarkably innocent of colour or flavour. Her ladyship understood the pipe better. There was only one for the company, and she modestly took her turn as it passed round the table. Our bedroom was out at a back-door and across a court, and our fears as to what it would turn out to be were too well founded. The apartment had no fireplace, no window, not even a door, and had a striking resemblance to the "casual wards" of a London workhouse! We were supplied with a candle, but its glimmerings were nearly extinguished by the rays of the moon, which had free access through the hole we entered by. Wolves and hyenas being plentiful in those quarters, we contrived to fasten up a board by a large stone at the back to prevent their intrusion. For beds, there

were two mattresses and an American *rocking* chair, which had, probably, been abandoned by some invalided traveller. This luxurious article, evidently out of its proper sphere, was allotted to Mr. B., who soon rocked himself asleep. Mr. E. and the writer had a *lively* night of it in doing battle with antagonists more despicable by far than the wolves of Lebanon. In fact, we were not permitted to close an eye.

Again we started at an early hour, and again the rain poured and the wind blew. We had still to climb the heaviest and steepest parts of the Lebanon. The mules of one half the waggons had to be unyoked to assist in dragging the other half over the lofty ridges; and that done, the whole returned for the remaining waggons. As this tedious and exhausting operation was carried on for seven or eight hours, our stock of patience was put fairly to the test. But there was no alternative. Prostrate under our canvas roof, with the rain lashing over our heads, and the wind roaring through the mountain caverns, we were doomed to listen to the "*oogh, oogh, whoo*"—the unmusical and most irksome sounds of the waggoners in urging on their mules.

The time occupied on this part of our journey was not thrown away. The discomfort was more than compensated by the unrivalled views of mountain scenery, and the opportunity we enjoyed of coming into personal contact with the manners and habits of the people.

At noon the entire caravan reached the highest part of the mountain we had to cross. The landscape, as seen from that spot, was all that the eye of man could desire. On the east, north, and south, mountain tops seemed to roll along into the distance like a boundless ocean; on the west, the highly cultivated, undulating slopes, sparkling in all the hues of the rainbow, might truly have been designated the "*garden of the Lord*." But the *hour*, to us, was transporting in interest far beyond any thing that even Lebanon could yield.

We had visited the principal cities of Egypt, travelled the fertile fields of Goshen, and stood on the towering pinnacle of the Great Pyramid; we had travelled Western Palestine from end to end, and had crossed the country six times between the Jordan, Abana, and the Great Sea; we had encountered difficulties, perils, and privations not a few, but in the good providence of God had been preserved from harm; and now, grateful for the privilege we had enjoyed; sad for the desolations of the land of Israel; and thankful for the blessings of our own favoured country; our eyes glistened as we looked on the blue waters that would bear us back to its shores. Although thousands of miles still lie between us and home, writing as from the spot, here I take leave of the reader, and close the Incidents of my Journey through Egypt and the Holy Land.

THE DUTY OF NATIONS TO RECOGNISE AND SUPPORT THE CHURCH OF CHRIST.

(Continued from page 444.)

WE shall now specify some motives to obedience, and consider some objections that have been urged against it.

I. Nations ought to recognise and support the Church, *because Christ has commanded them*. God, as we have seen, has not only commanded nations to recognise and serve the Church, but assured them that the nation and kingdom that will not recognise and serve her shall perish; yea, those kingdoms shall be utterly wasted. Now, the authority of God must be to nations, as it is to all the subjects of His moral government, the formal ground of obedience. Obedience is, in itself, both pleasant and profitable. In the keeping of God's Commandments, there is to nations, to families, to individuals, a great reward. "Great peace have they who love," and, of course, obey "Thy law." The formal ground of obedience, however, is not the pleasure of the creature, but the authority of the Creator. Nations, like individuals, must do His will, not merely because it is pleasing to them, but because He has commanded them. And although God never enjoins obedience apart from the pleasure, or profit of it, yet it is only when, in obedience, we have respect to His authority, that we can expect His blessing. As it is through keeping the Sabbath because God has commanded us, and in the way He has commanded us, that we obtain the blessing of Sabbath observance, so it is through nations recognising the Church, because God has commanded them, and in the way He has commanded them, that they obtain the blessing of that national recognition. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." To enjoy, therefore, the Divine blessing, nations, like individuals, must manifest their love—their loyalty to their King—by their obedience, must remember that "to obey is better than sacrifice, and to hearken than the fat of rams." If nations love Me, let them keep My commandments. Nations, in aiming at obedience to God no doubt, meet with many difficulties. But difficulties cannot, of themselves, deprive God of His right to command, or His subjects of their obligation to obey. Were this the case, God would receive no obedience from man. For there is not even one of His commandments with which depraved nature is satisfied, and to which difficulties, in the way of obedience, have not been raised. Difficulties, therefore, in the way of obedience to this commandment, *do not so much make it peculiar (had obedience to it been without difficulties it would have been peculiar), as simply place*

it on a level with every other Divine commandment. Blessed are the nations that, in the midst of difficulties, aim at doing God's commandments.

II. Nations ought to recognise the Church, because through the *national recognition of the Church, national existence is preserved*. For the preservation of national existence, the patriot encounters almost any difficulties, and endures almost any trials. Most valiantly does he fight for its maintenance, most bitterly does he mourn over its destruction, when it is seemingly destroyed. How bitterly did Nehemiah mourn over the destruction of the national existence of Israel, and how nobly did he manifest, that though he possessed great wealth and great influence with the king, he preferred the restoration of Israel's national existence, to all the wealth the Persian capital could afford, and all the favours the Persian king could bestow. To the king's kind inquiry as to the cause of his sadness, he at once replied, "Let the king live for ever; why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire." Why is it that our spirits are stirred within us at the remembrance of the deeds of a Wallace, or a Bruce? Is it not because through their instrumentality our national existence was preserved, and our national independence secured? The true patriot, however, is not only anxious that national life should be preserved during his own age, but during many succeeding ages, and, by consequence, is anxious that all the causes of national decay should be removed, and all the blessings that tend to promote national preservation should be enjoyed. But God assures him that the national recognition of the Church, is *the blessing* without which national existence cannot be preserved. "For the nation and kingdom that will not serve" the Church "shall perish." "The wicked shall be turned into hell, and all the nations that forget God," that is, not merely the nations that despise, but the nations that neglect, overlook, or are indifferent to God's law, the nations that forget to recognise His authority, and submit to His will—all these nations shall be destroyed. The nation, therefore, however wise its statesmen, however powerful its fleets, however numerous its armies, however great its wealth, that does not recognise the Church as the Church of Christ, has in itself the seeds of destruction—a worm preying on the very vitals of its existence. It is a rebel against the King of Nations, and no rebel, as a rebel, can enjoy the King's favour, or be allowed for any length of time to live undisturbed in the King's dominions. National existence, from its beginning to its close, has, in some instances, extended over a period of 1,200 years; but the *past history* of the world shows that when a nation became indif-

ferent to religion, its glory had begun to decline. The decline at first may have been very gradual, but, if not checked by repentance, it was not the less sure. The law, that the nation that forgets and continues to forget God shall be destroyed, is as certain in its results as gravitation, or any (so-called) law of nature with which we are acquainted. The Christian nation, that refuses to submit to God's law, as revealed in His Word, is as sure of destruction as the man who refuses to submit to God's law as revealed in His works, who imagines he can take fire in his bosom and his clothes not be burned. Even Gibbon, the infidel historian, admits that it was with the decline of religion and morality that the decline and fall of the great Roman Empire were begun. For the national recognition of the Church, therefore, the true Christian patriot must ever earnestly contend. From the reality of his faith in God's Word, and the strength of his love to his country, he must necessarily seek that this Divinely-appointed means of national preservation may be cheerfully adopted, that of his nation it may be said, "And thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory." Then shall the promise be fulfilled, "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." The Christian patriot does not, of course, desire the national recognition of a corrupt Church. Neither does he desire an Erastian supremacy of the State over the Church, nor a Popish supremacy of the Church over the State. What he desires, and what, indeed, God commands, is that the Church recognise the rights and independence of the State, that the State recognise the spiritual independence and rights of the Church, and that both work harmoniously together for the glory of God and the welfare of men. "Happy is that nation that is in such a case; yea, happy is that nation whose God is the Lord. His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in Him: all nations shall call Him blessed."

III. Nations ought to recognise the Church, because *through the National recognition of the Church, national prosperity is promoted.* The national recognition of the Church not only tends to the maintenance of national existence; but, in various ways, to the promotion of national prosperity. To a few of these only we can at present refer.

Righteousness promotes prosperity. Through righteousness a nation is exalted, through unrighteousness a nation is ruined. "It is the blessing of God that maketh rich," alike nationally and individually,

"and He addeth no sorrow with it." It was when the Rulers of Israel, as David and Jehoshaphat, were godly, when they promoted righteousness, that the Divine blessing was enjoyed, that the people had peace in all their borders, and abundance in all their dwellings. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever." It was when the Rulers of Israel, as Ahab and Ahaz, were wicked, when righteousness was neglected, that the Divine blessing was withheld, that the people had war in all their borders, scarcity in all their dwellings, that their land was laid waste. Indeed, it has always been found that when a nation is without righteousness, it is without prosperity. It is thus seen that national righteousness is essential to national prosperity. But the Church in her purity is the great preacher of righteousness; nay, is a *kingdom* of righteousness, of peace, and of joy in the Holy Ghost. "Ye are the light of the world, ye are the *salt* of the earth." Through the Church, the nations of the world have light to guide them in the right path, and salt to preserve them from corruption. Through the national recognition of the Church, therefore, as the Church of Christ, we have the national recognition of righteousness, and the national condemnation of sin. By this act the nation not only does homage unto Christ as the King of Nations, but secures that the Gospel of righteousness shall be preached in all its Churches; that the Bible as the rule of righteousness shall be taught in all its schools; that the law of God shall be the basis of all its enactments; that the Sabbath shall be outwardly observed in all its borders; that the King of Righteousness shall be honoured, and so the fulfilment of the promise secured, "Them that honour Me, I will honour." It may be said that a nation can promote righteousness, and yet be neutral in the cause of Zion. But we can only say in reply that the nation that loves righteousness must necessarily love the Church as the kingdom of righteousness. Those that love the righteous Lord must love His righteous Church. Those, therefore, that are really anxious for national prosperity must be anxious for the national recognition of the Church as the kingdom of righteousness.

Liberty promotes prosperity. About this there is no dispute. But whilst it is admitted, that liberty promotes prosperity, we must never forget, that the man only is free whose conscience, as enlightened, is happy and free. Now the conscience is never so free as when subject to God, and never so happy as when guided by the Bible. If ye know the truth, the truth shall make you free. The Bible is thus the charter of liberty. Accordingly in the nations where the Bible is known and loved, slavery cannot permanently exist. In the nations where the Bible is unknown, true liberty is never permanently enjoyed.

Indeed, the Bible and constitutional liberty have always gone hand in hand. Where you have the one, you invariably have the other. Some except ancient Greece. But those acquainted with the history of that interesting country know, that whilst liberty was so far enjoyed by a few classes of the people, called citizens, the great majority of the inhabitants, called Helots, were kept in the most degrading slavery, without any effort being made to raise them from their abject position. How true is it that the lands of enlightened heathenism "are full of the habitations of cruelty." It is, however, not only through the Church, as the repository of the Bible, that national liberty is obtained, but it is through the national recognition of the Church, as the Church of Christ, or, through a Scriptural alliance between Church and State being formed, that national liberty is preserved. What! Can not this liberty be preserved without the Church being recognised by the State? On the contrary, is it not when the State refuses to recognise or serve the Church that we have not only liberty secured, but secured in the highest degree? Is not national neutrality in the cause of the Church the sure foundation of national liberty? No; so far is this from being the case, that it may with even more propriety be said that national neutrality is the foundation of national despotism. It was with freedom in the Church that Scotsmen obtained freedom in the State. It was with their religious that they secured their civil privileges. It was for the preservation of both that, at the Reformation, they insisted on the Church and the State being Scripturally united. The Church, when doing her duty faithfully, is a power, a great power in the State, a power that cannot be overlooked. It is a power ambitious statesmen are anxious to control and make subservient to their interests. Hence their desire to deprive the people of religious liberty, or to make the Church the mere creature of the State. It is a power ambitious churchmen are anxious to control, and make subservient to their interests. Hence their desire to deprive the people of both civil and religious liberty, and make the State the mere tool of the infallible Church. It is, therefore, in opposition to both Erastianism and Popery, and for the conservation of liberty, that a Scriptural alliance between the Church and the State is effected—an alliance by which the Church cheerfully recognises the independence and privileges of the State, and the State as cheerfully recognises the spiritual independence and privileges of the Church. By such an alliance the Erastian is prevented, from encroaching on the liberties of the Church, and the Papist, from encroaching on the liberties of either the Church or the State. Such an alliance our reforming ancestors were determined to have formed

at the Reformation, but to their well-meant endeavours Erastians and Papists were alike vehemently opposed. Were such an alliance formed the Erastian saw that he could not so easily control and make a tool of the Church, and the Papist that he could not so easily control and make a tool of either the Church or the State. Accordingly, both Knox and Calderwood tell us, that rather than allow such an alliance to be formed, both tried to persuade the State to profess to be neutral in the cause of the Church, and both cherished the hope that, through this operation, they would be enabled to embrace the first opportunity of having liberty destroyed and despotism established in its stead. But our far-seeing godly Reformers were determined that they would not allow themselves, in this way, to be deprived of their blood bought privileges. Accordingly, they insisted on a Scriptural alliance being formed between the Church and the State, or on the establishment of the Church, as the means by which their liberties (civil and religious) would be legally secured. For this object—for the legal establishment of the Church—they had to contend for years, but they always considered that it was for the preservation of liberty that the battle was fought, and at last the victory was won. But is the national recognition of the Church, that was believed to be so necessary, for the preservation of liberty then, as necessary for the preservation of liberty now? There is surely now, no danger of an Erastian through the State being able to control the Church, or of a Voluntary or Papist, through the Church, being able to control the State. As to Erastians respecting our liberties, we have only to remark that our greatest Statesmen have already admitted Popish despotism within our Constitution, and permanently endowed it as a national institution in our land. And those who with national funds largely endow Popish despotism cannot be supposed to be the ardent friends of genuine liberty. As to ambitious Voluntaries not trying to control our consciences, or deprive us of our liberties, we shall only give one fact, which is said to be worth a bushel of arguments. It is given by the Rev. George Blyth, in his *Reminiscences of Missionary Life in Jamaica*. After telling how the Government gave unconditional grants to Mission Schools in Jamaica, he adds—"I have also, as a member of an educational committee, had communication with the Voluntary Association in England; and the efforts of the committee were so far successful that £250 were obtained from the "Society of Friends" for two sections of the committee, the Baptists and Independents; but the Presbyterian schools were entirely cut off from any share in these funds, on the ground that the Assembly's Shorter Catechism was taught in them; and a letter from Mr. G. W. Alexander, the treasurer of the Voluntary School Association, informs me

hat we may expect no aid from that quarter, if the use of that or any other Catechism be continued. We must, therefore, look for assistance elsewhere; but the contrast between the liberality of the Government board, and the restrictions of the Voluntary School Association, must strike every reader with surprise." (p. 104.) The above extract speaks for itself. It shows what national neutrality associations would do if they had the power. But enough, we hope, has been said to show that the national recognition of the Church, as the Church of Christ, is essential to the right preservation of national liberty. Those, therefore, that are really anxious for national prosperity, must earnestly seek that in this way national liberty may be preserved.

Had we had space, we might have shown how Bible knowledge promotes prosperity, how the fear of the Lord is the beginning of wisdom; but as this subject has been partly discussed in the *Magazine* already, and as its importance at the present day would demand an article to itself, we do not enter on it. In a word,

Peace promotes prosperity. Through the national recognition of the Church, national peace, internal and external, is directly encouraged, and in many ways promoted. As our proof we shall quote only Isaiah 2-4—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now, in this passage we are taught, 1st, that the Church is to occupy a most exalted position; she is to be established in the top of the mountains. 2d, That all nations shall cheerfully recognise her as Christ's Church, and esteem it a great favour to have made known to them, through her, Christ's will. Many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; for He will teach us of His ways, and we will walk in His paths. 3d, As the consequence of God's blessing on Zion's instructions, national peace, both internal and external, shall be greatly promoted; nations shall have peace in themselves, and with one another. Nation shall not lift up sword against nation. The Church shall be the most powerful, most permanent, and most successful peace society in the world.

Through her instrumentality national armies, and fleets, and wars shall be abolished, universal peace established, and the greatest prosperity possible enjoyed. How anxiously, therefore, ought those who seek national prosperity for Britain, for Ireland, to seek that national recognition of the Church, through which such peace is obtained. And viewing the Church as the great peacemaker in our nation, and in the world, how earnestly ought we to unite with every Christian patriot in declaring—

Pray that Jerusalem may have
Peace and felicity ;
Let them that love thee and thy peace
Have still prosperity.
Therefore, I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

Objections.

I. The first objection we shall consider is, that Christ and his apostles did not advocate the national recognition of the Church. This is an objection that is frequently urged, and that frequently takes the form of, Give us a passage in the New Testament in which this doctrine is explicitly taught. But, in reply, we might ask, Give us a passage in the New Testament in which we are commanded even to read the New Testament Scriptures. We can give a very explicit injunction not merely to read but to search, that is to study, to be well acquainted with, the Old Testament ; but we know of no similar injunction to which our friends can point, in regard to being well acquainted with the New. We admit, of course, that in John v. 39, the New Testament may be included ; but as not a line of that Book was written for years after Christ said, " Search the Scriptures, for in them ye think ye have eternal life : and they are they which testify of Me," it must be to the Old Testament that that passage primarily refers. It is, therefore, Christ Himself who commands us to search the Old Testament Scriptures, and are we to obey His commandment ? Or are we, in obeying it, to believe His Word, to believe Him, for instance, when He says, " For the nation and kingdom that will not serve Thee shall perish ; yea, those nations shall be utterly wasted."

But, further, Christ as a man, was born, and lived, and died in a country where the Church was not only established, but established by Himself at Sinai. He did not, therefore, require to enjoin what He had already brought into existence. What, according to the Voluntaries, He ought to have done was, not to have advocated, but to have condemned the establishment. But, though the Church as established was in His day so very corrupt, that He had to denounce her hypocrisy, *self-righteousness*, and will-worship, He never even once denounced

her as an establishment, or traced her corruptions to her recognition by the State. Whilst national recognition is *the* source to which Voluntaries trace almost all her corruptions, whilst it is, *the* "connection" on which they love to dwell, it is *the* connection on which Christ in all the denunciations which he hurled against the corruptions of the Jewish Church, does not dwell, the recognition He does not condemn. From the beginning to the end of the gospels there is not one passage in which, even by implication, He condemns the national recognition of the Church, or pronounces it to be in any sense the source of her corruptions. On the contrary, He in various ways manifested His approval of the Church as a national establishment. He purged her of her corruptions; He waited on her ministry; He commanded His disciples to listen to the instructions of her teachers; He wrought a miracle to enable Him to contribute of His substance for her support; and He approved of the national tithes and offerings that were dedicated to her service. Whilst Voluntaries have condemned and frequently refused to pay the tithe on ecclesiastical and private property,—a tithe they became bound to pay when they purchased the property,—Christ said in regard to the tithing of such small matters as mint, anise, and cummin, "These *ought* ye to have done"—that is, it behoves, or is necessary for you to pay your tithe. These things show that Christ, instead of condemning, approved of the principle of an establishment—a principle through the right carrying out of which the Church never can be corrupted. Indeed, the sources of her corruptions have, in general, been more internal than external. And her past history shows that she has suffered far more at the hands of corrupt churchmen than ever she had to suffer at the hands of worldly statesmen—that a Pelagius, a Leo, a Beaton, a Sharp, a Colenso, have had far more to do with her corruptions than all the Henrys, or Jameses, or all the members of royalty put together.

What is true of Christ is true of the apostles. Though the Jewish establishment most violently opposed them, they never even once in their synods, sermons, or epistles, condemned the principle of an establishment, or traced the corruptions of the Church to her recognition by the State. Paul, though condemning her corruptions, waited on her ministry, and thereby, like Christ, approved of her as an establishment. The apostles, it is true, though commanding us to pray for kings, did not ask support from heathen kings. But neither did they ask support from heathen individuals. The apostles knew that support does not precede, but comes as the fruit of grace; that as soon as Christianity takes possession of the individual, the family, the nation, so soon will they bring the tithes into God's storehouse, and honour the Lord with their substance.

The objection, in a word, is based on the vicious principle that the Old Testament is not of the same authority as the New. Now, the Old and New Testaments constitute God's one Book, or though written at different periods, and by different agents, God's one letter to man. Admit the Bible to be *one Book*, and you must admit that what is written in one part of it, does not require to be written in another; that the doctrines, precepts, promises given in the Old Testament, do not require to be given with the same fulness in the New. Were this the case, one or other of the parts would be superfluous. Admit the oneness of the Book, and you must admit that the principles enunciated in the Old Testament require only to be taken for granted in the New; that what was written aforetime, was written for our learning, that all its doctrines are to be believed, and all its precepts obeyed. "All Scripture is given by inspiration of God."

II. The second objection is, that when a Christian nation is very much divided in religion, or, as to what and where the Church of Christ is, it is under no obligation to find out and recognise the Church as the Church of Christ. This has always seemed to us to be a somewhat strange objection. It teaches that, when the subjects of God's moral government lose sight of their duty, they are under no obligation to perform it, and incur no penalty by its neglect. It teaches that, when nations forget Christ Himself, they may with impunity forget His Church. Now, do we teach the sinner that, when he neglects Christ's person, he may with impunity neglect His will; that because there are many rival religious sects—Roman Catholics, Episcopalians, Presbyterians, Independents—he is not bound to make a profession of religion, or to find out and support the Church of God as the pillar and ground of the truth? No. On the contrary, we tell him that he is bound to make choice of Christ—his Saviour, of His Word as the rule of his life, of His Church as His spiritual kingdom on earth. In the Bible (Deut. xxix. 14, 15 Jer. ii. 2, &c.) we are clearly taught that God treats a nation as if it were an individual, from the beginning to the end of its national existence. We are, therefore, bound to teach that, when Christ through His Gospel comes to a nation, the nation, like the individual must, through its representatives or through its majority, make a choice. Nay, it will make a choice. It may choose to serve, it may choose to oppose Christ, or it may choose to be neutral in His cause. But, whatever it may be, it is a choice for which the nation is responsible, and of which it must give an account unto God. Now, the only choice a nation is warranted to make is the choice of Christ and His service, the choice of doing His commandments, of honouring

Him in His Church. If the majority of a nation be indifferent to Christ, there can be no doubt it will choose either to be opposed to, or neutral in His cause; but that choice, however large the majority supporting it, or plausible the arguments enforcing it, is a sinful choice. It is an act of national sin, and will, if unrepented of, bring down national judgments. "Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?" Some times it has been practically insinuated that, in the choice of the majority of a nation, there is no sin, but God in His Word has very clearly taught us that the very opposite of this is the case. The majority of the Israelites in the reign of Ahab made choice of the worship of Baal. Only 7,000—a small minority—worshipped the true God. Because of the choice of the majority, Israel was severely punished, and the house of Ahab completely destroyed. By His judgments, in this instance, God taught the Israelites that they ought not only to have given up with the sinful choice of the majority, but returned to the choice of the minority—the worship of the 7,000 who had not bowed the knee to Baal.

The kingdom of the ten tribes not only set up, and maintained, from age to age, the worship of the golden calves, commonly called the sin of Jeroboam, the son of Nebat, who made Israel to sin, but became so accustomed to the sin, that it did not think of, or treat it as a sin, and so did not give up with it, when it gave up with the worship of Baal. Yet it is the sin on account of which that kingdom was destroyed. Whilst statesmen tell us of bad laws, bad management, and powerful neighbours (these were the means), God tells us that this national sin was the cause of national destruction. "Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them until the Lord removed Israel out of His sight, as he had said by all His servants, the prophets." (2 Kings xvii. 21-23.) How clearly do these facts teach us that when Christ is presented to it, a nation must make a choice, must either be for Him or against Him; and that, in the making of this choice, it must, like an individual, prove all things, and hold fast that only which is good. How quickly, therefore, must every Christian patriot in our land lift up his voice like a trumpet, and thunder in the ears of the nation that our sinful choice, of neutrality in Christ's service will bring down Divine judgments, and how earnestly must he seek that with that sinful choice our nation may be brought to give up, and return to the Lord, from whom it *has* so deeply revolted, and to our God, who will multiply to pardon,—to its Covenanted Reformation attainments, from which it has so sinfully departed. "Blessed is the

nation whose God is the Lord ; and the people whom He hath chosen for His own inheritance."

III. The third objection is, that it would be unjust on the part of a nation when divided in religion, to make choice of Christ and His service. Justice, we are told, in such circumstances, demands that a nation should be neutral in His cause. We have already admitted that when a nation is indifferent to Christ it will be neutral in His cause, but we have plainly indicated that national neutrality is national sin. But as many say that, in such circumstances, national neutrality is national justice, that it is but just when a nation is divided in religion it should be neutral in the cause of religion, we are naturally led to enquire what justice is. Justice is to give to every one and everything its due, its due unto righteousness, its due unto sin. Justice demands that righteousness be approved of, that sin be condemned. On this ground, Christ in justice has not only made choice Himself, but commanded all men to make choice of His righteous Church, to pray Thy kingdom come, which means not merely that Christ's kingdom may be advanced, but that all opposing kingdoms, all false religions, may, *as their due*, be destroyed. For a nation, therefore, to be neutral in the cause of righteousness, or to place error on a level with truth, sin on a level with holiness, is to be guilty of gross injustice, is to give their due to neither sin nor holiness. Yet this is what Satan, under the plausible name of justice, tries to persuade Christian nations to do. "If," says Dr. Mc'Crie, "he cannot carry the citadel by force he will attempt it by negotiation, will commence the herald of toleration and liberty of conscience, and persuade Christians to demolish those outworks by which their privileges were guarded, to remove all external barriers and restraints, and grant the same free scope and countenance unto his kingdom, in its various forms of idolatry, superstition, infidelity, damnable errors and delusions, that are granted to the kingdom of the Lord Jesus. It is the masterpiece of his art to prevail upon the friends of religion, with whatever views, to promote the same design with the emissaries of Antichrist and the apostles of infidelity." But as our space is more than exhausted we shall conclude with the weighty words of the famous Professor Bruce of Whitburn :—

"Can the legislature no otherwise preserve religious liberties, and the rights of conscience entire, but by putting all religions on a level, as equally entitled to public encouragement and protection? Is no other political law or establishment warrantable but this alone, 'that no religious society or system whatever shall be allowed to enjoy any peculiar advantages, or claim any superiority or distinction in the State above others,' as many now plead? The friends of religion would have little cause to rejoice, were such a scheme of government to be adopted. Were all things thus again to be thrown loose, and all legal securities destroyed—were

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In a former article on this great and deeply interesting work, we brought under the notice of our readers a short account of a preliminary meeting of the Assembly of the Reformed Church in Spain held in Gibraltar in April, 1868. A second meeting was held in Seville on the 26th July, and continued its sittings till 5th August, 1869.

"On the 27th July, the adoption of one version of the Bible for public use in all the Churches was proposed, and after a full debate upon the various versions and editions extant, it was resolved to adopt the latest edition of Cipriano de Valera. A Commission was then formed for framing a Confession of Faith, to be considered by successive Sessions of Assembly, the Moderator (Dr. Cabrera) observing that the Confession should be prayerfully studied and deliberated upon. The discussion on the Confession lasted until August 5th—a period of ten days. Subsequently, a brief Code of Church Discipline, drawn up by a Commission, was read and debated, and was provisionally accepted until the next General Assembly."

As indicating the spirit by which these Reformers are pervaded, we may perhaps be allowed to quote the concluding part of the Moderator's (Dr. Cabrera) address at the closing of the Assembly. He concluded as follows :—

"Gentlemen and Brethren—The Consistory feels the weight of the duties devolving upon it, yet I trust that your prayers will be that it may receive from God all necessary faith and strength to carry out its work, so that at next Assembly a good account may be given of its stewardship. We shall certainly have to encounter many difficulties and run many dangers; but by close fellowship you will help us greatly by timely counsel and advice. Last year, when the first Consistory was formed, we only numbered six; to-day this number is tripled. Who can tell how many may be at next Assembly? God, who knows His chosen ones, will bring them to the fold of the Good Shepherd; and, though some who are called brethren may backslide—returning from whence they came—we will not be disheartened in the assurance that those whom the Father has given to the Son shall not be taken out of His hand. Our warfare is spiritual and not carnal. We fight for the cause of God, and must prepare for the battle, and by constant prayer seek strength from its fountain, even Jesus Christ; so that our life and conversation may show forth whose we are and whom we serve, and men may take knowledge of us, and desire to follow after the Good Master—thus proving that the calumnies so diligently propagated against us are without foundation. I charge you, ministers and evangelists, and all of you, to be humble-minded and filled with love. Be seasoned with grace in your preaching and conversation, emulate one another in Christ as becomes His followers, and be wise in winning souls. It is for us to employ the whole of our time, not in a party spirit, but in faith, making known the kingdom of God and His righteousness. The words of our mouth must be those of the Gospel, so that even our enemies may fear them, and unyieldingly let us preach the kingdom of God, conscious that He is for us; without pride or high-mindedness, for it becomes us to be very humble; without affectation of worldly wisdom, our highest aim being to serve the Lord and bring lost sheep to His fold. Set apart a time for private reading, meditation, and prayer. Unless this be done, and there be much of the latter, the soul becomes parched; and how can we communicate to the hearts of others a knowledge of the reviving grace of God if we do not realise it in our own souls. Satan does not cast out Satan, and if he dwells within us, how can we expect that, by our preaching, he will be cast out of the hearts of others? But if we are animated by the Spirit of God, then our words and works will evidence that we are the salt of the earth and lights of the world. Living in God, and as branches of the true vine, by grace we shall produce good fruit. To-day, my brethren, indifference generally prevails;

the word religion is a byword ; and how can it be otherwise, when it is unhappily worn only as a cloak of hypocrisy ? While forms are rigidly observed, there is little beyond. Crucifixes may abound where Satan dwells ; there may be a repetition of prayers, much singing, and beating of the breast, where there is no thought nor any prayer. With us all must be the reverse. We have to preach faith in Christ and not fanaticism ; love and not prejudice ; and work that the old Adam may die, and there be a rising in the Anointed. Although the harvest is plenteous, and the labourers be few, yet God, who is able to raise up from stones, were it necessary, children to Abraham, will provide workers for His vineyard. Every child of God may be useful in the Lord's household whatever his position. All have received talents, and woe be to him who hides that which is confided to him. Those who persecute us to-day may be our fellow-workers to-morrow, and the chosen of the Lord to manifest His glory. Have we not seen how Saul, who persecuted unto the death the disciples of Jesus, became the great Apostle to the Gentiles, and even corrected Peter. All should be received—rich and poor, and the wise and ignorant. Let us not in any wise despise the latter, for to the poor the gospel is preached. One of our great efforts must be to bring about family prayer among the members of our churches, making use of every legitimate means that may conduce to this end. You all know the truth and importance of the observations I have made, of the great responsibility resting upon us, and of our duty to preach to all men the word of life. Go then and preach the Gospel of Christ, and may God help you with His Holy Spirit, that you may faithfully discharge your ministry ; and when we meet (God willing) next year, the Lord grant that we may be able to speak of His marvellous works and praise His holy name, through Christ Jesus our Saviour, who gave His life to deliver us from this world, and who now sits on the right hand of the Father, ever making intercession for us."

The Confession of Faith which has been provisionally adopted by the Spanish Reformed Church is yet incomplete. Only a portion of it is yet printed, and as it is to be brought up for revision at the Assembly, which meets this year, for further consideration, it would be premature to advance any decided opinion regarding it. As far as it has yet gone, however, it bears a marked resemblance to our own Confession. Dr. Wylie, who has recently returned from a tour in Spain, referring to this deeply-interesting subject, thus expresses himself:—"I do not like to pronounce a decided opinion upon a document, the whole of which I have not examined ; but with regard to that portion of it which has been already printed, and which I have examined, I am disposed to say that it is logically arranged, admirably expressed, agreeable to the Word of God, and in conformity with the Confession of the Reformed Churches." On some future occasion we may refer at greater length to this very important part of the work laid to the hands of the Spanish Reformers.

In the meantime, we may submit a short account of the operations being carried on for the evangelization of Spain, and the measure of success attending these labours. The circulation of the Bible and evangelical books is still being carried on with unabated zeal and untiring diligence. This will be apparent when we mention that from 1st January to 1st September, 1869, the Spanish Evangelization Society alone circulated 335 copies of Valera's Bible, 7,289 Te-

ments, 41,749 portions of Scripture, and 69,831 Evangelical publications ; making a total, 119,204. This large amount of work is much increased by the efforts of various Bible and Tract Societies, who are emulating each other in promoting the good work now being carried on so hopefully in Spain, and is even now extending its blissful influence to her most remote dependencies. The agency is exceedingly simple, and such as we are all familiar with—namely, colportage. These useful and devoted pioneers of the Gospel have contributed to the present Protestant awakening in Spain to a degree that will only be known on the great day of accounts. They have succeeded, in their humble and unobtrusive way, in carrying the Scriptures and Scripture truth into districts and homes where otherwise we can scarcely conceive of these ever being heard of. By itinerating through the country, attending the large fairs and markets which are so common in Spain, they found channels through which to convey the Scriptures, in one form or another, to the remotest and most isolated regions. Besides these regular paid agents, there were many friends of God and their country who, having themselves tasted the sweetness of the water of life, were impelled by an irresistible inward impulse to embrace every favourable opportunity of commending it to others, and placing it within their reach. They became voluntary colporteurs ; and when called to leave home, either on business or pleasure, they found it no incumbrance, but rather a source of the purest delight, to take with them a small stock of Bibles, Testaments, or tracts, which they distributed as opportunity offered. In this way was the seed of the word deposited in many an out of the way corner upon which direct mission agency was never brought to bear. Hence it is that in many obscure and unexpected quarters there are found Protestant societies already formed, and in such an advanced state of organisation as to be almost in a state of readiness to have ordinances stately dispensed to them. How many such societies exist throughout the country it is impossible to conjecture, but there is every reason to believe that there are not a few. Another means adopted for the dissemination of Scripture truth is the employment of a Bible woman, whose duty it is to visit from house to house for the reading of Scripture, especially among the female portion of the community. Amid all the urgent demands made upon the attention of the founders of the Spanish Church, they are not oblivious to the interests of the young, and the importance of laying the foundation of their characters, and consequently the character of the future inhabitants of the country, upon the rock of sound religious principles. For this end they are careful to provide for the religious education of the young in *the week-day schools*, while they have also established Sabbath

schools, or as they beautifully denominate them "Lord's-Day schools;" (they have not adopted the popular designation "*Sunday school*.") They are endeavouring to establish such a school wherever there is a station connected with the Reformed Church. But the great and all-absorbing object of interest and importance is the appointment of pastors to the different spheres of usefulness which God, in His providence, is so wonderfully opening up to them. The demands that continue to be made upon the Church for pastors are so numerous that it is quite beyond their power to meet them. While endeavouring to grant them supply as they are able, the Assembly has established a Training College at Seville for the education of students, with the view of becoming pastors in connection with the Reformed Church. This College is at present attended by fourteen students at different stages of preparation, some being so far advanced as to be ready for settlement as pastors. The senior students are going through a course of *Hodge's Outlines of Theology*, edited by the Rev. Dr. Goold, Edinburgh; of Church History—History of the Reformation in Germany and Great Britain; and *Lives of Early Spanish Reformers* ;" and a close study of the Scriptures. As a specimen of the calibre of these young men, we may mention that the youngest, a lad of 14 years of age, was unexpectedly asked by a visitor to repeat such passages as he could remember bearing upon idolatry, when, commencing with the Second Commandment in Exodus, chap. xx., he repeated nearly a hundred verses, and would have continued but that the visitor was quite satisfied with this earnest of his knowledge. It may be interesting to our readers to know that the Rev. J. S. Black, son of the Rev. J. Black, Kirkcaldy, has been appointed superintendent of this Training Institution, and has just entered upon his duties.

In order that our readers may be able to form some adequate conception of the extent to which this reformation movement has already advanced, we may merely enumerate a few of the stations and places where it is either now established, or where its influence is in operation. Andalusia has all along been the centre of the evangelistic operations in Spain. In Seville, the chief city of Andalusia, the first church was opened for preaching the unsearchable riches of Christ. Since then, however, churches have been formed in other cities and towns in Andalusia. A flourishing church has been formed in Cordova. Others have been formed in Cadiz, Huelva, Constantina, and Moron—the two latter are anxiously waiting the settlement of pastors among them. In addition to these, notices have been received from Xerez, Ronda, and Antequera, praying for the immediate settlement of either evangelists or pastors. But this does not by any means represent the full amount of influence now being exerted throughout Spain.

this remarkable movement. Its influence extends from Bibao and Santandar on the north-east, all along the Biscayan coast to the Atlantic. On the south it reaches through Andalusia, New Castile, Old Castile, Cataluna, and Valentia. "Though there is scarcely a port in Spain which has not been visited by voluntary or paid agents, the northern seaports, and from Huelva southwards to Gibraltar, and along the Mediterranean coast up to Barcelona have been for many years past constantly supplied with the Scriptures and evangelical books. The Bibles which have long been cherished and read in secret are now brought openly to light; and we are constantly hearing of little bands being formed for the reading of the Word, and receiving appeals for pastors and evangelists to be sent to further instruct them." But this happy influence is not confined to the peninsula. It has extended to the islands in the Mediterranean. It is producing important results in the island of Minorca. "Senor Hernandez has been preaching there, and there are thousands of Protestants in the island; and a few days since he received a letter from the Spanish Vice-Consul, who is the only one who is conducting the mission cause there, and who is a devoted labourer in the vineyard. He has written to Senor Hernandez entreating him to mention Minorca's need of labourers to some Society. A letter received a few days ago, mentions the Protestant Scriptural School to have increased to 700 boys and girls." The good cause has been carried across the Mediterranean and obtained a firm footing in North Africa, where a flourishing congregation exists at Oran. It has also found its way to the Spanish possessions in the West Indies, especially to Mexico.

From this hasty survey it will be apparent that the work now being carried on in behalf of Spain is truly a gigantic one. Little wonder that it is making itself felt as a living power in the land, and which cannot be ignored. It is recognised on all hands; by the Constituent Cortes, by the municipal authorities, by the press, and also by the priests, and each of these, in the over-ruling providence of God, is made to contribute its quota of power and influence to the promotion of the Reformed cause. From the *Diario de Sesiones de Las Cortes* of November 22, 1869, we quote the following:—"The Commission appointed to consider petitions stated that the Central Consistory of the Reformed Church of Spain, established in Seville, prays the Cortes to take necessary measures to legitimise marriages celebrated in its various congregations, and to legislate that future marriages celebrated be held as legal. The Consistory furthermore prays that, for the interment of members of the Reformed Church of Spain, suitable places be given in public cemeteries." The prayer of *this* petition having been at once granted as "of urgent necessity" in

the judgment of the Cortes, Mr Clough writes, "Let us thank God that Spain as a nation not only recognises the existence of the Reformed Church of Spain, but that it is desirous of doing its utmost for the Constituent Cortes to advance its interests." The municipal authorities of Seville were no less ready to serve the infant Church. Accordingly, the Ayuntamiento, or Town-Council of Seville, anticipated the decision of the Cortes, and granted 8,000 square yards of ground for the interment of the members of the Church. These are, no doubt, as far as the State is concerned, simple acts of justice, but we trust they will be regarded by all the friends of Spain as something more, and fraught with greater consequences than the mere concession of so many civil rights. Those who know the mighty influence which Popery wields over the souls of men through the so-called sacrament of marriage, as well as by the abuse of the Divine institution of baptism, will be able to appreciate the importance of these concessions, not merely to the Reformed Church, but to the nation of Spain. These enactments will have an important influence in striking off the chains with which Popery has so long held the land in the most abject and degrading slavery.

The Spanish press also is aiding in the good cause, though certainly not always with that intent. It is gratifying to know that a considerable portion of the press—the most respectable part—openly favours the Reformed cause. But perhaps those most hostile to it do most to promote its advancement. As an example of what we refer to, we quote the following:—"After the first Communion (which was the first publicly held in Spain for many centuries) at which nearly 100 sat down, the Ultramontane organ of this city (Seville) published notice to the effect that a Protestant tavern had been opened, and that at a forth-coming Sacrament of the Lord's Supper, bread and wine would be given *ad libitum* to all who chose to attend, and Luther's cloak be held up for adoration. On the following Lord's day an immense crowd attended out of curiosity, and when they found how vilely they had been deceived by their priests, their indignation nearly culminated in a riot." A similar scene was witnessed a week or two ago in Madrid, where one of the dignitaries of the Popish Church was arrested for abetting a breach of the peace. The Reformed Church, however, has an organ of its own, named *El Cristianismo*, which is published fortnightly in Seville, under the direction of the Rev. J. B. Cabrera. It contains doctrinal papers, ecclesiastical intelligence, biography, short pithy sermons, correspondence, &c. Copies of this paper have been sent to priests in every province in Spain, and to all the bishops and archbishops.

We shall now draw this hasty survey to a close by a short state-

ment tending to show the thoroughness of the reformation and the strong revulsion produced against Popery :—

“Would that all those who doubt would but come and see for themselves. I am sure the large and orderly congregations which throng our churches long before the service begins, and the deep interest they evidence, the hearty singing in which all join, and the profound silence which reigns during the sermon, would dispel every fear of the thoroughness of the movement. I never enter the house of prayer but my eye rests upon men who have lost good positions rather than deny their Lord and Master; elderly men and women who have forsaken the Church of Rome for the Church of Christ, and rejoice in peace with God through their Saviour, and look forward with happiness to their departure from hence to the heavenly and better country; upon rows of young men and women, whose chief joy is to attend every service, and anxiously listen to the Word of Life; upon mothers who have their children round them, and find rest to their weary souls and bodies in looking unto Christ the burden bearer, the Great and Good Shepherd, who carries the lambs in His bosom; upon the hard-handed mechanic and labourer, who delight to see Christ with the eye of faith, and confide in Him, their Master and Lord, as the Lamb of God which taketh away the sins of the world, whose precious blood blotteth out all sin. Again, too, my eye rests upon the aged sceptic, who, at first with vacant sneer, looks coldly upon the assembled multitude, yet gradually awakens to an interest in what he hears; upon the young infidel, full of Voltaire and Renan, who smiles at what he considers the credulity of those around; upon the bigoted Papist, who, accustomed to the splendid ceremonies of his own Church, is staggered by the simplicity of a building devoid of all crosses, and all save what is absolutely necessary for the comfort of the congregation; and sometimes, too, my eye rests upon the giddy harlot, who, out of curiosity, has rudely pushed her way in to hear what Protestants have to say for themselves.” “All the congregations sustained by the Spanish Evangelization Society, and connected with the Reformed Church of Spain, conduct their worship in a pure and simple form. They make use of no crosses in public or in private, and have nothing of a ritualistic or formalist tendency. They have, in short, completely broken off from Rome, not only in doctrine, but in form of worship, and retain not a vestige of her livery. Consistently with this the worship is conducted with deep solemnity, and all things are done in accordance with the Apostolic command, ‘decently and in order.’”

From all that can be learned regarding the present Reformation movement in Spain, we think there can be no doubt that it is a great work of God, apparently possessed of all the elements of permanence and stability, and destined, in the providence of God, to effect the regeneration of Spain, and her elevation to a degree of moral greatness and grandeur such as she never before experienced. We come to this conclusion not on account of the brilliant talent which has been evoked by it, or the great and influential names connected with it, but simply because the finger of God is so manifestly apparent, both in its origin and development.

TEMPLE RESTORATION.—O, sirs, behold the wonders of Divine Providence toward His Church. Sins and temple provocations bring on temple desolations; and then, in infinite mercy, temple desolations make way for temple restoration, with a “*nevertheless, He saved them for His own name's sake.*” Meantime, O sirs, mix not with destroyers; but join with regular builders under Christ, the great Master Builder.—*Ralph Erskine.*

IN 1821, the late Rev. R. Chalmers of Haddington published copies of our National Covenants and of the Bond of Adherence to them used by Seceders, with short expository notes, apparently for the use of his own congregation. We gladly comply with a request to reprint these, for the benefit of the younger members of the Church especially, in view of our congregations renewing these solemn deeds in compliance with the recent recommendation of Synod.

COPIES OF THE NATIONAL COVENANT OF SCOTLAND,
THE SOLEMN LEAGUE AND COVENANT, AND OF
THE BOND HITHERTO USED BY SECEDERS IN THE
RENOVATION OF OUR PUBLIC NATIONAL COVENANTS;
WITH A FEW EXPLANATORY NOTES.

THE NATIONAL COVENANT; OR, THE CONFESSION OF FAITH.

Subscribed at first by the King's Majesty and his household in the year 1580; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of secret Council and Acts of the General Assembly: Subscribed again by all sorts of persons in the year 1590, by a new ordinance of Council, at the desire of the General Assembly; with a general Bond for the maintaining of the true Christian religion and the King's person; and, together with a resolution and promise, for the causes after expressed, to maintain the true religion, and the King's Majesty, according to the foresaid Confession and Acts of Parliament: Subscribed by barons, nobles, gentlemen, burgesses, ministers, and commons, in the year 1638: approved by the General Assembly 1638 and 1639; and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of Council, upon the supplication of the General Assembly, and Act of the General Assembly: ratified by an Act of Parliament 1640; and subscribed by King Charles II at Spey, June 23d, 1650, and at Scoon, January 1st, 1651.

WE all, and every one of us underwritten, protest, that after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth, by the Word and Spirit of God; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true Christian faith and religion, pleasing God and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable Kirks and realms, but chiefly by the Kirk of Scotland, the King's Majesty, and three estates of this realm, as God's eternal truth, and only ground of our salvation; as is more

particularly expressed in the Confession of our Faith,* established and publicly confirmed by sundry Acts of Parliament, and now of a long time hath been openly professed by the King's Majesty, and whole body of this realm, both in burgh and land. To which Confession and form of religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written Word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kinds of Papistry in general and particular heads, even as they are now damned (that is, *condemned*) and confuted by the Word of God and Kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God (1), upon the Kirk (2), the civil magistrate (3), and consciences of men (4); all his tyrannous laws made upon indifferent things against our Christian liberty (5); his erroneous doctrine against the sufficiency of the written Word, the perfection of the law (6), the office of Christ and His blessed evangel (7), his corrupted doctrine concerning original sin (8), our natural inability and rebellion to God's law (9), our justi-

* This means what has been usually called "*The Scotch Confession*," which was received and ratified by the Estates of the Nation, at Edinburgh, August 17, 1560, and again by an Act of James VI's first Parliament at Edinburgh, December 15, 1567.

(1.) The Roman antichrist pretends to give the Holy Scriptures authority for their meaning, to add to them, or take from them, to dispense with their obligation, and to forbid or allow the reading of them as he pleaseth.

(2.) He arrogantly pretends to be the Church's infallible spouse and lord, having power to appoint whatever offices, officers, laws, ordinances, and ceremonies, or even objects of adoration, he thinks fit.

(3.) He claims a power to admit them to, or depose them from, their office, and requires them to act as his tools, on pain of absolving their subjects from all allegiance, if they are not obsequiously obedient to his will.

(4.) He requires men to submit implicitly to his authority, and even to his censures, whether they be agreeable to the Word of God or not.

(5.) Such as, his forbidding to eat flesh on Fridays or in Lent, to labour on certain days which God hath ordered us to work in, and to marry persons allowed by the Scriptures.

(6.) He impiously pretends that the Scriptures of the Old and New Testament are in themselves obscure, and not a proper and perfect rule of faith and manners without the Apocrypha, and the decrees of Popes and Councils, and the sense of them fixed by the Church.

(7.) He pretends that saints can merit eternal glory for themselves and others—that saints and angels are joint intercessors with Christ—that priests share in His priesthood while they pretend to offer Him up an atoning sacrifice in the mass. He sets up images, instead of the Gospel, to manifest Christ unto men, and puts good works in place of His justifying righteousness.

(8.) He pretends that an inward disposition to evil thoughts is no part of it, and that this is done away in baptism.

(9.) He asserts that in an unregenerate state, men can so far keep God's law, as to merit saving grace.

by faith only (10), our imperfect sanctification and obedience
 law (11); the nature, number, and use of the holy sacraments;
 bastard sacraments (12); with all his rites and ceremonies (13),
 false doctrine, added to the administration of the true sacra-
 ment without the Word of God (14); his cruel judgment against
 departing without the sacrament; his absolute necessity of
 it (15); his blasphemous opinion of transubstantiation, or real
 presence of Christ's body in the elements, and receiving of the same
 by wicked, or bodies of men (16); his dispensation with solemn
 perjuries (17), and degrees of marriage forbidden in the
 law (18); his cruelty against the innocent divorced (19); his devil-
 s; his blasphemous priesthood; his profane sacrifice for the
 the dead and quick (20); his canonization of men (21); calling
 angels or saints departed (22); worshipping of images (23),

He maintains that justification is founded on men's inherent holiness and
 works, and not by the imputation of Christ's righteousness.

He pretends that believers may in this life be as perfect as the law requires.
 He affirms that the Sacraments actually work saving grace in men; and,
 baptism and the Lord's Supper, he adds other five—viz., marriage, ordina-
 tion, penance, and extreme unction. None of his five have any Divine
 warrant, as seals of the covenant of grace; and the last three, as used by Papists,
 have no warrant at all from Scripture.

Such as marking the baptised with the sign of the cross on the forehead and
 exorcising the devil out of him, blowing three times in his face, putting salt
 upon his mouth, anointing his nostrils with spittle, and his breast and shoulder-blades
 and the crown of his head with ointment, putting a lighted candle in his
 hand, and a white robe upon him, &c.

He maintains this *false doctrine* respecting the Sacraments, that they of
 themselves, or by the good intention of the administrator, do abolish sin, and confer
 grace.

He affirms that infants who die without baptism are excluded from the
 kingdom of heaven.

He affirms that the elements are changed into Christ's flesh and blood, and
 are eaten and drunk by all the communicants, however wicked, as any
 other food.

He allows men, for money, services, or other advantages to the Church, to
 take, or enter into engagements which they intend not to perform; or to
 swear lawful oaths of allegiance, treaty, marriage vows, or other engagements
 which they have entered into.

He allows uncles and nieces, aunts and nephews, or even brothers and sisters,
 of the same blood, to marry one another.

He holds them guilty, if they marry while the criminal party is alive.

He pretends, by the hand of the officiating priest, with a multitude of antic
 superstitions, to offer up Christ, in the consecrated wafer and wine of the supper, as
 a sacrifice to the Father, for the sins of such as are in purgatory or still
 on the earth.

He ceremoniously enrols them in the list of saints fit to be worshipped, and
 as a sort of inferior gods.

He appoints them to be prayed unto for mercies needed, and thanked for
 mercies received.

He sets up pictures or statues of divine persons, angels, saints, crosses, &c.

relics (24), and crosses; dedicating of kirks, altars, days (25); vows to creatures (26); his purgatory, prayers for the dead (27); praying or speaking in a strange language (28); his processions and blasphemous litany (29), and multitude of advocates or mediators (30); his manifold orders (31); auricular confessions (32); his desperate and uncertain repentance (33); his general and doubtful faith (34); his satisfactions of men for their sins (35); his justification by works (36); *opus operatum* (37); works of supererogation (38), merits

(24.) Such as bones, hair, garments, houses, graves, &c., said to have once belonged to Christ or his saints.

(25.) This he does with much ceremony, pretending to put kirks and altars under the protection and render them the property of some divine person, angel, or saint, and to make certain days sacred and venerable.

(26.) This means vows directed to some angel or saint, binding the person vowing to their service and worship.

(27.) He pretends that persons who in life were neither sufficiently fitted for heaven, nor bad enough for eternal damnation, are after death confined in a state of torment, till by their own miseries, and the indulgences, prayers, and masses of priests on earth, or the gifts and prayers of other friends, their sins are fully expiated and purged away.

(28.) This means the performing of public worship in the Latin language, which the people, and sometimes the priest, do not understand.

(29.) Papists address angels, saints, crosses, especially the Virgin Mary, in prayer and thanksgiving, as if they were divine persons.

(30.) He pretends that angels and departed saints plead our cause with God, avert His wrath, and procure his favour.

(31.) This means the manifold orders of regular and monkish clergy in the Church of Rome; such as Benedictines, Augustinians, Franciscans, Dominicans, Carmelites, Jesuits, and of secular clergy; whether cardinals, archbishops, bishops, deans, priests, deacons, sub-deacons, acolyths, conjurors, readers, porters, &c.

(32.) Every member of the Romish Church is bound, at least once a-year, to make confession even of their most secret sins, by whispering them into the priests' ear, in order to receive a judicial absolution.

(33.) Which, however great and sincere, leaves men without any solid hopes of escaping the punishment of their sins in hell, at least in purgatory.

(34.) This means a *faith*, in the exercise of which we must make no particular application of God's promises of pardon and salvation to ourselves in particular; and hence have no solid persuasion of God's gracious grant of salvation in the Gospel, or expectation of the fulfilment of His promises.

(35.) Antichrist pretends that men may make satisfaction for their sins, by donations to clergymen, pilgrimages to images, churches, tombs, or the like; and by self-macerations or mortifications, by hunger, hard labour, and lying in purgatory.

(36.) He pretends that, though the sufferings of Christ be the meritorious cause of justification, yet our inherent holiness and good works constitute us formally righteous before God as a Judge, and entitle us to eternal life.

(37.) This means that anti-Christian pretence, that the mere external reception of the Sacraments is effectual to forgive or abolish bypast sins, and to justify us, or confer real grace or holiness.

(38.) He pretends that some saints perform more obedience, and give more satisfaction for sin, than the law and justice of God demand for themselves; which overplus is put into the Pope's treasury, that, along with the superabundant merits of Christ, it may, by the Pope and his deputed priests, be imputed to such as have not a sufficiency of merit for themselves.

(39), pardons (40), peregrinations (41), stations (42); his holy water (43), baptizing of bells (44), conjuring of spirits (45), crossing (46), saying (47), anointing (48), conjuring (49), hallowing of God's good creatures (50), with the superstitious opinion joined therewith (51); his worldly monarchy (52); and wicked hierarchy (53); his three solemn vows (54), with all his shavelings of sundry sorts (55); his erroneous and bloody decrees made at Trent (56), with all the sub-

(39.) Antichrist teaches the wicked and absurd doctrine of a twofold human merit—a merit of *congruity*, or suitableness, by which the good works of unregenerate men are said to deserve saving grace; and a merit of *condignity* and equal value, by which the good works of regenerated persons deserve the eternal happiness of heaven.

(40.) On the ground of satisfaction made by money, services, masses, or the like, the Pope and his agents pretend judicially to absolve professed penitents, not only from ecclesiastical censures, but from all obligations to Divine punishments in time and eternity.

(41.) This means travelling to and visiting some church, image, tomb, or the like, pretended to belong to Christ, or His saints, in order to procure pardon of sin, avert impending calamities, or obtain singular favours.

(42.) These mean weekly fasts on Wednesdays and Fridays, or little chapels to pray in for obtaining indulgence in sin, and the pardon of it; also, the singing of anthems before the image of Christ and His mother.

(43.) That is, water consecrated for sprinkling persons or things, to sanctify them for public worship, or to protect them from satanical influence.

(44.) This means washing, anointing, and naming them after some saint, with manifold ceremonies, benedictions, and prayers, in the name of the Father, Son, and Holy Ghost; and all this to make them sound comfortably and edifying to Christian souls, and terrible and confounding to devils.

(45.) Ceremoniously charging them to come out of possessed persons, or places, or to answer questions put to them.

(46.) Marking with the sign of the cross.

(47.) Sprinkling with holy water, or repeating charms like prayers, over persons or things.

(48.) *Viz.*, with consecrated oil, or ointment.

(49.) Ceremoniously charging storms, diseases, and other troubles to depart, as if produced by the devil.

(50.) Consecrating persons or things, as water, oil, salt, ointment, priests, garments, altars, temples for worship, &c., to render them holy and effectual means of annoying the devil and his agents.

(51.) *Viz.*, that being thus sanctified they deserve a religious veneration.

(52.) In which the Pope acts as a civil prince, and claims an unlimited power over the kingdoms of this world, particularly professed Christians.

(53.) In which the Pope, as heading the subordinate orders of cardinals, archbishops, bishops, &c., pretends to govern the spiritual concerns of the Church, as the vicar of Christ.

(54.) *Viz.*, vows of perpetual celibacy, voluntary poverty, and implicit obedience to clerical superiors.

(55.) These mean the various orders of monks and friars, who have their heads shaven in different forms, as a badge of their pretended humility or holiness.

(56.) At a council of Romish ecclesiastics, held at Trent, in the 16th century, the abominations of Popery were publicly and solemnly established in the name of Christ and His Spirit, and a curse, extending to all the miseries of time and eternity, denounced on every Protestant on Thursday before Easter.

scribers or approvers of that cruel and bloody band, conjured against the Kirk of God (57). And finally, we detest all his vain allegories (58), rites, signs, and traditions (59), brought unto the Kirk, without, or against, the Word of God, and doctrine of his true reformed Kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our Head, promising and swearing by the GREAT NAME OF THE LORD OUR GOD, that we shall continue in the obedience of the doctrine and discipline of this Kirk,* and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's Fearful Judgment.

And seeing that many are stirred up by Satan and that Roman Antichrist, to promise, swear, subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully, against their own conscience; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the Kirk; and afterwards, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus: We, therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and His Kirk, protest, and call the SEARCHER OF ALL HEARTS for witness, that our minds and hearts do fully agree with this our confession, promise, oath, and subscription; so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion, imprinted in our hearts by the Holy Spirit, as we shall answer to Him in the day when the secrets of all hearts shall be disclosed.

And because we perceive that the quietness and stability of our religion and Kirk doth depend upon the safety and good behaviour of the King's Majesty, as upon a comfortable instrument of God's mercy granted to this country, for the maintaining of His Kirk and minis-

(57.) This *cruel and bloody band*, or (as we now say) *bond*, means the creed of Pope Pius the IV, formed for the full confirmation and perpetual establishment of the decrees of the Council of Trent; the articles of which, all that enter into office or orders in the Romish Church are sworn to believe, maintain, and teach their people, under pain of the displeasure of Almighty God, and of His holy Apostles Peter and Paul.

(58.) In the interpretation of Scripture, or in dispensing the Sacraments.

(59.) All of which are anti-scriptural, sinful, and superstitious.

* The Confession which was subscribed at Holyrood House, the 25th of February, 1587-8, by the King, Lenox, Huntly, the Chancellor, and about 95 other persons, hath here added, *agreeing to the word*. Sir John Maxwell of Pollock hath the original parchment.

tration of justice amongst us; we protest, and promise with our hearts, under the same oath, hand-write, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ His Evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death and coming of our Lord Jesus Christ: To whom, with the Father and the Holy Spirit, be all Honour and Glory Eternally. Amen.

(To be continued.)

THE FREE CHURCH AND NATIONAL EDUCATION.

THE assembling of Parliament has reawakened the demand for a national system of education for Scotland. While we write, it is still doubtful whether a measure providing such a system will be introduced during the present session. The Speech from the Throne is silent on the subject. The Lord-Advocate has said little more to the various deputations which have addressed him with reference to it, than that he will lay their views and wishes before Government. It can hardly be, however, that Government will disregard the many influential representations which have been made as to the necessity of a really national and comprehensive measure being passed without delay.

As we indicated in a previous number, incomparably the most important desideratum in such a measure is effectual provision for sound religious teaching. It is a duty which this Christian nation owes alike to Christ its Head, and to itself, to secure that His Word shall be read, and its truths and morality soundly taught, in all its schools. And in view of the growing opposition and indifference to the teaching of the Bible in national schools, it is plain that nothing will secure this adequately and permanently but the power of formal legislative enactment. Such enactment our Gallio-like Government will never make spontaneously, but we have no doubt whatever, that it would be made, if all the Churches in Scotland, hitherto professing to be anti-Voluntary in sentiment, would unite their influence in one resolute and hearty effort to obtain it.

We thought we had a right to expect good service in this direction from the Free Church. We knew, indeed, the change which has of late taken place in the minds and counsels of the leaders of that Church on the subject of national religion. Still, we did not dream that their *sentiments* were so completely revolutionized as that they

would refrain from asking, and far less oppose, legislative sanction to the reading of the Bible in public schools. We remembered how nobly at the Disruption they took up Knox's idea of a school for every Church, and the godly upbringing of the young as the aim and end of every school. We considered how nobly they had striven to work out that idea in the admirably equipped schools with which they had covered the land. We said to ourselves, these men have given up the principle of Establishments, but they are still sound on the subject of national religious education : in the approaching battle for the Bible in the schools, they will come to the front ; and by the numbers and influence of the Church they represent, by their right to be heard on educational matters, and by the great weight which Government must attach to their representations, they will turn the scale of victory ; and to the honour of raising up in Scotland a Free Church, they will add the honour of securing to Scotland the free right to have the Bible taught in all her public schools, spite of the intolerant interference of Secularists and Voluntaries.

And had the leaders of the Free Church proved good men and true at this crisis—true to their avowed principles, and true to their former selves, the victory would have been won. But “the children of Ephraim, being armed, and carrying bows, turned back in the day of battle.” We can hardly conceive anything more unworthy of the Free Church than the resolutions on the subject of national education which were adopted at a recent meeting of the Commission of Assembly, which had been called for the special consideration of the subject. These resolutions were indeed opposed by the vigorous speeches and formal protests of Dr. Begg, Mr. Nixon, and others, as well as by the votes of more than one-third of the meeting. But they embody the policy of the men whom the majority of the Church follow in very docile if not very noble submission ; a deputation, every man of whom is in favour of them, was appointed to lay them before Government ; so that there is little hope either of their being rescinded or of the mischief they are fitted to do being counteracted.

The first deplorable thing connected with these resolutions is that, as interpreted by those who carried them, they are meant to be opposed to all legislative sanction or even recognition of religious teaching in national schools. The last resolution declares that “if the preparation and introduction of a new measure were likely to cause delay so as to risk its being passed in the present session, they would earnestly urge the bringing in of the bill exactly as it stood at the close of last session, with such amendments as may be practicable.” Now every one knows that “the bill exactly as it stood at the close of last session” contained not one word in favour of the

continuance of religious teaching in the proposed national schools. But may not this be one of the amendments on the bill which are to be obtained, if "practicable?" No! there is not the least intention of even proposing such an amendment. The fact that the resolutions were carried in opposition to a motion which craved at least some recognition of religious teaching in any proposed bill is proof conclusive as to that. In fact the one sole point in which the two motions were opposed to each other was as to whether the recognition of religious teaching should be insisted on or not. So that the Free Church, as represented by its Commission, has declared that it does not want, and will not ask the sanction of legal and governmental recognition to the teaching of God's Word in the schools of the land. Is that a decision worthy of the body which calls itself the Church of Knox, and Melville, and Henderson? Is it a decision inspired by the principles and doings of any one of all Scotland's great-hearted Reformers? Does it not derive its inspiration from Voluntarism?

In these resolutions, further, the Commission propose that "not only the reading of the Bible, but the giving of religious instruction generally, be left to be regulated by the local school committees, under the operation of the conscience clause." Now we hesitate not to say that to leave the entire regulations as to religious instruction in the hands of local school committees, composed as we know these committees must often be, without anything on the statute-book to ensure that such instruction shall be rightly given, or even that it shall be given at all, seems a piece of remarkable folly and faithlessness. On this point let us hear the true and forcible remarks of Mr. Nixon:—

"The local parties consist, among others, of the parents of the 100,000 children who are left by them uneducated, of tens of thousands who never enter a church, who know no Sabbath, who care nothing about religion for themselves or their children, who are brutishly ignorant or immoral, or who are malignant haters and scornors of all true godliness, and of a few self-confident free-thinkers who, under pretensions captivating to the popular mind, aspire to be the leaders and pioneers of public progress. To local majorities, composed more or less of such materials, is to be entrusted supreme civil authority and power to do with the religious part of education in schools what they please. That is, the Legislature shall, by statute, give a supreme power to local majorities of the people, in the exercise of the civil authority handed over to them, to introduce into our schools Protestantism or Popery, Calvinism, Arminianism, or Unitarianism, or any other *ism* or *isms*, or to shut them all out together, and leave nothing but blank practical Atheism, just as the majority in each case are pleased to determine. And that is what our friends term adequate security, so far as education is concerned, for the 'godly upbringing of the youth of this realm.'" (Hear, hear, and applause.)

To this argument of Mr. Nixon's, Professor Rainy made a very weighty, though a very unintentional contribution, when he remarked that "*there was a very rapid and a very ominous growth of a pre-*

ference for secular education, not merely in the minds of irreligious men, but in the minds of men who thought that the interests of religion would be best secured by separating it from common school education." Well, then, seeing that a preference for a purely secular education is growing with such ominous rapidity, one would think that a friend of religious education like Dr. Rainy would be very much in haste to have the preference checked and counteracted by the authority of legal enactment in favour of the latter. But when Dr. Rainy argues, as he does, that because a preference for secular education is rapidly spreading among the people, our best security for religious education is to leave the whole matter in the hands of the people, without any legal check or control whatever, we confess he is employing a logic which our poor faculties are totally unable to comprehend. But no doubt he sees some way of gathering the grapes of religion from the thorns of secularism, for he says shortly after, "the only way in which they could exert an influence was manifestly to aim at something *attainable*." But here again in this very "manifest" proposition he is beyond our depth, for we had always thought that the only way in which the Church of Christ was at liberty to exert any influence, or could hope to exert a salutary influence, was to aim at what was dutiful, principled, consistent, right.

But we must leave Dr. Rainy, to remark further, that we deplore the resolutions of the Commission, because they go to maintain the unprincipled and immoral system of concurrent endowments, through denominational grants. The resolutions pledge the Church to accept of last year's bill "exactly as it stands," of course with amendments if "practicable," but if not, without them. Now, last year's bill included provision for continuing separate grants to the purely denominational schools of Episcopalians and Roman Catholics. Of course, then, if an amendment on that part of the bill is not "practicable," the leaders of the Free Church are willing that these grants, though employed for purely denominational and proselytizing purposes, shall continue. No doubt they try to palliate this rather glaring and unseemly inconsistency, by saying, with a curious multiplication of qualifying terms, that "the Commission cannot regard any measure as likely to be thoroughly and permanently satisfactory which does not provide for the ultimate discontinuance of denominational grants." But if the thing is bad, why speak of its "*ultimate* discontinuance?" If it is morally and by the law of God a wrong and unprincipled thing—as none have declared more loudly than these same men—to endow unsectarian Bible religion, and Episcopacy and Popery distinctively as such, out of the one public purse, are they warranted to commit the Church of Christ to its continuance

another day, another hour! Ultimate discontinuance of evil! Can they expect the blessing of God unless they demand its immediate discontinuance? And without the blessing of God, what will a national education bill, though passed to-morrow, do for our poor lapsing country?

We regret these resolutions, last of all, because, showing as they do that the Free Church leaders are determined to make common cause with the Voluntaries, they seem to forbid all hope of obtaining legal and governmental sanction to religious teaching in the national schools of Scotland. Against such a combination we fear the united efforts of other Presbyterian bodies will be powerless. Still, these efforts ought to be put forth resolutely, prayerfully, to the last. And let us learn a lesson from this sad instance of defection and faithlessness. We see how rapid and easy is the descent from the surrender of the principle of Establishments to disloyalty in the cause of national religious education. Let us hold fast that which we have, that no man take our crown.

Literature.

Preaching : Its Properties, Place, and Power. An Address to Students of Divinity. With an Appendix on Kindred Matters. By Charles J. Brown, D.D. Edinburgh : John MacLaren, Princes Street. 1870.

THE work of preaching is the grandest and most momentous work in which man can be employed. How to preach rightly and effectively is therefore one of the most important of questions. As might have been expected, from His infinite goodness and wisdom, He who has called poor erring men to be workers together with Him in this great work, has furnished them with ample means of knowing how He will have it done. In the preaching of Christ, as in the Sermon on the Mount, with its simplicity, its blending of authority with meekness and tender human feeling, its constant references to Scripture and direct appeals to the consciences of the hearers, its holy burning zeal for God's glory and man's salvation, we have a model, whose absolutely perfect excellence the preacher can never reach, but to which he ought ever longingly and prayerfully to aspire. Paul too, that prince of human preachers, has revealed to us very fully the secret of his marvellous power and success, in what he says regarding the character and spirit of his preaching in his farewell address to the elders of Ephesus, in his epistles to the Church of Corinth, and elsewhere. And in the pastoral epistles he has left an inspired and infallible directory to the preachers of all time, in being enabled to follow which, they shall, as he himself says, both save themselves and them that hear them. (1 Tim. iii. 16.)

But as with the duties of hearers, so with the duties of preachers, the fulness of the Divine written rule does not supersede the benefit of human exposition. And such exposition must be peculiarly valuable when, along with a high and Scriptural estimate of the preacher's work, the speaker can throw upon it the lights of a long and well improved experience. Such a one, all will admit who know him, is Dr. Charles Brown. After a ministry of nearly forty years, of acknowledged earnestness and power, he is entitled to speak with some authority, and to be heard with interest and respect, when he discourses, as in this publication he does, on the methods and requisites of his own beloved calling. "My very blunders," he ingenuously says, "have burned into me many thoughts about preaching, some of which I would fain give expression to." These thoughts on the first part of his subject—the properties of preaching, namely—are very full, and for the most part admirably wise and to the purpose. The properties he desiderates in all preaching are that it be *direct*—that it be *Scriptureful*—that it be *easy to be understood*—that it be *lively*, in thought, in expression, and in utterance—that it be *assured* or *indubious*, yet modest and humble—that it *aim ever at the grand objects and ends*—and that it be *bathed in prayer*. We give the illustration of the second of these particulars:—

"Second, *Scriptureful*. I am obliged to coin a word here, because I do not mean Scriptural, but largely clothed in Scriptural language—Scriptural thoughts conveyed, to a large extent, in the very words of the sacred volume. Only, I would not be misunderstood, as if it were meant that discourses are to be *anyhow* full of Scripture. It is true that no discourse will be according to what I humbly judge to be the right model of preaching which has not much Scripture in it. But the converse by no means holds that any discourse which has a great deal of Scripture in it must be a good one. Nay, there is scarce any kind of preaching more poor and pointless than that in which portions of Scripture are strung together, and made to do duty in the way of supplying the preacher's poverty of thought. If Scripture texts are, as I believe them to be, the gems of preaching, yet they must be in right setting, else they shall not give forth their brightness and beauty—these "apples of gold," to change the figure, must be "in a frame-work of silver." If the words of Scripture are the arrows, as I believe they are, which chiefly reach the heart, yet they shall fall to the ground ineffectual, unless they are skilfully *feathered* and discharged from the bow. Scripture texts are eminently the baits of our "fishing;" yet, in the hands of a slovenly and unskilful fisherman, they will miserably fail of attracting and "catching men." And yet they are the gems, the arrows, the baits. Oh, if you would preach well, acquaint yourselves, I beseech you, with this blessed Volume. Literally get it *by heart*; delight much in it; learn to say of it, "I rejoiced at Thy Word as one that hath found great spoil;" "Thy words were found and I did eat them; and Thy words were unto me the joy and rejoicing of my heart." Strive to be able to quote Scripture with ease and with accuracy. And (more expressly to my present purpose) when you sit down to prepare for the pulpit, make large use of such a book as *Bayster's Treasury of Scripture References and Parallel Passages*. I spoke of gathering materials under the different parts of your outline. Let them consist largely of the best parallels under each. You shall find the time thoroughly well spent in such gathering. Whether it be for explanatory statement or for proof, or for illustration, or for application to the conscience and heart, the words of Scripture will be found to supply the choicest of all materials. Of them I would say what David said of Goliath's sword, "*There is none like that, give it me.*" No doubt men of genius, being godly men also, may preach admirable discourses without much Scripture in them. Although I do not apprehend that they are formed after the right model of preaching, still they may be noble discourses; and common-place men may soon make fools of themselves by trying to copy after the style of them. But then, what is to come of the average ministry of a Church unless Scripture be made large and skilful use of? For my own part, so highly do I esteem the language of the Scriptures as an instrument of preaching, that, were I to kn

fifty years longer, I believe I could make continual advance in the work of preaching, from having simply learned to draw largely on the exhaustless treasury of the Word of God."

Under his third general topic—the power of preaching—Dr. Brown makes the following well-timed remarks, which we quote for the encouragement of our students and young ministers who may be ready to be disheartened by the vaunting allegations of secular writers, who have no other means of pacifying their consciences for their neglect of God's ordinances, than by trying to make themselves and others believe that the power of the pulpit is gone :—

"But we are told that this in our age is gone, the press having taken its place. If so, assuredly the worse for the age; for the press, whatever may be its power, can never supply the place of the pulpit. But I believe that this whole allegation about the power of the pulpit being gone is baseless. I will tell you what is gone. The power of a neat little manuscript, carried to the pulpit and prettily read—that is gone. Oh, never attempt, by the reading of a little manuscript book in the pulpit, to compete with the volumes which issue from the press, or you shall be miserably cast in the competition. But carry to the pulpit *a different thing altogether*—carry to it well-digested thoughts, with suitable words to express them, written in your inmost soul and, if needful, also in your manuscript—thoughts and words wherewith to stir the souls of your hearers to their inmost depths, wherewith to hold living intercourse with them, and tell them what God has been telling *you*; and both you and they shall find that the pulpit still wields a power altogether its own."

No doubt of it. While "the foolishness of God is wiser than men, and the weakness of God is stronger than men," the power of the pulpit for its own spiritual and Divinely-appointed ends must ever be more availing than the boasted wisdom of the press. It is much worth the solemn consideration of preachers and hearers alike, however, whether the power of the pulpit is not going from other causes, and in a higher sense than secularists dream of. Oh for the days of Welch, and Dickson, and Livingstone, and the Erskines, again in our land!

In a pretty lengthened Appendix, Dr. Brown has many judicious and valuable remarks, drawn chiefly from his own experience, on the "Plan of Sermons," "Pastoral Visitation," "Public Prayer," "Communion Table Addresses," "The Young and Young Communicants."

The Ministry of the Teacher: An Address delivered to the Students of the Free Church Training College, Edinburgh. By Thomas Smith, D.D. Edinburgh: Duncan Grant. 1870.

THE Ministry of the Teacher, beyond question, takes rank after that of the preacher in respect of influence, of responsibility, and of the need of high intellectual, and we hesitate not to say, spiritual qualifications on the part of those who exercise it. Having himself been many years connected with the magnificent educational institution of the Free Church at Calcutta, Dr. Smith takes the liveliest interest in everything affecting the condition of teachers, and no one is better able than he is to give those preparing for the office sympathetic, wise, and salutary counsel. In the former part of this address, he seeks to impress the students with a high estimate of the honourable and responsible nature of their contemplated profession, and of the duty lying on them not only to seek all possible intellectual qualifica-

tions but to cultivate a high moral tone and habits of constant prayerfulness in the discharge of its duties. As he remarks with just discrimination, "merely to teach well requires a mind well stored and well cultivated: to educate requires a heart well disciplined, and a spirit animated and permeated by Divine love."

The latter and larger part of the address is devoted to the great question of National Education. Here we rejoice in being entirely of one mind with Dr. Smith as to the primary place which religion ought to occupy in the provisions of any satisfactory educational measure. He passes in review the three systems which have their several advocates—"The Secular, which would exclude religion altogether; the Scottish—for it is our pride to be able to give it that designation—which would provide religious instruction for all, but compel none to receive it; and the Separate-hour system, which would exclude religious instruction from the ordinary school course, but admit of its being given, to those who desire it, at separate hours, by the teachers of the school, or by others appointed to impart it." In examining these systems, Dr. Smith of course declares unhesitatingly for the second, and shows good and weighty reasons for the preference. Well would it be for the Free Church, and for Scotland too at this juncture, if all his brethren were of one mind with Dr. Smith, or at least had the faithfulness to give full effect to the same views.

Our readers may have met with the following objection to the union of the religious with the secular in education, and will be glad to have the answer:—

"We are told, indeed, that the influence of education depends on the character of the teacher, and not on the subject-matter of his teaching. We are told that a bad man teaching religion will only do harm; while a good man, without direct teaching of religion, will diffuse a blessed influence over his school, as the violet sheds its fragrance unconsciously, and the precious ointment sends out its perfume, even when grasped and concealed in the hand. Of course, I know this; and I know also that two and two make four, and that a whole is greater than any of its parts, and that black is not white, and hundreds and thousands of other truisms, which have just as much and just as little to do with the question at issue as has this insane twaddle. The question is not between a bad man teaching religion and a good man teaching secular subjects religiously. The question is between a good man teaching the truths of the Bible solemnly and earnestly, at appropriate times, and leavening all his other teaching, and all the discipline and management of his school, with the principles of the Bible. This on the one hand, and on the other, a good man binding himself, if you can get a good man to bind himself, or if the binding of himself would not *ipso facto* detract from his goodness, to keep his religion in abeyance during the greater part of his life. Apply the argument under consideration to what I have called the kindred profession of the ministry. For *school read church, and minister for teacher*. Many a bad man, as a minister, has done incalculable evil; a good minister exercises a salutary influence over his people, apart from his positive expositions of Scripture. Are we, therefore, to banish religion from our pulpits, and to confine ourselves to the exertion of a salutary influence by an example of purity, and truthfulness, and sobriety? The cases, so far as I can see, are absolutely parallel."

Spiritual Intercourse in Families. By Charles J. Brown, D.D. London: James Nisbet & Co. 1870.

We wish we had the means of placing this admirable little publication on the parlour table of every family belonging to the Original Secession Church. It deals with the evil and mischievous character, the causes, and the remedies of the restraint of spiritual intercourse

between the nearest relatives on the things belonging to their everlasting peace; and we much fear that this great practical evil is as sadly prevailing in the families of our Church as it is in those of the other professing Christian Churches of our land. As Dr. Chalmers remarks, the "dead and immovable silence which the nearest of relatives often maintain on that topic which most nearly concerns them, is so very singular that it almost looks like a Satanic influence—a sorcery by which the prince of darkness obstructs this sort of reciprocal interchange in families, lest his kingdom should suffer by it." Among the evils resulting from the restraining among near relatives of free intercourse about their souls, Dr. Brown mentions these: that it is a breach of the express command of God to "exhort one another daily;" that it involves, to a very large extent, the sin and crime of being ashamed of Christ, and of His words; that it cuts off all the precious innumerable benefits which God intended to arise from exhorting one another daily; that it produces a specially mischievous effect on the children of a family; and that by it near relatives are deprived of one of the mightiest incentives to a holy life. The causes of the evil, which again suggest the remedies, are (1) "the unregenerate condition of too many parents, and other near relatives, professing religion;" (2) "careless inconsistent walking before God and each other among near relatives;" and (3) chiefly, "the want of soul-prosperity and close and habitual intercourse in secret with God and His blessed Word." Let our readers ponder the following remarks which are made in illustration of the second of these causes. They are true and full of insight:—

"Persons professing godliness, united in very endearing ties, are not careful to order their lives in each other's sight entirely as becomes the Gospel. Each is conscious of this secretly in himself, and perceives it in the other; and there are two distinct ways in which this operates to the restraining of communication about spiritual things. Honesty, in the first place, forbids it. It is felt that it were hypocrisy, in such circumstances, to talk of Christ's love and of His law, unless, at least, it were with the avowed design of committing the parties to an immediate change. If they are not prepared for this, the words of piety would be choked in the very uttering of them. Indeed, spiritual conversation is neither possible nor desirable in such circumstances. And thus observe how it is again, if the parties are not prepared to rise to a higher standard and tone of living, they will restrain religious conversation more or less (it may be unconsciously) just that they may not be committed and engaged to a course on which they are not prepared to enter. Strange and melancholy thought, that thus those inconsistencies, which are, in the first instance, a cause of the restraint, become, in their turn, the fruit of it, are fearfully deepened and perpetuated by it, inasmuch as the parties are deprived, as we have seen, of the unspeakable benefit of being committed, before God and each other, to their removal, and to a life of universal holiness."

OUR PROPOSED FOREIGN MISSION.

OUR readers will, we believe, rejoice to hear that the Convener of the Mission Committee has received a letter from one of our students of divinity, making formal offer of his services as a missionary to the heathen. As the committee have not yet had an opportunity of meeting to consider the offer, the Convener does not feel that he is at liberty to do more than state thus generally that he has received it;

but knowing how very gratifying the fact will be to the members of the Church generally, he could not allow two months to elapse without communicating it. Many have been praying since the Synod resolved to enter on foreign mission work, that the Lord of the harvest would thrust forth a labourer into His vineyard; and we trust He shall so order events that they shall be able to recognise in the young man, who has offered himself so spontaneously and heartily, though we are aware not without long and serious consideration, the very labourer they have been seeking. He feels that the Lord is calling him to go: we trust the members of the Church will see in this evidence that the Lord is calling them to send him; and we may be permitted further to express the hope that the recommendation of the committee, as intimated in a former number of the *Magazine*, will not be overlooked, and that the congregations which have not yet contributed to the Foreign Mission Fund, will be provoked by the liberality of those who have. Let no one fear that the other funds of the Church will suffer, so long as that word stands on the pages of the Bible, "there is that scattereth and yet increaseth." We believe the ministers of the Church are deeply grateful for the efforts that have been so laboriously and generously made to raise the standard of ministerial support. We know the many difficulties which not a few of our ministers have to "provide things honest in the sight of all men," notwithstanding the success which may have attended these praiseworthy efforts. But we think also, we know them sufficiently well to say, that not one of them would have comfort in receiving any further augmentation of his income, however slender that income may be, if it was to be received only on the condition of depriving hundreds of perishing heathens of that knowledge of God and the great salvation which, by sending forth a missionary, we are able to supply. But why should we make so groundless a supposition? We believe we wrong the members of the Church in making it. They are willing to support the Gospel at home and do something for the heathen too. And sure we are they will find themselves not the less able to do the one duty, that in obedience to the Divine call, and in dependence on the Divine blessing, they attempt the other.

Social Meetings.

AYR YOUNG MEN'S ASSOCIATION.—The second annual social meeting in connection with the Ayr Original Secession Young Men's Association, was held on Thursday evening, 6th January, in the Church—the Rev. John Robertson, the Honorary President of the Society, presiding. A suitable address was delivered by the chairman. After expressing the great pleasure felt by him at the organisation of such a Society, he urged on all present the importance of giving it due countenance. The chairman concluded his introductory remarks by wishing the audience "a happy New Year," and by making, in his usual pleasant manner, a few remarks on "Happiness," which were listened to with marked attention by the audience. Mr. David Gray, the President of the Society, intimated to the meeting the objects of the Association and the way in which the meetings were conducted, and in a few humorous remarks concluded his speech. Mr. James Miller, draper, read a very able, interesting, and instructive paper, entitled "Advice to Young Men." In his

several practical hints on study, which should prove most beneficial to members of the Association. The Rev. Thomas Gilchrist, Kirkintilloch, delivered a live and most interesting address on "The Advantages of Labour," physically, mentally, and morally. The Rev. A. T. McClennaghan, Kilmarnock, opened the meeting with an address on "Memory." The Rev. W. B. Pollockshaws, gave an able address on "The Elements that go to Form a Character." He mentioned a few of these—viz., industry, intelligence, and piety, and spoke on them at some length. In the course of the evening cake and fruit were handed round to the audience. After a few closing remarks from the chairman, summing up the various speeches, Mr. William Taylor, President of the Association, moved a vote of thanks to the lady friends who aided the meeting with their presence, and also to those ladies who had so assisted in the getting up of the social meeting. Mr. Hugh Bryan proposed thanks to the speakers, and a similar compliment was paid to the lady by Mr. Gray, to all of which the meeting cordially responded. The meeting was dismissed after praise with the benediction.

STREET ORIGINAL SECESSION CHURCH SABBATH SCHOOL.—The annual meeting of the teachers and children attending this school was held in the Carrick Road, kindly granted for the occasion, on the evening of Friday, 21st January. There were 132 present; 90 of these being children, a few of their parents, and the members of Main Street congregation. Dr. Murray presided. The proceedings commenced by asking a blessing; after which a liberal supply of tea and accompaniments was served. A psalm having been sung, suitable addresses were given by the chairman; Rev. W. B. Gardiner, Pollockshaws; Messrs. Auld, Milne, students; and by Mr. William Gibson. A number of dissolving views were exhibited during the evening, by means of the magic lantern, to the no small delight of the young people. After which several prizes were presented by the chairman—who has continued to manifest a kindly interest in this school and district for many years—to successful competitors on the following subjects: half of the Shorter Catechism; xxxiii. Psalm (metrical version) and third of First John; xliii. Psalm (metrical version), and first 12 verses of the fifth of Matthew; The Lord's Prayer, and 50 questions of the historical part of the Shorter Catechism. Two services of fruit were distributed during the evening, and the usual votes of thanks, the happy meeting was brought to a close with prayer.

KILMARNOCK.—SOCIAL MEETING.—The annual social meeting of the Sabbath School was held on the evening of Thursday, the 23d December last, and was attended by 350. After the opening devotional exercises, the company partook of tea, throughout the evening fruit was liberally supplied. Brief and appropriate remarks were delivered by the Rev. W. B. Gardiner, who presided; the Rev. James Robertson, Kilwinning; the Rev. Thomas Gilchrist, Kirkintilloch; Messrs. Anderson, missionaries; Messrs. Hamilton, Morton, and Auld, and Messrs. Sproull, Hanna, and Macfarlane, elders. The prizes awarded to scholars for diligence in preparing the lessons, good behaviour, and regular attendance, were distributed by the chairman. This season no fewer than 108 books in general literature were presented to the young people according to the merit of their work. In addition to these, seven valuable books were given to the competitors in the annual examination on the Shorter Catechism, and for repeating prescribed portions of the Scriptures and Psalms. Among those who attended the minister's Bible classes a similar competition had taken place, and prizes were gained by Agnes Howie, Mary Gorrie, and Jeanie Howie. A prize for the best outline of the annual sermon to the young was awarded to Agnes Howie.

The evening's proceedings were terminated by the chairman pronouncing the meeting closed. It may be added that the school continues in a very flourishing condition, there being 21 teachers and 198 scholars presently on the roll.

ROTHSAY.—A social meeting of the Mission Sabbath School was held in the Victoria Terrace, on the evening of Monday, the 10th January last. The school was well filled with the children and friends. The Rev. James Robertson presided; and, in addition to his remarks, interesting and earnest addresses were given by Mr. J. B. Gillies, superintendent of the School; Mr. R. J. Wood, David Glenday. In addition to suitable bodily regalements, each child was presented with a little book as a profitable memorial of what was to all a very pleasing evening.

STATION.—On the 13th of January last, a deputation of the congregation waited on the Rev. W. F. Aitken, their pastor, and, in the name of the congregation, presented him with a handsome time-piece and a purse containing 100 sovereigns, as a token of their high appreciation of his faithful and most successful services as their pastor.

Notes on Ecclesiastical Affairs.

THE PATRONAGE MOVEMENT IN THE ESTABLISHED CHURCH.

THE Committee appointed by the last General Assembly of the Established Church of Scotland to endeavour to obtain the repeal of the law of patronage have published a statement to be laid before Government. The statement consists mainly of a historical review, designed to show that patronage has all along been felt to be a grievance, both by those who have seceded from the Church because of it, and even more or less by the residuaries. The history, considering that it necessarily bears hard on these residuaries, is wonderfully correct and fair as far as it goes. But the statement completely shirks the question raised by Mr. Gladstone, and on which he desired information—namely, supposing the law of patronage abolished, how would that affect the claims of the various bodies which have seceded from the Established Church, because of patronage, to a share of the status and emoluments of the Establishment. And what we regarded as radically faulty, both in the statement and in all the arguments of its supporters is, that patronage is regarded as a grievance merely, and not as an iniquity, and its removal is demanded on grounds of expediency and not as an unscriptural usurpation of the rights which Christ has given His people. We also regret to see that the promoters of this movement, instead of claiming the right of election exclusively for the people, wish it to be vested in the *heritors* as well as the communicants, many of these heritors having no connection with the Church, and no claim to intermeddle with her spiritual affairs in their civil capacity as heritors, even though they had. At the same time, in so far as the movement is a reforming movement, directed toward the removal of a great evil and scandal from a branch of our common Presbyterianism, we heartily wish it success; though it has begun too late in the day to win back to the Church presently established by law the affections and adherence of the bulk and body of the Scottish people.

IRISH PRESBYTERIAN CHURCH.

The principal business before the recent Assembly of this Church arose out of the changes in its financial arrangements, which have been rendered necessary through its disendowment by the Irish Church Bill. Our readers are aware that that bill secured to each minister his life interest in the *Regium Donum*, which he was at liberty either to commute for a certain capital sum to be paid to him at once, or to continue to receive by annual payments as at present till the end of his life. After long discussion, a motion was carried in the Assembly to the effect that the life interests of the ministers shall be all commuted at once, and the sum received from Government in lieu of them capitalised, so as to form a common fund, out of which each shall receive an equal dividend annually. The annual dividend accruing from this Commutation Fund would only amount to £69 to each minister, and, therefore, it is proposed that the Church shall raise a Sustentation Fund of £30,000 annually, which is to be added to the other fund, so as to secure to each minister who agrees to commute, a dividend of £100 each year, in addition to what may be raised further, in the shape of supplement by his own congregation. It is expected that almost all the ministers will commute, so that if the Sustentation Fund can be kept up at the figure proposed, each minister of the Irish Presbyterian Church is sure of at least £100 a year, independently of the direct contributions of his people to his support. Our sentiments regarding the principles on which the Irish Church Bill was passed are well known, and are still unchanged; but we heartily rejoice in the good which has come indirectly out of it, in the stimulated liberality and augmented ministerial support of the Irish Presbyterian Church. We only regret that there should be a *ver contra* side in what it has done for Popery and Maynooth.

THE REV. GEORGE GILFILLAN.

THIS divine, who is much better known for what he has aspired to be as a literary character, than for any good he has done as a minister of the Gospel, has recently been courting notoriety, and a place among the liberal thinkers of the age, by hurling reckless charges against the Confession of Faith. The Rev. Dr. Johnstone moved, in the Presbytery of Edinburgh, that the Presbytery of Dundee, to which the reverend gentleman belongs, should be requested to take action with reference to these charges against the Confession, so as to counteract the mischievous effects they were fitted to produce on the minds of their less-informed people, and to wipe off the scandal they were bringing on the whole Church. The Presbytery, however, refused to assent to Dr. Johnstone's motion, and agreed simply to call the attention of their brethren of the Dundee Presbytery to the calumnious charges against the Confession made by Mr. Gilfillan, without specifying the mischievous tendency of these charges, or asking them to take any action regarding them. Considering the perfect impunity which the Dundee Presbytery has hitherto accorded to Mr. Gilfillan, we submit that this was less than faithfulness demanded. Ecclesiastical discipline must become a mockery if conduct like his is to be tolerated.

THE ORIGINAL SECESSION MAGAZINE.

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THE LIMITS OF LIBERTY OF CONSCIENCE.

No. II.

In a former article we said that as God is Lord of the conscience, its liberty is necessarily limited on two sides: it is limited Godward by the authority of His Word; it is limited manward by the authority He has given to the powers He has ordained in Church and State, when that authority is exercised in harmony with His Word.

In illustrating the former of these positions, we were careful to show that the supreme authority of God's Word over conscience, while it marks the limits within which conscience is free to judge and act, secures its perfect freedom within those limits. It is because conscience owes sole and undivided allegiance to God speaking in His Word that it is free from all the doctrines and commandments of men. If one is my Master even Christ, I am entitled and bound, to take my Master's instructions from His own lips. But then I must take care that this liberty of mine does not become licentiousness. I am free to read and interpret Christ's Word for myself, but I am not at liberty to interpret it according to my own carnal likings and prejudices. On the contrary, I and all to whom He speaks in His Word are responsible for interpreting it solely according to His mind and meaning in it, which is not manifold but one, which may be certainly ascertained, and which it is the duty and privilege of each to ascertain, by all diligence in searching the Scriptures, and by unceasing prayer for the promised teaching of the Spirit of truth.

If this principle were universally held, it would put an end to the latitudinarianism so widespread and prevailing, according to which all men are equally entitled to hold their own opinions in religion, no matter how incompatible and contradictory these opinions may be, if *only they are held conscientiously*. Of two opposing opinions about

any matter on which God has spoken in His Word, one of them at least must be contrary to His mind and will, and to say that both of them may be held warrantably because both of them are held conscientiously, is to exalt the erring conscience of the creature above the authority of the Creator ; it is to confound the eternal distinction which He has fixed between truth and error ; and from the inevitable influence of men's speculative beliefs on their practice, it is to pave the way for all licentiousness. But if it was felt that every man is responsible for interpreting the Word of God solely according to the mind of God, no one would dare to give active countenance or toleration to what he believed to be unscriptural, lest haply he should be found to fight against God. This would not lead to intolerance, for it supposes that every one recognises in his neighbour the same sacred right and responsibility to judge of what God's mind in Scripture is, which he exercises himself. But it would certainly do away with that spurious liberalism, which, by transforming itself into an angel of light, and taking to itself the specious names of Liberty and Charity and Forbearance and Catholicity, is perhaps the most dangerous enemy of the truth and cause of Christ in these times.

Having we trust made this plain, we now proceed to show that liberty of conscience in the individual meets a limitation also in the lawful exercise of ecclesiastical and civil authority. The Church and the State are Divine institutions. They have each certain duties to perform about religion—duties which are enjoined upon them in the Word of God, and for the discharge of which they are responsible to God only. To both of them God has given authority for the discharge of their respective duties about His religion, for there cannot be a Divinely-appointed duty without a Divine right to discharge it. We admit that every individual member of both is at perfect liberty, and not only so, but in duty bound to judge for himself whether they do their duty and exercise their authority in accordance with the Word of God. But what we maintain is, that no member of the one or of the other is warranted, on the plea of conscience, to resist that authority, so long as it is exercised within the limits prescribed by the Word of God, and so long as the exercise of it deprives him of no natural right. We propose to show this as regards both Church and State. At present we confine ourselves to the former.

II. Our position then is, that the liberty of the individual conscience is bounded—not fettered or abridged in the least—but bounded by the authority of the Church of Christ, when that is exercised in accordance with His Word.

It really seems hardly necessary to prove this. It follows so directly from the fact that Christ has given His Church authority to

rule in spiritual things, under Him and for His glory. The Church is His kingdom. Given Him by the Father, redeemed by His blood and power, founded by His authority and grace, it is His kingdom over which He has supreme right to reign. In the exercise of His kingly supremacy, He has set office-bearers over it, who are not the less appointed by Him, and responsible only to Him, that they are freely chosen by the people. To these office-bearers, when constituted together in His name, He has given a special and exclusive authority to judge and rule in spiritual things, according to the rule of His word, as interpreted to them by His unerring Spirit. Their authority, indeed, is not legislative but ministerial; the power which the Church's King has given them is not to make laws for His kingdom, but simply to interpret and administer the laws He has inscribed in the statute-book of His Word; but still when they do rule in accordance with His Word, their decisions, as our Confession says, "are to be received with reverence and submission, not only for their agreement with the Word, *but also for the power whereby they are made*, as being an ordinance of God appointed thereunto in His Word." Here in addition to the weight which attaches to the decisions of Church Courts from their agreement with the Word, a distinctive "power" is ascribed to them from their being an ordinance appointed by God for the special purpose of maintaining and advancing the purity and order and peace of His spiritual kingdom on earth. Such a judicial power unquestionably belonged to the decisions of the first Synod of the Christian Church at Jerusalem, for why were its decisions announced as a laying on the members of the Church "no greater burden than these *necessary* things?" and why are they called the "*decrees that were ordained* of the apostles and elders?" and why were they universally accepted as a decisive and final settlement of a controversy in which there had been "no small dissension and disputation," and which the personal authority of teachers so influential as Paul and Barnabas had been vainly exerted to quell?—unless they were viewed as having an authority to bind the conscience, which could not be lawfully resisted, and from which there was no appeal. (Acts xv., xvi. 4.) And that a power belongs to the Scriptural decisions of the Courts of Christ's Church in every case, which is very weighty, and not to be trifled with or resisted without serious peril, appears from Christ's own words, when having said of the contumacious brother, "if he neglect to hear the Church let him be unto thee as a heathen man and a publican," He added, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Mat. xviii. 17, 18.) If these words mean anything they

mean that the Scriptural sentences which Christ's Church pass in His name on earth shall be owned and ratified by Him, the Lord of all, on the throne of heaven. And now we ask, Can any one be warranted, on the plea of conscience, to resist and set aside what is owned and ratified by the Lord of conscience? Is it conceivable that Christ has given liberty and right to the individual conscience to unloose what is first bound by His Church, acting by his authority and in harmony with His instructions, and then bound again, in the higher court of heaven, by His own ratification and approval? No! Christ has set the consciences of His followers free from the usurpations of all mere human authority, but it were absurd and impious to suppose that He has set them free from the authority with which He Himself has invested the Scriptural decisions and enactments of His Church. And when they consider that it is *His* authority, and only His authority, which gives validity to these decisions and enactments, they must feel that to submit conscientiously to them, so far from being a base surrender of their liberty, is in truth a most dutiful and hallowed exercise of it. No subject of our Queen imagines for one moment that he yields up anything of his civil liberty by submitting to the authority of the constitutional courts and tribunals of the country; and, whatever taunting free thinkers may say, no subject of Christ yields up any lawful spiritual liberty, but rather makes most incumbent and honourable use of his liberty, in loyally submitting to the authority which Christ has given to the Courts of His Church, when that is exercised in accordance with His will and enforced in the spirit of His Gospel.

We might have shown that this Divinely-given authority—this power to bind the conscience—resides in all the Scriptural decisions of Christ's Church. Whether these relate to matters of faith or practice—whether through them the Church decides controversies, or determines matters of order, or administers discipline—they have power to bind the conscience on earth, just because they are bound or ratified by the Lord of the conscience in heaven. But it is always to be borne in mind that they are so ratified by Christ only when they are in accordance with His word. And as to their accordance with the word, every member of the Church is at fullest liberty to judge for himself. Nay, every member of the Church is not only entitled, but bound, on his own responsibility, to judge whether the decisions of the Church which challenge his submission are in harmony with the revealed mind and will of his Lord or no. And if, after prayerful investigation, he comes to the conclusion that they are unscriptural, duty to himself and to his brethren, and, above all, to *truth* and to the God of truth, demands that he protest against them,

and use every constitutional means to get them reversed. And should all this prove unavailing, he is not yet compelled to acquiesce in them : by his own free and voluntary act he entered the fellowship of the Church at first, engaging to submit to its authority "in the Lord;" and by his own free and voluntary act he can leave the fellowship of the Church when he is satisfied that its authority has ceased to be exercised "in the Lord," preferring to the privileges of connection with a section of the visible Church of Christ, the higher and nobler privilege of maintaining an uncompromised testimony for Christ, and a "conscience void of offence toward God and man." A man may yield up liberty of conscience by submitting to ecclesiastical decisions which he believes to be unscriptural and wrong. But till he yields it up no power on earth can take it from him. It is his own compliance that enslaves him.

But without dwelling on the general subject, we wish to apply the principle we have laid down to one branch of it of special interest and importance at the present moment. We allude to the power of the Church to enact and enforce adherence by discipline to creeds and confessions of faith. The exercise of such a power is loudly and growingly decried in our time as an unwarrantable and intolerable interference with liberty of conscience. By imposing a stereotyped form of belief, it is held to stifle all freedom of thought and of inquiry, and to chain men down immoveably to one narrow and rigid position, instead of leaving them free to advance with the onward march of human enlightenment and progress. Moreover, by binding men to believe according to formulas framed by others, it is said to rob them of the right of private judgment—to deny them the liberty of "proving all things" for themselves—which Scripture not only allows them but commands them to exercise. While to deny the privileges of the Church to those who cannot believe as the Church believes, is declared to be nothing short of Popish intolerance; it is to persecute those who have the honesty to avow that they differ from the received creed; and it is to ensnare into hypocrisy those who may differ from the creed, but have not enough of the spirit of martyrdom in them to forego the privileges.

For reasons such as these some would do away with everything in the shape of a formal Confession, and throw wide open the doors of the Church to all who profess a general adherence to the Scriptures. Others, aware that a mere profession of adherence to the Scriptures would admit to the Church Arians, Socinians, Papists, and heretics of every lighter shade and hue, would tolerate a Confession, provided its articles were few and brief and subject to frequent revision. Others again, importing into the Church of Christ a morality that

would disgrace the market-place, would subscribe ever so bulky a Confession, but claim that they are not to be tied down to their own subscription, and reversing the conduct of Paul, who "preached the faith that once he destroyed," they hold that they are free to destroy the faith they have vowed to preach.

Now we shall see immediately that all this opposition to Confessions of Faith, on the ground of their interfering with freedom of thought and the right of private judgment, originates in total misapprehension.

1. But, meanwhile, there is a preliminary question, which the opponents of Confessions constantly leave out of sight, which, of itself, conclusively settles the case. Has Christ given His Church authority to frame and enact and legitimately enforce adherence to such "forms of sound words?" If He has, then the lawful exercise of that authority cannot possibly interfere with any right or liberty He has conferred on the individual conscience. Now we cannot here vindicate at length the right and duty of the Church to make a formal and authoritative profession of its faith in the shape of creed or testimony. We may, however, throw out a few general considerations to make good our argument.

(1.) A formal and definite Confession of Faith is essential to the unity and fellowship of Christ's Church on earth. The Church we have said is Christ's kingdom. As a visible society its members must have some palpable bond and basis of union, and that can only be a common profession of subjection to the authority of their common King. They can have no right to a place in the kingdom unless they own allegiance to the King, and they can only verify their allegiance by a public profession of their acceptance of His truth and their submission to His laws. Hence Paul, describing the Church as a temple, declares that its members are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. ii. 20.) But how can they be unitedly and compactly built on the foundation of Christ's revealed truth unless they are one in their apprehension and profession of His truth? And how can they be thoroughly and consciously one in their views and profession of His truth unless they agree in pledging their adherence to some formal and explicit and public exposition of it, such as a Confession of Faith? It is in vain to say let them pledge their adherence to the Scriptures alone. Such a pledge can be no guarantee for unity in the faith so long as men deduce the most contradictory and mutually destructive opinions from Scripture, regarding matters which lie at the very foundations of Christianity. The only thing approaching to a guarantee for unity in the

united declaration of what they take to be the meaning of Scripture—the very mind and will of Christ in Scripture—made in such language as shall fence off, as much as may be, every erroneous interpretation. Thus only can they be one body, having “one faith,” as well as “one Lord.” (Eph. iv. 5.) Thus only can they make sure that they are obeying the Divine command, “That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (1 Cor. i. 10.) Thus only can they “love in the truth,” and realise that mutual confidence and complacency, and that fellowship of mind with mind and heart with heart which makes the communion of fellow-believers as delightful to each other as it is glorifying to a God of truth and love.

(2.) That the Church has Divine authority to make an explicit and accredited profession of her faith by means of a Confession is implied also in one of the leading characters and functions assigned her by her King—that namely of a witness for His truth on earth. She is described as “the righteous nation which keepeth the truth.” (Isa. xxvi. 2.) She is called “the pillar and ground of the truth.” (1 Tim. iii. 15.) Her prophetic symbol during the long reign of the anti-Christian apostacy is that of Christ’s “two witnesses.” (Rev. xi.) To her as an “army with banners,” He has “given a banner that it might be displayed because of the truth” (Ps. lx. 4), and charged her as armed with “the sword of the Spirit,” to “contend earnestly for the faith that was once delivered to the saints.” (Jude iii.) But how, we ask, can the Church discharge its noble office as the witness and guardian of Christ’s truth, so as to condemn explicitly each error that would subvert it, and shut out that error effectually from her own communion, without a Confession of Faith? It is vain for her to meet error with the bare unexplained words of Scripture, when it is by twisting and perverting these very words of Scripture that the error has arisen. It is not enough that her ministers individually present the truth: the passages we have quoted show that the Church in her united corporate capacity must judicially and authoritatively declare the truth; without this there is no security that the trumpets of her individual watchmen shall give forth one certain sound; and without this she has no common banner to give unity and potency and terror to her assault on the “armies of the aliens.” Paul and Barnabas, as individual teachers, could not silence the Judaizing teachers: the authoritative decree of the Church, through the Council at Jerusalem, silenced them; what, we ask, was that decree, but just the Church’s interim Confession and Testimony?

And, (2.) But the Church is not merely bound to raise an authoritative

testimony for all the truth of Christ in opposition to error. She is bound authoritatively to shut out error from her own communion. Her Lord has given her "the keys of the kingdom of heaven" that she may open her ministry and membership only to those who honour Him by a sound and Scriptural profession of His truth and laws, and shut out all those who dishonour Him by openly denying any part of His truth, or openly violating any one of His requirements. In giving her these "keys," therefore, He has given her authority, and laid her under obligation to frame such a "form of sound words," as shall be an effective test of soundness in the faith, and to administer that test as a condition of ministerial and Christian communion. Without such a test, in other words than those of Scripture, and explanatory of the meaning of Scripture, how can she be sure that those she admits to her pulpits, and to all the intimacies of her fellowship, may not, under a general profession of adherence to Scripture, hold the most God-dishonouring and soul-ruining errors? Without such a test, applied and enforced, how are her office-bearers to save the souls committed to their care from listening to "the instruction that causeth to err," and to save themselves from the alarming rebuke of Christ, "notwithstanding I have a few things against thee because thou sufferest that woman Jezebel to teach and to seduce my servants?" (Rev. ii. 20.) Without such an original term of communion to appeal to, how can they shield themselves from the charge of tyranny and persecution, when they proceed to expel from the fellowship of the Church those whom they have found dishonouring its Head, and perverting the souls of its members by the propagation of anti-scriptural error? Nor let it be objected, as it sometimes is, that unprincipled men will swallow or evade any test, until it can be shown that the conduct of unprincipled men is to regulate the Church's duty and responsibility.

(4.) We might have gone on to show, further, that the Church is the custodian of the truth for the generations to come; that she is bound to transmit it pure and entire as she has received and attained it; and that she can only so transmit it, as her united and authoritative testimony for Christ, by embodying it in the pages of an explicit and permanent Confession. Christ's "two witnesses" have a continued identity: they bear one continuous and unvarying testimony for Him during all the 1260 years of their prophesying in sackcloth; is such identity and continuity possible without explicit and permanent Confessions?

But we think we have said enough to show that the Church has Scriptural authority for enacting and legitimately enforcing a formal Confession of Faith. If so, then it is alike impious and absurd to say

that the exercise of that authority conflicts in any way with the lawful liberty of the individual conscience. Every individual is entitled and bound to judge for himself whether that authority is exercised in accordance with the Word of God. If he is intelligently persuaded that it is exercised in harmony with the mind and will of God, then he is freely and dutifully honouring God's ordinance, and not abjectly bowing down to man's dictation when he submits to it. If, on the other hand, he is convinced in conscience that the doctrine of the Church's Confession is not Scriptural, he is free to follow out his conviction, either by not entering the fellowship of the Church, or by withdrawing from its fellowship, should he find that he cannot prevail on the Church to give him relief by altering its Standards, and that all constitutional means of exoneration and redress are unavailing. Should he dishonestly remain, however, he cannot expect that the Church is to prove faithless to her solemnly avouched testimony for Christ's truth by allowing him to trample on it without asserting her right to maintain it. And should she assert the right by expelling him from her communion, she is only doing what every society on earth claims power to do when dealing with members who violate its constitution, and will not be bound by its laws. It is simply preposterous for him to raise the cry of tyranny and persecution, so long as the Church does nothing at variance with the terms on which he voluntarily joined her membership, and deprives him of no right which he had independently of his connection with her.

2. But the opposition made to Confessions of Faith on the ground of their interference with liberty of conscience appears yet more idle when we consider that, as we have said, it proceeds on an entire misapprehension as to the nature of these deeds. It proceeds on the supposition that they are imposed on the conscience as a new rule of faith, or at least as an addition to the rule of faith contained in the Scriptures. Now there never was a greater mistake. The Church enacts her Confession not as a rule of faith, but only as the form of her public profession. It is exhibited by her not as a supreme standard to give law to the conscience, but as a subordinate and explanatory standard to expound and vindicate and apply the one all-perfect law of her Divine King. She raises it, in no sense, as Rome does her traditions and canons, to a level in point of authority with Scripture; she asks it to be received only as declaring the sense in which she understands the teaching of Scripture, and in which all must understand it who are to join with her in the testimony she is bearing to the truth and laws of her heavenly King. And when she exercises discipline, it is not for the sin of heresy, for which the offender is responsible only to God, but for the scandal of the sin, as

injurious to the spiritual interests of her members and discrediting to her public profession.

But that is not all. So far is the Church in her authorised Confession from repressing or abridging the right of private judgment, that in the case of the Westminster Standards at least, she actually appeals to it and invites its exercise. Side by side with every proposition laid down in these Standards their compilers have printed the passages of Scripture from which it is deduced, and by which, as they think, it is proved. And what mean those long lists of Scripture passages? Are they not an appeal to every reader to search the Scriptures in the exercise of his own judgment, whether these things are so? Do they not say to him—"Take nothing on our authority, or that of the Church which ratifies this Confession. Examine for yourself. Exercise your own judgment. 'What saith the Scriptures?' 'How readest thou?' We have found this doctrine in these passages; but here is the doctrine, and here are the passages; compare them, and as answerable to God alone, decide for yourself." Thus every page of our Confession is a silent but eloquent and noble vindication of the great Protestant principle of the right of private judgment, and it is too much, it is really too much, that it should be held up as at variance with a principle which it vindicates practically as well as theoretically, and to which it everywhere appeals.

3. And the objection is the more unreasonable when we think that those who make it would deny to the whole Church that liberty of conscience and right of private judgment which they so clamorously demand for themselves. Have the office-bearers of the Church not a right to exercise their judgment, in dependence on the teaching of Christ's unerring Spirit, in framing a declaration of what they take to be the meaning of His Word? Have they not, as representing the spiritual society of the Church, and with the consent of the majority at least of the members of that society, a right to enact that declaration as a term of admission to the fellowship of the society? And when a confession has been received and adopted by the Church as a standard of truth, have they not a right to protect the members of the Church from having doctrines preached and promulgated among them which are openly opposed to the standard they have solemnly pledged themselves to maintain? No! virtually says the objector to confessions, they have no such right. Or if they claim to have such a right, I cannot allow the exercise of it. I demand that they admit me to all the privileges of their society without fettering me by adherence to its constitution and laws, however conscientiously and unanimously its members may be resolved to abide by them. And if they deny me these privileges under pretence that Christ's Church

has a right to rule and regulate itself in accordance with His Word, then I say this is tyranny and persecution, a most unwarrantable interference with *my* liberty of conscience! Such is the spirit of the claim made by those who would deprive the Church of all right to make an explicit profession of her faith in the interests of individual liberty. How sublimely intolerant the claim is we leave our readers to judge.

The truth is, that just as the statute-law of the land faithfully administered is the safeguard of our social liberty and order, so a Scriptural Confession of Faith faithfully applied and enforced is the only safeguard of the liberties of the Church's members, as well as of the unity, the purity, and the peace of the Church itself.

In another article we shall consider liberty of conscience as limited by the lawful exercise of civil authority about religion.

ADDRESS ON THE SUBJECT MATTER OF THE
CHRISTIAN MINISTRY,
WITH SOME CHARACTERISTICS OF THE SPIRIT IN
WHICH IT IS TO BE EXERCISED.*

BY THE LATE REV. ROBERT CRAIG, KIRRIEMUIR.

GENTLEMEN—The season has again arrived when you are relieved of your attendance at our Theological Institute. Living, as we do, in a world where we are exposed to a thousand vicissitudes, it is matter of gratitude, to the Head of the Church, that all of you have been spared to enter upon your sessional studies and permitted to pursue them to the close without any interruption. Although, however, the more immediate duties of the session have now terminated, the work for which you are convened may in a sense be said to be only begun. While you have had your attention called to important truths in the system of theology—and in which our esteemed Professor is so well able to direct you—yet it is but comparatively little which the most painstaking teacher can communicate during the period of allotted attendance, and the amount of knowledge which you will acquire will be greatly less if you limit your exertions solely to the time when you are required to be here. One design of the lectures to which you listen, is to impart a stimulus to thought in your own mind, while the text-books recommended for your perusal will serve to show you the best method of successful progress in the study of divinity. It will be well, then, for you not to lay aside those habits of thought and diligence which have been called into requisition, but that, on

* Delivered to the Students attending the United Original Secession Hall, August 2, 1865.

the contrary, you exercise them still more, by pursuing deliberately, and at greater length, those topics on which prelections have been given, but which, from the limited period of assembling, could only be briefly adverted to. Urged forward by the impetus you have received, we trust that you will prosecute your studies with intelligent discrimination, cheerful alacrity, and untiring zeal; and that whatever energy you have exemplified, whatever measure of excellence you may have reached, you will regard only as a stepping-stone to further progress—as the earnest of greater efforts and higher attainments.

It is by no means assumed that anything which we can offer is needful to supplement the labours of the Professor. On the contrary, we are satisfied that the instructions and counsels which he has tendered to you, if properly improved on your part, are, under the Divine blessing, independently sufficient for your information and direction. While, however, we hold such views, we may at the same time be allowed to cherish the hope that, as the Synod have seen meet to appoint an address of a special nature to be given on the eve of your separation, such advices as may be thrown out for your consideration, will, with the blessing of God, tend to deepen your impressions, invigorate your resolves, and encourage you amid your preparations for the work of the holy ministry.

This work which you are contemplating is decidedly the noblest in which a rational being can be employed. Some avocations may be more attractive to the carnal eye. They may seem to be surrounded with a halo of greater glory; but the lustre which shines forth from the most honourable worldly calling is mere tinsel, and unworthy of being put in comparison with that which is connected with the function of the gospel ministry, which, having been instituted by Immanuel, derives a real glory from Him. The gospel ministry is a service in which we may well believe angels would have delighted to engage, and in which, had they been employed, they would have deemed themselves honoured. It has seemed good, however, to the infinite wisdom of the Redeemer, and for the more illustrious display of His own grace, to select the ambassadors of the gospel not from amongst angels, but from amongst men. "We have this treasure in earthen vessels, that the excellency of the power might be of God and not of men." The fact, then, that men and not angels are entrusted to carry forward the great enterprise of the gospel, furnishes a powerful reason why those who aspire to this important office should seek to possess the highest amount of qualification that can possibly be obtained. While it is "by the foolishness of preaching" that God saves them who believe, it is not, as one quaintly observes, by

"foolish preaching" that a result so glorious is to be effected. If, therefore, you would answer in some goodly measure to this grand end—if you would be "workmen who need not to be ashamed, rightly dividing the word of life, and giving to every one his portion in due season," then it behoves you sedulously to improve your season of preparation, giving time to reading, to well-directed and concentrated meditation on the subjects you read, and, not less, the spiritual cultivation of your own hearts, in observing which you will do well to note the workings both of grace and corruption in your souls.

The importance of a high degree of personal piety cannot be over-estimated. Where this is lacking, whatever may be the intellectual fitness you possess, you will be in danger of regarding the duties of your sacred profession as a drudgery and a task. A deep-toned piety is indispensable, if you would find any comfort or pleasure in the work at which you aspire; and with a view to the promotion in an eminent degree of spiritual religion in your hearts, it will be necessary to sequester yourselves from the world, and to be frequently in the closet alone with your God. When we place ourselves in comparison with the giants of the Puritan age, we feel as if we of the present day were dwarfish in our growth; but it is not only in reference to massiveness of intellect and breadth of view that we come so far short, but with respect also to the depth and the breadth of their fervent piety. With equal reason might we find cause to blush in reading the diary of Philip Henry or in pondering the many-volumed exposition of the Scriptures by his son. Beware of considering religion merely as a science which is to be theoretically explored, or as a matter only to be controversially maintained. If you do so, you will run a great risk of swamping your character as Christians in that of mere students; nor forget that the poverty of your Christianity will soon make itself seen in the effete and worn-out matter of your theology.

Personal piety, indispensable to the wellbeing of your own soul, is not less necessary to your improvement in all that is requisite to fit you for the sacred profession of the ministry. It will impart a healthful stimulus to your intellectual powers—brace them for active exertion and prompt you to consecrate your energies at the altar of faith; nor will it be less useful amid the arduous labours in which you may hereafter be engaged. As, however, the first of the addresses given by the Rev. Mr. Roger bears so closely and fully on this topic, there is the less need that we should enlarge on the matter. In passing from it, we would entreat you to peruse seriously and prayerfully that very suitable address, and not once only, but again and again, till you reach in a high degree of perfection the attainment which it so clearly and forcibly describes.

In regard to the proper cultivation of your mental powers it is not necessary that we should say much, nor do we think that we can state the subject so well as it has been done by Dr. Blakely in the address of last year, to which we solicitously refer you. Permit us, however, to say that too much importance can scarcely be attached to the due training of your intellectual faculties, in order that you may be qualified for greater achievements than you have yet accomplished. While prosecuting your academic curriculum, you are supposed to acquire, in some measure, the habits of attention, abstraction, discriminate investigation, and accurate reasoning. Now, the more fully these are developed, the better will you be fitted, under the Divine blessing, for the work in which you hope to be engaged. It would little avail the soldier to know that there was an abundance of weapons in the armoury, if he did not possess the muscular strength to use them. In such a case little damage would be inflicted on the enemy. In like manner, while there are in the armoury of the Word the means of defending the doctrines of our holy faith, yet if you neglect to exercise the powers of your mind, you will induce a mental weakness, and you will consequently be unable to employ the arguments in defence of Christianity to any advantage.

If your thinking powers are not exercised, however much you may read, you will remain radically deficient; for, be it remembered that your improvement depends, not so much on the amount you read, as on the measure of fitness you possess for perceiving and grasping truth—on the faculty of being able to separate that truth from all the error by which it is surrounded, and appropriate all the truthful *ideas* which are presented to your understanding. To attain this power is essential to your progress, and so long as it remains unacquired, you have made no properly valuable acquisition. As a means of reaching it, we would recommend you to make yourselves familiar with the works of those who have been noted for this gift. Such books as Edwards on the *Freedom of the Will* and Butler's *Analogy*—read, not simply once, but again and again, and that not so much for the actual amount of information they convey, as an intellectual exercise—are certain to develop and strengthen the mental faculties. As to the beneficial results of such reading, we may adduce the testimony of one of the greatest ornaments of the Secession—the late Dr. Mc'Crie. Adverting to the advantage of applying the principle of analogy to the interpretation of the Old Testament, he thus speaks of Butler's famous treatise:—"It was from this book that I learned this principle of interpretation, and have been confirmed in many truths of which it does not speak a word, and which probably never entered into the mind of the author. It is by it that I have learned

to expound the historical books of the Old Testament, with some degree of profit, without having recourse to type allegory or accommodation. It was by it that I was prevented from becoming an Independent, a Baptist, or an enemy to religious establishments; and by it I learned that I could be friendly to such establishments, and to the Protestant constitution of my country, though I never partook of their emoluments—a fact which appears a miracle and a mystery to some wise heads and would-be statesmen.”*

In connection herewith, let us entreat you to aim at bringing to bear on your studies the concentrated efforts of your mind. You will accomplish but little in point of quantity, and even that little will be meagre in quality if you give not your *whole* strength to it. Whatever be the legitimate object of study in which you engage, try to throw your whole soul into it, pursuing it *con amore*; and much more ought you to essay this when the great topics of supernatural revelation are the themes of your meditation. What success can be expected if the student approaches his exercise with his mental powers in a soporific condition, or whose mind, like an unbridled colt, scampers off from anything that would detain by a steady hold? He will probably fail to apprehend even elementary truths with clearness, and with respect to graver arguments, he must want the power to investigate and determine them. If your mind is permitted to be detached from the object of study by any trivial circumstance, if you allow every intruding thought to interpose between you and the exercise which you are required to perform, if the sight of any ephemeral production is sufficient to cut the thread of your argument, then doubtless your success will be small—your researches will prove neither deep nor extensive, and you will only possess a mere smattering of knowledge on those points on which you should be both full and ready. This fulness and readiness in matters connected with the sacred profession of the ministry, no one may hope to attain without patient sustained and energetic effort.

Having made these observations, which may be regarded as reaffirming and carrying forward the advices previously tendered, and taking for granted in the meantime that in prosecuting your studies with a view to that grandest of all employments—the gospel ministry—you are in respect of deep-toned living piety and literary and philosophical accomplishments, all that can be desired, permit me to direct your attention to what is more particularly the theme of this address—viz., *The subject-matter of the Christian ministry, with some characteristics of the spirit in which it is to be exercised.*

The subject-matter of the Christian ministry may be learned in two

* *Life of Dr. McCreigh*, by his son, pp. 83, 84.

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ways. If we direct our thoughts to the peremptory and dogmatic injunctions which are laid down in the Scriptures, we find such instructions as these—"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom—Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." "Speak thou the things which become sound doctrine. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is a fool, knowing nothing. Holding forth the faithful word as he hath been taught, that he may be able both to exhort and to convince the gainsayers." These statements of the inspired apostle harmonise with the parting commands given by the Redeemer when he was on the point of leaving them—"Go ye into all the world, and preach the gospel to every creature—teaching them to observe all things whatsoever I have commanded you."

If we consider the example set us by those whose conduct may be held as divinely approved, we find that—"they went forth and preached that men should repent"—"they preached the baptism of repentance for the remission of sins"—"they testified both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ"—they testified the gospel of the grace of God—"they shunned not to declare the whole counsel of God"—and they gave a special prominence in their ministerial teaching to Christ himself—"we preach not ourselves, but Christ Jesus the Lord"—"I determined not to know anything among you save Jesus Christ and Him crucified."

From all which we gather that it is the business of the Christian minister to preach the whole truth of God, without any mixture of error, without partiality and without reserve. Every doctrine taught in the Bible, whether in reference to sin or salvation, he must seek to illustrate; and every duty therein enjoined, whether in relation to God or men, he must endeavour to enforce—and that "whether men will hear or whether they will forbear." The law must be proclaimed with a view to produce conviction of guilt and danger; and the gospel to show unto men the way of salvation. Going forth in the name and authority of Christ, the ministers of the gospel are to publish all that is found in the Bible—and just as it is found there. The Word must not be approached with preconceived opinions, or with a determination to put our own sense upon it, but with an honest desire to discover the meaning of the Spirit; and having ascertained it, to set forth that to the people in its native simplicity and glory.

According to their ability and opportunity they are to declare to

the Church the doctrines and promises of the gospel—the nature, operations, and fruits of those graces which the Holy Ghost implants in the heart—together with the duties of the Divine law as a rule of life in the hands of the Redeemer, and the powerful motives to their performance suggested by the gospel. But, though they have a commission to unfold the truths and duties of revealed religion, they have no authority from God to declare doctrines or duties of mere human invention, or anything different from, or contrary to, that important and comprehensive system made known in the sacred Scriptures. Ah! what a sad account of their ministry will those have to render at the judgment-seat of Christ who give stones instead of bread, who treat their hearers to the pernicious and corrupt doctrines and commandments of men rather than the pure, wholesome and soul-nourishing doctrines of the Word of God.

Ministers are “set for the defence of the gospel,” and it is their indispensable duty to “contend earnestly for the faith once delivered to the saints.” They are not only to preach the truth in opposition to error, but also on proper occasions to unfold the nature and tendency of those errors which abound in their day, and in the locality in which their lot may be cast. It becomes them to be especially careful to detect and expose those errors which are exhibited in the guise of truth, because, by these the simple, undiscerning, and ill-instructed are more ready to be deceived and imposed upon. As Satan is always a more dangerous foe when he appears as an “angel of light,” so those errors are most to be dreaded which are dressed up in the garb of truth.

It is also the duty of the ministry—and especially when that ministry is exercised under a banner displayed for the whole truth of God, so far as ascertained—to call attention to those parts of the Divine Word which may be despised or overlooked. Whatever these may happen to be—whether they relate to the doctrine, worship, discipline, or government of Christ's house, which, in any generation, are more especially condemned—they constitute for the time being the word of Christ's patience, and it is requisite that the hearers of the gospel should be established in the “present truth.” Nor is this a matter of small importance, for it may be regarded as furnishing a test of sincerity and attachment to the *whole* of revealed truth in as far as it is known. The declaration of Him who cannot lie is to this effect—“He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.” Again, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven." It is related, to the honour of the presiding minister and those associated with him in the Church at Philadelphia, that they had kept the word of Christ's patience. They had done so not only in judgment and affection, but also in their public profession. His word had a place, we may well believe, in their summary of Christian doctrine, that it might be known and read of all men, and to show that they were not ashamed of ought that belonged to the cause of Christ and His truth.

Now, as there has never yet been a period from the foundation of the Gospel Church to the present day, in which one article of truth or another has not been opposed, and consequently required to be specially witnessed for, it becomes those who are looking forward to the ministry amongst us to have clear and satisfactory views of those distinctive but scriptural principles, in contending and witnessing for which we are called to exercise the graces of faith and patience. There are numerous articles of truth which are held in common by all the Protestant Churches; but there is no one truth—maintained by any particular branch of the Church—which is not engrossed in our public profession and exhibited in our symbolical books. The points wherein our religious profession is in excess of other bodies—we refer to those more immediately in our own land—constitute our distinction. *They are not, however, peculiarities of ours*; for they were all embraced in the scheme of doctrine formulated by the Westminster Assembly, and were received and owned by the Reformed and Covenanted Church of Scotland. But although various parties have resiled from the Scriptural principles of the Second Reformation era, they have been content quietly to drop or ignore them. None have yet successfully disproved their truth; and as on account of adherence to Reformed and Covenanted principles—so generally despised—a certain measure of reproach has to be borne, they may perhaps be regarded as the matters with respect to which we ought to be familiar and be ready to bear witness in their behalf both by word and deed. In making known the will of God, and in attaching to every part of the Divine Word a due importance, we are called to follow the example of the "Great Apostle and High Priest of our profession, Christ Jesus." This is His language—"I have preached righteousness in the great congregation; lo I have not refrained My lips, O Lord Thou knowest. I have not hid Thy righteousness within My heart. I have declared Thy faithfulness and Thy salvation. I have not con-

sealed Thy loving-kindness and Thy truth from the great congregation."

It would doubtless be a grave defect in our address, and particularly in speaking of the subject-matter of the Christian ministry, did we omit to say that a large and conspicuous place must be assigned in its teaching to Christ Himself. Dr. Manton relates of a young minister who once asked an old and experienced Christian what he should preach. Preach Christ, was the answer given. Oh; but I have preached Him, he replied. Well, it was said in return, preach Him again and again. And so would we say to you. If the Lord shall count you faithful, putting you into the ministry, preach Christ. Let the Saviour be the Alpha and the Omega of your discourses. Preach Christ in the glories of His Divine Person and in the amazing riches of His grace, the wonders of His love, and the efficacy of His death; in the prevalency of His intercession, and in His ability "to save unto the uttermost all that come unto God by Him." Preach Christ as the only foundation of the sinner's hope, and as the pattern and example of the believer's life. Preach Christ as the Lord our Righteousness and Strength, and as the consolation of Israel in whom they are to rejoice "with joy unspeakable and full of glory."

Thus it was that Owen and Reynolds, Howe and Charnock, Flavel, and a host of others did, whose exhibitions of gospel truth are striking—remarkable for the fulness, the freeness, and the richness with which they present the Saviour. If you walk in their steps, Christ and not self will be the leading theme of your pulpit expositions. "How little," says Dr. Chalmers, "must the presence of God be felt in that place, where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side and of admiration on the other; and surely it were a sight to make angels weep, when a weak and vapouring mortal, surrounded by his fellow-sinners, and hastening to the grave and the judgment along with them, finds it a dearer object to his bosom to regale his hearers by the exhibition of himself, than to do, in plain earnest, the work of his Master, and urge on the business of repentance and of faith by the impressive simplicities of the Gospel."*

Much higher authority, however, can be given for this part of ministerial work than the example of the great and God-fearing men whom we have named. We have the example of the inspired apostles, and on this point their approved practice has all the force of a precept. "We," says Paul, "preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, Christ the power of God, and the wisdom of God." The apostles

* *Chalmers' Select Works*, vol. iv. pp. 4, 5.

viewed and explained everything in a relation to Christ. Did they speak of the glory of God, they represented it as "shining in the face of Jesus Christ." Did they mention the "exceeding great and precious promises," they also asserted them to be "all yea and amen in Christ Jesus." If they adverted to the duties and difficulties of the Christian life, they also exhorted the people to "be strong in the grace that is in Christ Jesus;" and one thus makes known his own experience, "I can do all things through Christ who strengtheneth me."

Let it not be thought, however, that there is any incongruity between this recommendation and what we have previously stated—for all the lines of divine truth converge towards Christ as their appropriate centre. If you preach Christ in His prophetic office, you will represent all Scripture as having been given by Him. Though men were indeed employed as instruments in making known His will to the world, yet it was "the Spirit of Christ which was in them" that qualified them for the part they were called to fulfil, while the Redeemer himself is the principal subject of which they treat. The word which you will have to open up and apply is the light in which Christ is seen, and the platform on which He stands. Preaching Christ in His priestly office will furnish you with occasion to exhibit Him to guilty sinners as the great object of faith—a true sight of which will give rise to the emotions that uniformly accompany genuine repentance; and preaching Christ as a king you will have ample opportunity to exhibit and enforce His right to the homage of men, individually and socially, as members of the Church and as members of the State, and by whose will they are to be regulated in every duty, both sacred and secular. Your theme is of infinite magnitude. May the spirit of God amply qualify you for expatiating upon it, and make each of you in that measure competent to a finite nature what is said of our blessed Lord in the measure competent to Him—"The Lord . . . hath made my mouth like a sharp sword, in the shadow of His hand hath He hid me, and made me a polished shaft—in His quiver hath He hid me, and said unto me, Thou art my servant, O Israel, in whom I will be glorified."

(To be continued.)

BIOGRAPHICAL SKETCH OF THE
REV. JUAN BANTISTA CABRERA, SEVILLE,
MODERATOR OF THE SPANISH REFORMED CHURCH.

In the notices which have appeared in our pages from time to time of the Reformation in Spain, frequent reference has been made to the Rev. J. B. Cabrera, who from the commencement of the movement

has taken, and is now taking, a prominent part in the interesting work. Under the conviction that his past history may be interesting to our readers, we propose giving a brief account of the way by which an over-ruling Providence has led him to his present honourable and responsible position.

Juan Bantista Cabrera was born on the 23d April, 1837, in a Spanish town called Benisa, in the old kingdom of Valencia. His family lived in comfortable circumstances, while his parents "were virtuous and good Catholics, as Spaniards, but not fanatical." Juan was their eldest son, and they formed the laudable determination of giving him a good education, whatever it might cost them. Accordingly, at the age of four years, he began his education at a common village school, where he continued only a short time, when he was transferred to the care of a friar, who enjoyed the reputation of being a thorough Latin scholar. In addition to his ordinary studies under the friar, he found time to devote to the more elegant departments of education, such as music, painting, and sculpture. While yet a mere boy, his progress was so marked that his parents at once resolved to remove him to Valencia, where he might prosecute his studies more advantageously, and by-and-bye learn a profession. Thus far we have been dealing with mere human influence and agency; but now another Worker appears on the scene, whose wonder-working hand is more or less distinctly visible throughout his whole subsequent career. He whose high and exclusive prerogative it is to deal with the soul of man had, from childhood, been working in mercy upon the soul of young Cabrera. But we prefer allowing him to speak for himself. "From a child," says he, "I had manifested an inclination to follow the profession of an ecclesiastic, which gave considerable satisfaction to my parents. At that time I did not know ecclesiastics beyond those of my own town—the parish priest, the vicar, and several chaplains. I knew what their duties were, and their mode of living—that is, to say mass, sing in the choir, hear confession, preach now and then, take part in processions, baptize, and so on, and afterwards amuse themselves in going out shooting, or in doing nothing. I did not know there existed ecclesiastics who led a different kind of life and occupation, and yet, strange to say, I who wished to be one had no care to be like those of my own town. There was a something, I knew not what, in the occupation of the clergy I did not admire. I desired to be a clergyman of another kind; but my aspirations were of an indefinite character. With this confusion of ideas, and this strange desire in my heart I went to Valencia to study for the Church, and realise my wish. And whence the aspirations of this Spanish Catholic child could have influenced him to desire so ardently,

period of life, to be an ecclesiastic, while at the same time he looked with aversion or repugnance upon all the ecclesiastics that he knew; and not only so, but to desire to be one of a kind that he had never seen, and did not know to exist. Unquestionably, the voice that was now calling him was the same voice that of old called to the youthful Samuel, as he lay down to rest within the precincts of the temple. And as with Samuel too, we not only recognise the voice of God calling him, but we also see the hand of God leading him in a way that he did not know. We see evidence of this in the way in which he was directed to the particular school of which he was enrolled a pupil. In Valencia there are various educational institutions, colleges, seminaries, and schools. Among others there is one called the College of Pious Schools, conducted by a monastic order, with the somewhat formidable title of "*Ordo Clericorum, Regularium Pauperum Matris dei Scholarium Piarum*." In addition to the ordinary vows of poverty, chastity, and obedience, which the members take in common with other monastic orders, they take the special vow of teaching. It is now the only monastic order permitted in Spain, and is generally held in much respect on account of the good which it has accomplished, through the diffusion of a religious and secular education. To this school was the youthful Cabrera led by an all-wise Providence. We shall again allow him to relate the circumstances which led him to this further stage of his career. "One morning," he says, "shortly after my arrival in Valencia, my uncle and myself were on our way to the University, that my name might be enrolled in its books. Just before reaching it, and with the object of waiting for the proper hour, we went into the house of an acquaintance. My uncle having spoken of his intention, the lady of the house said, 'Why not send him to the Pious Schools with my two sons, who receive a good religious and secular education?' After a little reflection her advice was taken, and in two hours from that time I was fairly installed as a pupil in the Pious Schools. Had it not been for this circumstance, it is most probable I might have taken a different path through life, and, perhaps, never have known the gospel of Christ. Of late years I have felt the determination taken by my uncle was the work of an over-ruling Providence; and I have been led to adore Him who carries out all His wondrous and secret designs wisely and well." Thus the hand of God is distinctly recognised by Cabrera in so arranging the circumstances of this transaction, fraught with such vast consequences, as to lead him most directly to that light to which he was then a stranger.

The preliminary arrangements being concluded, he was regularly enrolled a boarder in the Institution, where he continued till 1852.

The character of the ecclesiastics with whom he came in contact in the cloisters of the Pious Schools, more nearly harmonised with his own previous vague ideas of what ecclesiastics ought to be, than any he had hitherto seen. He found them earnest in the discharge of their various religious duties, and zealous in communicating instruction to the young. Indeed, so favourably was he impressed with the character of the Escolapios, that they appeared to him "model ecclesiastics," and he entertained a vehement desire to be numbered amongst them. Having overcome the opposition of his parents to the step, he was at last admitted a novice in the order of the Pious Schools, being only fifteen years of age. He seems to have entered upon his duties with great devotion and earnestness, dedicating all his efforts to obtain perfect happiness in the solitude of the cloister. In particular, he was an earnest devotee of the Virgin Mary, under whose protection he was placed, and took the name of "John of the Conception," "in order," he informs us, "to enable me to obtain power to pronounce the solemn vows which were to bind me for ever to the order." It may be interesting and instructive to know what he thought of these coveted privileges and distinctions, after having had a fair trial of them. We shall again allow him to state his experience:—"Having been examined and approved on the 19th November, 1853, with several others, I took the solemn vows of poverty, chastity, obedience, and teaching—terrible vows, the consequence of which I was then unable to foresee. See the wickedness of the Church of Rome. In Spain a man is a minor until twenty-four years of age, he is not at liberty to marry until twenty. All engagements are legally null during his minority. The Church of Rome does not give ordination to sub-deacons until they are twenty-one, nor to presbyters until they are twenty-four; but the same Church permits and encourages boys of sixteen years of age to take upon themselves vows they can never legally break—vows, the importance of which they cannot possibly understand; for it is only when they attain to manhood they behold with horror the abuse made of their youthful inexperience, and find themselves enslaved against their own will, obliged to carry a fearful burden." No sooner had the Spanish stripling devotee taken the vow of obedience than the virtue denoted by it was called into vigorous exercise. He was immediately ordered away from the beautiful city of Valencia to Albarracin, one of the dirtiest, coldest, and most miserable towns in Spain, situated in the province of Aragon and one of its loftiest mountain ranges, the Serras de Molina. Notwithstanding his sorrow at leaving Valencia, and the horror with which he contemplated a residence in such a place as that to which he was sent, the terrible *vow of obedience* would brook no delay. Albarracin was to be the

place of his residence. But whatever his physical discomforts might be, they were trifling compared with the mental conflict which now began to rage within his bosom, and by which it was to be distracted for many a weary day. The old familiar struggle between faith and unbelief, between a blind and unreasoning faith in the dogmas of Rome on the one hand, and an irresistible incredulity, or rather revolt of reason, against them on the other, now agitated and preplexed his mind. Referring to this period of his history, he says:—"Our first studies were philosophy and mathematics. These sciences lead men to reason, discuss, and analyze; and it is certain, that being accustomed to a clear and evident demonstration of things, and acquiring a habit of obtaining the palpable truth of them, there is afterwards great difficulty in applying one's self to the science of theology for which faith alone is required, and *blind* faith according to the Romish Church. This difficulty I found in commencing theology. It was necessary to believe, without questioning, the fathers, councils, Pope's bulls, tradition, and, finally, the sacred Scriptures, or rather what the Church would have the Scripture say. All this to me had not the force of the simple truth that two and two are four—consequently I only found in theology aridity, and difficulties without number. My faith began rapidly to disappear, and I became incredulous. Yet I was obliged to continue manifesting fervour in religious practices, which daily became more burdensome, and an incessant torment." Such was the fruition which succeeded the bright hopes entertained by the youthful Cabrera of finding "perfect happiness" in the solitude of the cloisters of the Pious Schools on the flank of the Serras de Molina. To add to the poignancy of his sufferings, he and his kidnapped companions were treated more like brute beasts than human beings, "even going so far as not to give us sufficient food, with the object of mortifying us, when we, young men, between seventeen and eighteen years of age, in a cold climate, were ready to devour anything in the shape of food." This mental trouble and physical suffering went on from bad to worse till at the end of two years from the period of his assuming the habit, and taking the vows of the order—viz., 1855, when liberty of religious worship was discussed in the Spanish Cortes, he and his fellow prisoners ardently wished that liberty of worship might be established, so that they "might leave the house of bondage in which they were imprisoned." His condition, after his hopes from this quarter were dashed, became one almost of despair "insupportable." He tried to devise some means of rendering his condition more tolerable. And, notwithstanding the unavoidable physical discomfort with which he was beset, and which galled him so bitterly, he yet resorted to the vain expedient of enhancing that discomfort by bodily mortifi-

cation. Besides other measures to which he now had recourse, he frequently mortified himself with the "cilicio," an elastic waistband covered with sharp points, which all had to wear every Friday, and upon drawing a long breath the band tightened and the points penetrated into the flesh right round the body. He tried what the confessional would do for his troubled spirits, "but all was in vain. His heart was dry, his soul in darkness, and his eyes constantly filled with the tears of sorrow and desperation, bitterness and sadness being his lot." At this extremity the Lord himself came to his rescue. The Spirit of God made use of the troubled youth's partial acquaintance with Scripture for bringing relief to his afflicted soul. He brought home to his heart these words of the compassionate Saviour:—"Come unto Me all ye that labour and are heavy laden, and I will give you rest;" and again, "My yoke is easy, and My burden is light." As he meditated on these words he felt as if inspired with new strength, and impelled to seek a further acquaintance with the Bible. He now resolved to make it the subject of careful and consecutive study, in the hope that in it he might find that which would satisfy his soul's cravings. After great difficulty he succeeded in obtaining out of the College library a complete copy of the Scriptures, which, disfigured though it was with Popish annotations, proved a source of much consolation to him. The more he read and studied the Scriptures, the more he loved them, the more he discovered of the love of God, and the more he felt strengthened in his soul. Still he did not find peace. The irrational dogmas of Rome which had been so industriously instilled into his young mind, presented themselves ever and anon as so many insuperable obstacles in his way. He now regards the education of the Pious Schools in another light than when he entered them. While acknowledging the indefatigable zeal of the teachers, he protests against the doctrines which they taught, and the spiritual exercises in which they engaged as dishonouring to God and ruinous to the souls of men. He now felt the power of all arguments in theology based upon Scripture, but arguments based upon other authorities so extensively founded upon in the theology of the Romish Church, he could not accept. And so, in order to escape the censure of the professors which now began to descend upon him, he informs us that he "determined to appear to believe everything, but in his heart to receive only that which he saw was clearly in accordance with the Word of God." As was to be expected, the peace resulting from such a compromise was as hollow and delusive as it was unscriptural and dangerous. He was able to present a calm exterior; but that was all. His soul was like the ship in which Paul was being conveyed to Rome, tossed in the darkness of night, with a furious

tempest, while he looked anxiously for the break of day. In this painful condition he continued for a considerable time, striving to effect a compromise between God and the devil, and submitting to the physical sufferings and indignities inflicted upon him as best he might. In 1857, having completed his curriculum at the college of Albanacio, he was sent back to Valencia, and after a few weeks was removed to Gandia as a Professor. After spending a year in his new sphere of labour, he was again transferred to Valencia, for the purpose of founding and directing a school in accordance with the rules of *Ordo Clericorum, Regularium Pauperum Matris dei Scholarium Piarum*. From Valencia, however, he was soon removed back to Gandia, at the request of the inhabitants of the latter town, who appreciated his excellencies as a Professor. In the following year, September 18, 1858, being then twenty-one years of age, he was ordained a sub-deacon by the Archbishop of Valencia, and on the 16th March, 1861, he was ordained a deacon by the Bishop of Sergobe. And now that he has nearly reached the summit of his youthful ambition, and is about to become an ecclesiastic in the full sense of the term, and we have seen the distraction which has hitherto been such a source of disquietude to his mind, it may be interesting to know what he thinks of the Church which is dragging him helplessly at its chariot wheels. "During this time"—the time to which we have just been referring—says he, "I underwent a radical change. My successive reading of the Bible, and careful observation of the practices of the Church, comparing the simplicity and love of the Gospel, with the complication of doctrines and want of gentleness of the Church of Rome, convinced me she had lost the purity of the primitive Church. As my faith in Scripture doctrines increased, my incredulity in the bulls invented by the Popes augmented. Ecclesiastical history, the history of the Popes, the history of the inquisition, sufficed to show me that the Church to which I belonged was only Christian in name—in fact, a Church whose councils condemned one another, whose Popes excommunicated one another, and suborned the people to sedition, that they might gain the triple crown, committing greater iniquities than even those perpetrated by the worst of pagan emperors, and all this under the pretext of holy inspiration, whose ministers organised secret tribunals, and condemned to flames thousands of those who preferred holding Jesus as the author and finisher of their faith, and looking to Him as their only Saviour and Redeemer, to believing in Popish blasphemy and heresy—a Church, indeed, which, to sustain itself, must employ cruelty and persecution, and forgetting or despising the precepts of the Gospel, like Mahomet, use no other argument than the sword, and which cannot be called Christian, however much it may hypocrisi-

tically invoke the name of Christ. I saw also that the Church was given over to the grossest idolatry ; and that although her theologians distinguished worship into *latria*, *dulia*, and *hyperdulia*, these distinctions were unknown to the masses, who blindly prostrate themselves before images, placing in them a vain confidence, induced by the preaching of the priests." Would that British Protestants would listen to these weighty words. While in this state of mind Cabrera received in December, 1861, orders from his superior to proceed to Valencia, for the purpose of receiving ordination as a presbyter. From this step he recoiled with instinctive horror. What would, under other circumstances, have been a source of holy delight to him, seemed now to be a piece of heaven-daring impiety. Accordingly, he wrote to his superior begging delay, as his mind had been so much occupied with teaching and other matters that he had not had sufficient time to consider the weighty obligations which would devolve upon him by such a solemn transaction. The superior granted his request, while reprimanding him for his disobedience. The respite thus granted was, to Cabrera, a season of the utmost anxiety. He sought relief and direction from Him whose name is Counsellor ; and, having cast himself unreservedly over upon Christ for light and guidance, he proceeded to Valencia, where, on the 15th March, 1862, he was ordained a presbyter by the Archbishop.

After this important step he found his difficulties rather increasing than diminishing, while personal danger was looming in the distance more menacingly than ever. He felt that, with his present convictions, he could not preach the dogmas of Rome. He could willingly have either written or preached against them ; but he knew that were he to make the attempt, he would speedily have found himself in a State prison. The cruelties which were then being inflicted upon Alhama, Matamoras, and others, afforded him conclusive evidence of the kind of treatment he might expect to receive. In his bewilderment and doubt he had recourse to the Scriptures. He also read much of Protestant works and the history of the Reformed Church. Its history and doctrines had often been discussed in the classes of the Pious schools, but so terribly misrepresented and caricatured that the very thought of such doctrines filled him with dismay. Now, however, he read systematically about the Reformed Church, whose doctrines, so far as he knew them, he believed to be Scriptural. But this condition of doubt, uncertainty, and vacillation was now to cease. He had been labouring long enough in this slough of despond, and once more God comes mysteriously, but seasonably, to his relief, raising him out of the horrible pit and miry clay, and ~~planting his~~ *feet upon a rock.* Cabrera shall relate it

"One day," he informs us, "in the school, I observed a book in the hands of one of my pupils, the covers of which led me to think it did not belong to the school. I took it from the boy, and found it was a "Catechism for Children," published by the New York Religious Tract Society. My joy was great at finding a real Protestant book, for now, thought I, an opportunity occurs for judging of the doctrines of Protestantism, and seeing them without disfigurement. The father of the boy said he had received it from some foreign sailors, and seeing it was for children he gave it to his son. This book, although considered very prejudicial to a child, was to me a great blessing, for I found the doctrines it contained fully accorded with the Scriptures, and were exactly those I firmly believed. From that instant I determined to embrace the Reformed Church, and disposed things accordingly."

Who can fail to be struck with the remarkable concatenation of circumstances there displayed, and by which a gracious and all-disposing Providence brought light and liberty to His servant. The unknown foreign sailors became possessed of a child's catechism, who knows in how casual and accidental a manner. They in turn gave it to the boy, who unwittingly took it with him to school, and produced it in the class, where its unfamiliar cover arrested the attention of Cabrera. This little boy was thus made the messenger of peace to a troubled soul, and made to determine the turning point in the history of this eminent man. His eye was now able to distinguish clearly the goal which he must reach, and he saw, too, the way that was to lead him to it. He was neither ignorant of, nor insensible to, the dangers, perhaps sufferings, which he must encounter. He must be prepared for the rupture of the tenderest ties of affection and kindred. He must reckon upon a life of exile from the land of his birth. His present means of subsistence he must also abandon, and be prepared for infamy instead of honour from former friends, and his very name cast out as evil. Nor was this all. What of these terrible vows which he had taken, and which now stood like so many menacing giants in his way. "At this period," he informs us, "I suffered a terrible struggle, and should never have come out of it victorious had I not gone again to the Scriptures for comfort." His views of truth and duty now became clearer and clearer. He saw that the vows he had taken were mere vain exteriors dressed in great appearances, and judged that if the Popes had the faculty of dispensing with the cloister, this faculty should be more properly his who has the desire to give up the cloister. He had now resolved to leave Spain if at all possible, and looked instinctively to the free soil of *Britain*. His hopes from England, however, were doomed to dis-

appointment, or rather England was not the sphere which God had allotted to him. But though British soil was not destined to provide a home for him, he was at least destined to find protection under the British flag. Having obtained "license" from his superior to travel in the provinces, and being supplied with a small sum of money, he set out like Abraham of old, not knowing whither he went. So as to avoid recognition he changed his habits for those of a common citizen, while his shaven head was covered with a wig. On the 11th August, 1863, he arrived in Gibralter a FREE MAN. On his arrival he at once associated himself with the Spanish Protestants there. His experience at this time he thus touchingly relates :—"How delightful it was to me that night to find myself in a congregation of Spanish Christians, full of faith, though just out of prison. My heart was filled with happiness, and I shed tears of joy at finding myself at complete liberty. There I knelt down, and, unknown to any one in the chapel, gave thanks to God for having brought me out of Babylon, and sought grace and strength that I might be ready to suffer all things in His cause, like those by whom I was surrounded, even as Jesus Christ had suffered for us. Of myself I felt weak, but in Christ I was strong, and the Lord was pleased to shed upon my soul the blessings of the Comforter, answering my prayers far more fully than I had been able even to ask or think." Here he set to work in earnest. The pent-up powers and aspirations of his soul now found unrestrained vent. Besides teaching, as a mode of subsistence, he engaged actively and zealously in preaching to his countrymen, circulating the Scriptures and evangelical books, and carrying on an extensive correspondence with former friends and acquaintances throughout the Peninsula, on the great doctrines of the Gospel. Here he continued till the providential and seasonable revolution in September, 1868, which overthrew the Bourbon dynasty, and established religious liberty in Spain. Our readers will recollect that on the earliest opportunity Cabrera formed one of a deputation who waited upon General Prim, asking permission to return to Spain on the ground of the religious liberty which had been declared, and how Prim directed him to go where he pleased throughout Spain, and take with him an unshackled Bible. His subsequent career has been presented in a general way to our readers already, so that it is unnecessary to recapitulate it here. We conclude this sketch by merely remarking that the Rev. J. B. Cabrera is now the pastor of a flourishing congregation of Protestants in Seville, and without disparagement to his fellow-labourers, seems to be the leading spirit of the whole of that mighty movement which is now agitating and revolutionizing the religious life of Spain.

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COPIES OF THE NATIONAL COVENANT OF SCOTLAND,
THE SOLEMN LEAGUE AND COVENANT, AND OF
THE BOND HITHERTO USED BY SECEDERS IN THE
RENOVATION OF OUR PUBLIC NATIONAL COVENANTS;

WITH A FEW EXPLANATORY NOTES.

(Continued from Page 533.)

THE SOLEMN LEAGUE AND COVENANT,

For Reformation and Defence of Religion, the honour and happiness of the King, and the peace and safety of the three kingdoms of Scotland, England, and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates and General Assembly in Scotland; approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament, and Assembly of Divines in England, and taken and subscribed by them, anno 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year; and ratified by Act of the Parliament of Scotland, anno 1644; and again renewed in Scotland, with an acknowledgment of sins, and engagement to duties, by all ranks, anno 1648, and by the Parliament 1649; and taken and subscribed by King Charles II at Spey, June 23d, 1650, and at Scoon, January 1st, 1651.

WE noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of God, living under one king, and being of one reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the King's majesty and his posterity, and the true public liberty, safety, and peace of the kingdoms, wherein every one's private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of God against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the Church and kingdom of Ireland, the distressed state of the Church and kingdom of England, and the dangerous estate of the Church and kingdom of Scotland, are present and public testimonies; we have now at last (after other means of supplication, remonstrance, protestations, and sufferings), for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved and determined to

enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to THE MOST HIGH GOD, do swear—

I. That we shall sincerely, really, and constantly, through the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the Word of God, and the example of the best reformed Churches: and shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Church government, Directory for worship and catechising—that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.*

II. That we shall in like manner, without respect of persons, endeavour the extirpation† of Popery, Prelacy (that is, church government by archbishops, bishops, their chancellors, and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness—lest we partake in other men's sins, and thereby be in danger to receive of their plagues—and that the Lord may be one, and His name one, in the three kingdoms.

* In this article our covenanting ancestors engaged to endeavour the preservation of the reformed religion attained to in the Church of Scotland, and to promote the same in the kingdoms of England and Ireland, according to the Word of God, that the Churches in the three kingdoms might be brought to the nearest conjunction and uniformity in religion. And it was in consequence of this solemn engagement, that *The Confession of Faith, Larger and Shorter Catechisms, Form of Presbyterial Church Government, and Directory for the Public Worship of God*, were agreed upon by the Assembly of Divines at Westminster, with Commissioners from the Church of Scotland, that, in a joint adherence to these, the whole people in the three kingdoms might be united in one religious profession, and keep the unity of the Spirit in the bond of peace.

† It need alarm nobody, that the word *extirpation* is here used, although some unfriendly persons have made a noise about it, and affixed a meaning to it which was never intended, to the prejudice of the Covenant, and of the memory of the Covenanters. The word is really a Bible word, as may be seen by reading Matt. xv. 13. And the *extirpation* spoken of is not of men, but of evils; not of popes and prelates, but of Popery and Prelacy; and not by fire and sword, but by such means as every one may use, in his place and station, according to the Word of God. The compilers and first swearers of that Solemn Covenant declared, "that no man was thereby bound to offer any violence to their persons, but only in his place and calling to endeavour their extirpation in a lawful way." "So," as a rev. father in the Secession once wrote, "it would mean no more, but to abolish & draw all legal support and encouragement from it."

III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms—that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been, or shall be, incendiaries, malignant, or evil instruments, by hindering the reformation of religion, dividing the King from his people, or one of the kingdoms from another, or making any faction or parties among the people, contrary to this League and Covenant—that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of the kingdoms respectively, or others having power from them for that effect, shall judge convenient.*

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is by the good

* In order to perceive the necessity and lawfulness of this article of the Solemn League, it is proper to consider—That, for a course of years before the Solemn League and Covenant was framed and sworn, there had been a numerous party in these kingdoms, who, under a pretence of an uncommon regard to the Church of England, had introduced a number of innovations into the Church; and imposed them by heavy civil penalties on the consciences of their brethren: And who, under a deceitful cloak of loyalty to the King, encouraged and supported a most arbitrary and illegal government, till the ancient liberties of the three kingdoms were almost wholly overturned.

By these measures, they raised an almost irreconcilable jarring between the King and his best subjects; as also, between one part of his subjects and another—especially between the kingdoms of England and Scotland. These, and no other, were the persons whom our ancestors engaged to bring to condign punishment. And though these incendiaries were the King's peculiar favourites, a bringing them to condign punishment was nowise inconsistent with loyalty to his Majesty. They were enemies to their King and country, and as such deserved to be punished. Nay, it was an essential part of true loyalty to bring them to punishment, Prov. xxv. 5. "Take away the wicked from before the king, and his throne shall be established in righteousness." The plain case was, our ancestors were under a necessity to enter into a mutual League and Covenant for that purpose. Their religion and liberties were upon the point of being overturned; and, without associating themselves together, they were not able to defend them. This then was the only remedy left them against utter ruin. And this they declare in the preamble of the Solemn League, as may be seen above. Now, supposing a people to be in like circumstances with them, the same duties must certainly be incumbent on them. This is so certain, as that it is every one's duty to use his utmost endeavours for the preservation of what ought to be dearer to him than his life—even his religious liberty. See *Present Duty*, p. 72.

providence of God granted to us, hath been lately concluded and settled by both Parliaments—we shall each one of us, according to our place and interest, endeavour that they remain conjoined in a firm peace and union to all posterity, and that justice may be done upon the wilful opposers thereof, in manner expressed in the preceding article.

VI. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves up to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the kingdom, and honour of the King; but shall all the days of our lives, zealously and constantly continue therein, against all oppositions, and promote the same according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: all which we shall do as in the sight of God.

And, because these kingdoms are guilty of many sins and provocations against God and His Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms; especially that we have not, as we ought, valued the inestimable benefit of the Gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of Him in our lives, which are the causes of other sins and transgressions, so much abounding amongst us; and our true and unfeigned purpose, desire, and endeavour for ourselves and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away His wrath and heavy indignation, and establish these Churches and kingdoms in truth and peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by His
 .H. bless our desires and proceedings
 and safety to His people,

and encouragement to other Christian Churches, groaning under, or in danger of, the yoke of anti-Christian tyranny, to join in the same, or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.

THE BOND; OR, ENGAGEMENT UNTO DUTIES,
USED BY SECEDERS, IN THE RENOVATION OF OUR SOLEMN
NATIONAL COVENANTS.

WE all, and every one of us, though sensible of the deceitfulness and unbelief of our own hearts, and however frequently perplexed with doubts and fears anent our actual believing; yet desiring to essay in the Lord's strength, and, in obedience to His command, to glorify God, by believing His word of grace contained in His covenant of promise, to devote ourselves unto the Lord in a covenant of duty: We do, with our hands lifted up to the MOST HIGH GOD, hereby profess, and before God, angels and men, solemnly declare, That, through the grace of God, and according to the measure of His grace given unto us, we do, with our whole hearts, take hold of the LORD JESUS CHRIST, as the only propitiation for our sins; His righteousness as the only foundation of our access to and acceptance with God; His covenant of free and rich promises as our only charter for the heavenly inheritance; His Word for our perfect and only rule of faith and practice; His SPIRIT for our only guide to lead us into all truth revealed in His holy Word, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. We avouch the LORD to be OUR GOD; and, in the strength of His promise and grace, *we promise and swear*, by the GREAT NAME of the LORD OUR GOD, that we shall walk in His way, keep His judgments and commandments, and hearken to His voice: And particularly that we shall, by the Lord's grace, continue and abide in the profession, faith, and obedience, of the foresaid true reformed religion,* in doctrine, worship, Presbyterial Church government and discipline; and that we shall, according to our several stations, places, and callings, con-

* By the *true reformed religion* is meant, that holy religion contained at large in the Word of God, and summed up in our subordinate Standards. We promise to adhere to the whole doctrine contained in the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as they were received and approved by the Church of Scotland; to the purity and simplicity of instituted worship, which is laid down from the Word of God in the Directory for Public Worship; to Presbyterial Church government and discipline, which is proved from the Word of God in the Form of Presbyterial Church Government and Ordination of Ministers. We promise to adhere to these, as they are asserted and vindicated in the Judicial Act and Testimony, emitted by the Associate Presbytery, in opposition to the many defections from them in former and present times.

tend and testify against all contrary evils, errors, and corruptions; particularly Popery, Prelacy, Deism, Arianism, Arminianism, and every error subversive of the doctrine of grace; as also Independency, Latitudinarian tenets,* and the other evils named in the above confession of sins.

* The errors and corruptions here mentioned are what no serious and well informed Presbyterian can have any scruple to abjure.

For a brief view of *Popery* the reader is referred to the enumeration of the errors and abominations thereof in the National Covenant (above inserted), with the notes subjoined.

Prelacy, which, strictly speaking, is included in *Popery*, is explained in the II article of the Solemn League and Covenant as meaning church government by archbishops, bishops, their chancellors and commissaries, deans, archdeacons, and all other ecclesiastical officers depending on that hierarchy. Such a form of government is without any foundation in the Word of God. Archbishops, in a state of superiority to bishops; bishops in a state of superiority to teaching presbyters, with the sole power of ordination and government, but without any proper pastoral charge at all; lay chancellors, who are not pretended to be church officers, yet having power and authority to inflict the highest censures of the Church—even to excommunicate and absolve; deans and archdeacons, with no small degree of authority over teaching presbyters; pastors of congregations, without any proper authority to rule or to exercise discipline in them, even to exclude the most flagitious infidel from the holy sacrament: all this is surely a form of government absolutely unknown in the New Testament. *Prelacy* is likewise to be understood as comprehending a vast variety of superstitious rites, ceremonies, and corruptions in divine worship, the most of which owe their origin to the authority of the Roman Antichrist, but have no place in the Word of Jesus Christ. To these belong what has been called *the five articles of Perth*, from their having been enacted by a corrupt Assembly which met at Perth in the year 1618. These articles were—1. Kneeling at the Sacrament of our Lord's Supper; 2. Private Baptism; 3. A private administration of the Sacrament of the Supper to persons long sick or dying; 4. Confirmation of children by the imposition of the bishop's hands; 5. The observation of holy days, in commemoration of our Lord's birth, passion, resurrection, ascension, and sending down of the Holy Ghost.

Deism is the denial of the Scriptures to be the Word of God. Deists maintain that the light of natural reason is sufficient to guide men to happiness, without any supernatural revelation.

Arianism means the denial of the true and supreme Godhead of our Lord Jesus Christ and of the Holy Ghost.

Arminianism is a system of complicated error, and is totally eversive of the Gospel of Christ. It has been reduced to five principal articles:—1. Arminians deny the doctrine of the free, absolute, and particular election of any of mankind unto eternal life. 2. They maintain that man, even in his fallen estate, has a freedom of will to do that which is spiritually good. 3. They deny that the grace of God is necessary to the conversion of a sinner, and maintain that men can and may comply with God's will and obey His call as they please. 4. They maintain that Christ died for all mankind, even for multitudes who are left to reject Him by unbelief, and so perish. 5. They deny the perseverance of the saints in a state of grace, maintaining that persons, who are real saints, may fall totally and finally away.

Independency strikes against the unity of the Church of Christ. Independents maintain, that the keys of government and discipline are lodged in the whole body of the people, and, consequently, that every particular congregation is a distinct and independent church, having all power of order and jurisdiction within itself, so as no way to depend upon or be subjected unto any ecclesiastical judicatory without itself.

Latitudinarian tenets are such as these:—That nothing which is not absolutely

In like manner, *we promise and swear*, that by all means which are lawful and warrantable for us according to the Word of God, the approved and received standards of this Church, and our known principles, we shall, in our several stations and callings, endeavour the reformation of religion in England and Ireland, in doctrine, worship, discipline, and government, according to the Word of God; and to promote and advance our covenanted conjunction and uniformity in religion, Confession of Faith and Catechisms, Form of Church Government and Directory for Worship, as these were received by this Church.

And, in regard we are taught by the Word of God, and bound by our Covenants, National and Solemn League, to live together in the fear of God, and in love one to another, and to encourage one another in the work and cause of the Lord; and that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Therefore, in a dependence on the Lord's grace and strength, we, in the same manner, do *promise and swear*, That we shall, in our several places and callings, encourage and strengthen one another's hands, in pursuing the end and design of this our solemn oath and covenant; and that we shall endeavour a life and conversation becoming the gospel of Christ: And that, in our personal callings and particular families, we shall study to be good examples to one another of godliness and righteousness, and of every duty that we owe to God and man; and that we shall not give up ourselves to a detestable indifferency and neutrality in the cause of God; but, denying ourselves and our own things, we shall, above all things, seek the honour of God, and the good of His cause and people; and that, through grace, forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall endeavour to depend upon the Lord, to walk by the rule of His Word, and to hearken to His voice by His servants, in all which professing our own weakness, we earnestly pray to God, who is the Father of Mercies, through His Son Jesus Christ, to be merciful unto us, and to enable us, by the power of His HOLY SPIRIT, that we may do our duty, unto the praise of His grace in the Churches. *Amen.*

necessary to salvation ought to be made a term of church communion: That difference in judgment about the non-essentials of Christianity needs not hinder persons from coalescing and continuing together in one church communion: That communion is to be held with all that we can charitably suppose to be sincere Christians, even though some of their principles and practices are manifestly contrary to the laws of Christ's house—even although they are Episcopal or Independents: That Confessions of Faith, as tests of orthodoxy, are unwarrantable, and impositions upon conscience. These, and the like, are called Latitudinarian tenets—that is, *loose principles*.

SINNERS OWNING A COVENANT GOD.*

"I will say to them who were not my people, Thou art my people; and *they shall say, Thou art my God.*"—Hosea ii. 23.

READ in the light of the context, these words seem to refer to the nation of Israel only. But in the ninth chapter of the Epistle to the Romans, Paul quotes them as having a more comprehensive reference. He there applies them to the "vessels of mercy," who are "called" in the gospel day, "not of the Jews only, but also of the Gentiles." The reason is that, in the gospel day, the words do in fact apply to Jews and Gentiles alike, as descriptive both of what they are by nature and of what they become by grace. Of the one and of the other, it is true that they are not the people of God, for the unbelieving Jew has been judiciously cast out of the peculiar relation, and the heathen Gentile never was in it. And seeing that in the gospel church "the middle wall of partition" between them is broken down—seeing that now "in Christ Jesus there is neither Jew nor Greek"—both are comprehended in this great promise of mercy—"I will say to them who were not my people, Thou art my people; and they shall say, Thou art my God."

These words foretell the formation of a gracious relation between God and sinners, and the mutual acknowledgment of that relation. On His side He shall own the outcasts as His people. On their side they shall own Him as their God.

The relation thus owned, however, is a mutual one. "My people" and "my God" are corelates, the one implying and including the other. And though, of course, God's acknowledging of sinners as His people is quite a distinct thing from their acknowledging of Him as their God—though the one acknowledgment precedes the other, and is the cause of the other, and is the language of Divinely free and sovereign grace to which the other is only the response of creaturely faith and duty—yet as our illustration of the one would so far anticipate our illustration of the other, and as we have not time to illustrate both, we shall confine ourselves to the latter, and endeavour to show what is implied in sinners saying to Jehovah, "Thou art my God."

I. Let us first, however, make a few general remarks on the gracious relation thus acknowledged.

1. And first of all, *it is a new covenant relation.* Naturally, as is here intimated, we are "not" the people of God. When the covenant which He made with us in Adam, our primal root and representative, was broken, we ceased to be His people and He ceased to be our God. We, by wilful apostacy, have cast Him off.

* Preached on occasion of Social

righteous displeasure, has cast us off. Our carnal minds are enmity against Him, and His law has only condemnation and death for us. We are miserable outcasts from our Maker. We are "without God in the world."

But He has made a covenant with His Chosen : and in that new and better covenant He has made provision that the gracious relation so fearfully ruptured shall be more than restored. He has covenanted with His only begotten Son, as the Head of an innumerable multitude of our outcast race, that on condition of His assuming their nature and doing all His will in their redemption, He will, in a very special and gracious sense be a God to Him, and in the same special and gracious sense be a God to them. He first becomes Christ's God in covenant, and *then* He becomes our God in Christ, as Christ intimated in these marvellous words which He left us when about to leave the world, "I ascend unto my Father and your Father, and to my God and your God."

2. In this new covenant relation, as willing to be our God in Christ, *God offers Himself to us unconditionally and individually in the Gospel.* It was such an offer of Himself He made to the Israelites when, from the summit of the flaming mount, He proclaimed "I am the Lord *thy* God, who have brought thee out of the land of Egypt, out of the house of bondage." It was God in the person of Christ, as we learn from Stephen (Acts vii. 38) who there announced his willingness to be the God of Abraham's seed. And to these sinners, deeply infected as they were soon to show, with the idolatry and moral corruption of Egypt, that was a most free offer ; and it is expressed in absolute and unconditional terms, clogged with no condition of any sort whatever. It was also an individual offer, made to every Israelite in the camp without exception, so that every soul in all that host, the vilest and most abject and most Egyptianized in character and life, was warranted as much as Moses and Aaron, to close with it, and on the ground of it to take Jehovah as his own personal God. Now, hearers of the gospel, what we are most earnest you should realise this day is, that God is making to each one of you, through Christ, the same absolutely free and gracious offer to be your God, which He made to these emancipated but still morally debased slaves whom He took into covenant with Himself at Sinai. Only with this great difference, that He is making it not from "the mount that might be touched and that burned with fire, and from blackness, and darkness, and tempest"—not from among that dark obscurity of type, and rigour of ordinance and law tending to bondage and fear, which beset the revelation of covenant mercy and love under the old economy—but in the clear sweet light of the risen

Sun of Righteousness, and through the lips of ambassadors whom He has sent to beseech you in Christ's stead to be reconciled to Him. You are not now standing before the quaking mount where he made darkness His pavilion: you are standing in full view of that mount Calvary where Jesus has fulfilled and ratified for ever the condition of the everlasting covenant by His obedience unto the death for sinners like you; you are standing in full view of that radiant mount Zion where Jesus has ascended, and where he is continually presenting the blood of His reconciling sacrifice as the new and living way through which you can acceptably draw near to God and enter into all the grace of His covenant; and how should this encourage you to close with the call and the offer He is now addressing to every one of you, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. lv. 3.)

3. For, be it remarked further, that while God offers Himself in this relation to all, *He actually gives Himself in this relation to those who are made willing by His Spirit to close with the offer by faith.* This highest and holiest of covenant unions, like every other covenant union, is formed by mutual consent. True, it has this marvellous peculiarity, that God in His superabounding love and grace is sole Author of the consent on both sides, not merely consenting to be ours, but working in us by His own Spirit all our consent to take Him. Still, while faith is His gift, it is our act, and it is only when His Spirit makes us willing to claim Him in the exercise of a personal and appropriating faith, that from being our God in offer, He becomes our God in sure and everlasting possession.

Thus the sons of the stranger are said to "join themselves to the Lord," in the way of "taking hold of His covenant:" in doing which they first take hold of Christ the Surety of the Covenant with the grasp of a living and entire faith when brought near them in the gospel; and then, in and through Christ, they take hold of the God of the covenant, and enter into all the fulness of His covenanted love and grace. And that faith is the instrument on our part of bringing us into this gracious relation to God is very plainly taught by the apostle when he says, "Is He the God of the Jews only? is He not of the Gentiles also? Yes, of the Gentiles also: for it is one God who shall justify the circumcision by faith, and uncircumcision through faith." (Rom. iii. 29, 30.)

And mark how faith avails to bring the guiltiest and vilest into all the good and blessedness of this endearing relation to Jehovah. Faith, laying hold of Christ, unites us to Him. It makes us so vitally *one with Him that we participate in all the boundless merit of*

righteousness. And, having Christ's righteousness as our own, there is no more any legal obstacle to keep us outcasts from God. In Christ, "the Lord our Righteousness," we stand guiltless and acquitted before God; nay, positively and faultlessly, and even Divinely righteous in His sight; possessed of all that righteousness which He required and has accepted as the fulfilment of the condition of the covenant, so that He is as infinitely just as He is infinitely gracious, in receiving us into the bond of the covenant, and fulfilling to us the promise which comprehends all its grace—"I will be their God, and they shall be my people." And how wonderful, my hearer, to think that to you, as to one who has been "stouthearted and far from righteousness," God is now bringing near His righteousness, which you have only to receive, as freely as it is freely offered, to have a full title, according to the stipulations of the everlasting covenant, not to His richest benefits merely, but to *Himself*, as your God for ever and ever.

4. For observe yet again, that in this relation *God gives Himself to believing sinners in all He is and all He has*. "He is not ashamed to be called their God." (Heb. xi. 16.) And why not ashamed to be called their God? It is because He acts toward them with a Divine munificence worthy of Himself, glorifying the exceeding riches of His grace in giving them not this or that kind and measure of good, but in giving them Himself, the Fountain and Centre of all good, making them—and what more could He make them?—"heirs of God, and joint-heirs with Christ."

Think, my hearer, of the ineffable dignity and privilege of being able to say of Him whom angels count it their supreme happiness to adore, He is *my* God; mine in all His essential perfections: His wisdom mine, to enlighten and guide me; His power mine, to uphold and protect me; His holiness mine, to raise me to walk in the light as He is in the light; His justice mine, to guard me as one of Christ's ransomed ones, and to guarantee to me all the inheritance He has purchased with His blood; His truth mine, to fulfil to me every word He has spoken and every expectation and longing His Spirit has wakened within me; His love mine, to delight in me and rejoice over me to do me good; His infinitude mine, to be the measure of the good and the blessedness which I have in Him; and His eternity mine, to be the duration through which it shall all be enjoyed. Mine too in the personal relations of Triune Deity: the Eternal Father my Father, whose nature I partake, whose image I bear, whose fatherly bounty anticipates all my wants, whose fatherly pity enters with inconceivable tenderness into all my trials, whose fatherly chastisement will correct and cure all my waywardness; the Eternal Son my Kinsman, Redeemer, and Elder Brother, executing on my behalf all the gracious

mediatorial offices with which He has been invested, and sharing with me the dignity and wealth of that heritage of the First-born which He has in the family of God; the Eternal Spirit also mine to be my Light, my Life, my Sanctifier, my Comforter, the Earnest of my inheritance, the Seal of my soul unto the day of eternal redemption. Mine too He is in all His communicable fulness, by the charter of that great promise—"All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's, and Christ is God's. (1 Cor. iii. 22, 23.)

Can you contemplate this, the inheritance of the saints in light, without exclaiming, "Happy is the people whose God is the Lord?" Does it not seem godlike—worthy of the God who is Love—thus to offer Himself to aliens and outcasts like you? And can you do Him the awful dishonour, and your own souls the suicidal and it may be irreparable wrong, of refusing the offer? Will you not rather take hold of His covenant and say, "Thou art my God?"

II. This brings us to enquire, in the second place, what is implied in the acknowledgment of this relation which our text foretells?

It is, as we have hinted, a Divinely wrought acknowledgment. Neither reason, nor conscience, nor moral suasion, though that was put forth with the tongue of an angel, will persuade the soul in its natural hatred and fear and distrust of God to make it. It is the response of the new-born nature to the call of the Spirit of God within. It is the language of a heart in which the Spirit of Adoption has begun to cry "Abba, Father."

1. It implies first of all, *the believing personal acceptance of the offer which God makes of Himself* to sinners indefinitely and individually in the Gospel. The sinner has been awakened to a sense of the guilt and misery of his alienated and outcast condition; his eyes have been opened, moreover, to the unspeakable mercy and love of God in providing for the restoration of such guilty and lost ones as he is through the substitutionary and justice-satisfying atonement of His Son; and convinced that there is no help for him but in God, persuaded, however, that in God the fatherless findeth mercy, and made willing in the day of God's power, he makes unconditional acceptance of God's unconditional offer and says in fully consenting faith, "Thou art my God."

This is indeed a high and bold claim for a vile worm of the dust to make. To claim the great God of heaven and earth, before the blinding splendours of whose throne holy angels cover their faces and cry evermore, "Holy, Holy, Holy,"—the God from whom we have revolted, on all whose perfections we have cast infinite dishonour, and

whose righteous anger and curse we have incurred—to claim Him as *our* God is the greatest and boldest claim that creature can make. But if you shrink to make the claim, you have this to remove your shrinking and your fear, even that God Himself invites it; that God Himself says to you in absolutely free promise and offer, and in perfect knowledge of all you are, “I am the Lord thy God;” so that when you do most fully and confidently claim Him as your God in Christ you are only saying Amen to His faithful word, only setting to your seal that He is true, only taking Him at His word and expecting Him to be as good as His word, to do as He has said. Proud unbelief, putting on the deceitful guise of humility, may tell you that it is presumption for such as you to claim Jehovah as your God: my hearer, in view of His authoritative offer and invitation and promise the presumption lies in your refusing to take Him as your God: you virtually say by that refusal that all His professed love and goodwill toward you is insincere, that His word is not faithful and worthy of all acceptation, that in short as the inspired Apostle puts it, “He is a liar.” Do you dare to do this? Do you not tremble at the thought of it? Will you not rather adore His mercy and grace in offering to take you, an heir of hell, into the good and the joy of this ineffable relation, and when He is saying in offer and promise, “Thou art my people,” will you not say in humble consenting faith and in holy trembling gladness, “Thou art my God, mine in covenant, mine in Christ?”

2. This acknowledgment implies further the taking of God as *our only and all-sufficing portion*. Naturally, our carnal hearts will not have God for their portion. They that are after the flesh do mind the things of the flesh. And, “fulfilling the desires of the flesh and of the mind,” we turn away with insuperable aversion from God to seek our portion in creature love, in carnal pleasure, in worldly gain, in learning and knowledge, in the honour that cometh of men. But these earthly things can no more satisfy the nature and cravings of the spiritual essence within us—the soul that God made to enjoy Himself—than the husks that the swine did eat could satisfy the prodigal.

And so the sinner that uses the language before us has found. There has arisen a mighty famine in his soul. The Spirit of God has awakened in him a sense of sin and of judgment to come, a feeling of the vanity of time’s things in comparison with the awful magnitude of the interests of eternity, a longing for the pure, spiritual, incorruptible good that can only be found in the favour and enjoyment of God, that has turned for him all the world’s gold into dross, and all the world’s wine into water, and made him lend a willing ear to the

call of God, "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. lv. 2.)

Nothing now will satisfy his heart but God. As the hart panteth after the water-brooks, so panteth his soul after God. And when he is enabled to see that God in all His love and fulness is in Christ, and that Christ is unreservedly and personally offered to him, how willingly does he close with the offer, and casting from him his vain portions and idols, selling all for the pearl of price, he exclaims, "Whom have I in heaven but Thee, and there is none on earth whom I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever."

Deeply and unfeignedly that sinner grieves that, in following lying vanities, he should so long have forsaken his own mercies. But in proportion to the shame and sorrow of his penitence, is his satisfaction that in Christ and God in Him he has found at last the good, the rest, the home of his heart. And with all his heart he casts away his own righteousness as dung, that he may be made the righteousness of God in Christ; renounces his own strength as weakness, that in the Lord Jehovah he may have everlasting strength; abjures all his own wisdom as folly, that he may yield himself to the unerring guidance of the Father of Lights; leaves the broken cisterns of worldly good that can hold no water, that he may drink pure and sweet and ever-deepening draughts from the Fountain of living waters; and gives up all his covetousness and all his inordinate cares and anxieties about the world, that he may ply his soul with that most triumphant and most satisfying of all arguments, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also, freely give us all things." Oh! when you think that to take God as your portion is to abandon creature emptiness for Divine fulness, and a labouring in the fire for very vanity for a rest in God which is the foretaste and earnest of the rest of heaven, will you not take hold of His covenant as made with sinners in Christ, and say, "Thou art my God, my refuge and my portion in the land of the living."

3. Again this acknowledgment implies the surrender of ourselves to God as our *Lawgiver and King and the great End of our being*. If we naturally dislike God as our portion, we still more dislike the thought of entire subjection to Him as our King. Many, indeed, would wish to enjoy His favour and His benefits, provided that, free from His holy authority and control, they could get following their carnal inclinations and living as they list. They would fain have the safety, and the good, and the happiness of His covenant people, but they are most

averse to their heart holiness, their separation from the world, their denial to self, their submission to the law and consecration to the glory of Him who desireth truth in the inward parts.

But, my hearers, this will not do. It is an eternal moral impossibility. God must change His nature and reverse all the laws of His moral government ere He can make you happy while you are unwilling to be holy, and ere you can enjoy Him as your portion while you will not know, obey, and submit to His will, in all things, as your Lawgiver and King. And most certainly on these terms you can never enter the bond of His covenant, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Heb. viii. 10.)

But while the true-hearted covenanter is well pleased with God's covenant in all respects—while in his eyes it is well-ordered in all things, and is all his salvation and all his desire—in nothing belonging to it has he more perfect satisfaction and delight than in that very promise that God will put His law into his mind, and write it in his heart. He delights in the law of the Lord after the inward man. He can say—"Thy Word is very pure; therefore thy servant loveth it." (Ps. cxix. 140.)

He feels that God has infinite claims upon the love and loyalty of his heart and the perfect obedience of his life. As He who made him, and made him a rational and immortal being responsible to Himself; as He who has made goodness and mercy to follow him through all his sinful days when he would have been honoured in shutting him up in hell without a drop of water to cool his burning tongue; as He who has redeemed his life from destruction with the blood of His Own Son, and hid his life with Christ in Himself for ever—he feels that He has claims upon him which the love and never-ceasing service of eternity shall fail to discharge, but which shall rather ever grow in a still accumulating debt. And therefore when God comes in His great covenant love, and says in the ear of his faith—"Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. xliii. 1); the response of his heart in grateful love is—"O Lord I *am* thine, thine to hear all thy will, thine to do all thy will, thine to suffer all thy will; I am thine to be ruled by thee, led by thee, employed by thee, disposed of by thee as thou wilt; my heart is thine, my lip and life are thine, my moral influence over others thine, my worldly property thine. And what is thine I take for mine: thy truth to be my testimony, thy cause to be my cause,

thy people to be my people, thy honour to be my honour and my end." "O Lord I am thy servant; truly I am thy servant: thou hast loosed my bonds." (Ps. cxvi. 16.) Is that the language of any of my hearers? Are you ready thus to respond to God's covenant of free grace in a covenant of duty, and to yield yourselves to Him in whole-hearted surrender in sole dependence on Christ's blood to make the surrender acceptable, and on Christ's grace to enable you to carry it out?—then we doubt not the Lord is mercifully accepting the sacrifice, and is saying, "Thou art my people;" while you thus say, "Thou art my God."

4. In a word, this acknowledgment implies *the explicit and formal devotement of ourselves to God*. "They shall say, Thou art my God." Not merely think it or feel it, but say it. Say it explicitly, formally, solemnly. And as the owning of Jehovah as our God carries in it the owning that we are His servants and people, this is not a mere avouching that He is ours in the covenant of grace, but an avouching also that we are His in a covenant of duty.

An explicit and avowed devotement of himself to God is made by each one of God's spiritual priesthood. With the heart he believeth unto righteousness, and with the mouth he makes confession unto salvation. He makes such confession because God in His Word requires it; because God's love in his heart prompts it; because he must tell God and angels and all men how supremely he values and glories in his relation to God his Saviour; and because the confession, meeting with the same confession from hearts touched by the same love and grace, becomes a bond of sacred brotherhood and a means of social spiritual communion, the closest and most delightful that earth can supply, while at the same time uniting the soldiers of Christ heart to heart and hand to hand, in fighting the battles of their King.

Such an avowed devotement of ourselves to God, brethren, is really made in all spiritual worship. In all true prayer there is an owning of God's sovereignty and of our dependence which says, "Thou art my God." In all true praise there is an owning of God's goodness and of our obligations which says, "Thou art my God." Nor can we take the sacramental cup without pledging the sacramental vow; in the act of accepting the symbols and seals of God's covenant of redemption we declare that we are not our own, but bought with a price, and that we are bound to glorify Him in our bodies and spirits, which are His; we say very solemnly, "Thou art my God."

But the honour of God, the promptings of the new nature, and the necessity of binding our wayward hearts by the firmest and closest of bonds, demand that *this avouching of the Lord to be our God should*

be made in the most explicit and public manner possible to man. And as God confirms His gracious covenant with us by an oath—as He swears by Himself, because He can swear by no greater, saying, blessing I will bless thee—surely His amazing love toward us meets with no suitable response of love toward Him if His swearing to us does not, in addition to the other motives we have specified, prompt us to swear to Him. Surely no heart that loves Him can refuse the ratification, when we think how much more needed it is on our part than it is on His, and especially when we think that He expressly requires and commands it, saying, “Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name.” (Deut. vi. 13.) Not only does He command it, but so deeply is His glory involved in it, that He pledges His oath it shall be rendered to Him—“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.” (Isa. xlv. 23.) Nay, He will have us regard it not as a mere duty, but as a blessed privilege and as the choicest out-blossoming and evidence of the grace of His Spirit in New Testament times, for, speaking undeniably with reference to these times, He says, “I will pour my Spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord’s ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” (Isa. xlv. 3-6.)

1. See then, my hearers, the ample Divine warrant we have for the duty we are met this day to perform. We are about, by swearing and subscribing with the hand, to avouch the Three-One God as in Christ our God. We are about to declare and renew our adherence at the same time to the solemn Covenants with God, sworn and subscribed by our godly and patriotic ancestors, representing, as in every sense they did, the whole Christian Church in the land and the whole nation. We are doing in this what God expressly invites and commands us to do. We are doing what He foretells shall be done in gospel days as the fruit of His grace and the evidence of His favour. We are doing what His people have done in all ages, and what Christ’s witnesses in these lands did when the power of His Spirit rested most mightily on them, when before the power of their faithful and blood-sealed testimony Popery and Prelacy went down as if smitten with the hand of Omnipotence, and a deliverance was wrought and blessings secured which the whole nation is reaping yet, but reaping, O ! how thanklessly ! We are compassed about with a great cloud of witnesses ; nay, we are following in the footsteps of Christ Himself, the

great Covenant; for how solemnly and publicly did He as man and as the Father's servant own the Father as His God? (Ps. lxxxix. 26, Matt. xxvii. 43); and was not the matter of His covenant of duty substantially and comprehensively the matter of ours—"Lo I come . . . I delight to do thy will, *O my God: yea, thy law is within my heart?*" (Ps. xl. 7, 8.) Let us rejoice then in the amplitude of our Divine warrant, assured that if at the call of God we go forth to meet Him in duty, He will meet us with His blessing.

2. Learn, too, the manner in which you must perform this duty. We have spoken to little purpose if you are not persuaded that it is only in the way of your taking hold of God's covenant of redeeming mercy and grace as made with you in Christ that you can warrantably or acceptably say, "Thou art my God," in a covenant of duty. O! beware of transacting with the great God this day in a spirit of self-sufficing and self-commending legality. Cry mightily that He would work in you that humble entire faith in Christ without which it is impossible to please Him. Look to Christ's righteousness for acceptance, first to your persons and then to your service. Look to Christ's promised grace for strength in which to make and perform your vows. "I will go in strength of the Lord God; I will make mention of thy righteousness, even of thine only.

3. And going in this spirit go forward with humble confidence and boldness. He owns you as His people, while you believingly own Him as your God. He undertakes both for Himself and for you. He is surety to you for good. Here is His great promise, let each covenantor take it and lean on it as yea and amen to him in Christ Jesus, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii. 40.)

Literature.

The Life of Gideon, Illustrated and Applied. By the Rev. John Bruce, D.D., minister of Free St. Andrew's, Edinburgh. Edinburgh: Edmonston & Douglas. 1870.

THE author of this volume needs no recommendation from us, nor from any journal in the land. He has long been known as a man of great vigour, and strongly marked individuality of mind; as a preacher of profound insight into the Word and of commanding power; and as one of the Church's veteran pilots, who is stoutly bent on steering by the pole star of truth and principle, instead of putting about the ship with every change of the shifting winds of carnal wisdom and policy.

Dr. Bruce has been fifty-two years a minister. This volume then is fruit gathered from an old tree. But he is just one of those trees of whom the Psalmist sings, that they "shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing." The fruit, therefore, is ripe and mellow; grateful to the spiritual palate; very nourishing to faith. The book shows a maturity of experimental knowledge, both of the deep and varied wants of the human soul, and of how these wants are to be met out of the fulness of the written, and of the living and personal Word, which renders it peculiarly valuable.

Dr. Bruce, like his co-presbyter, the late Dr. Gordon, excels in exhibiting Christ in the Old Testament. And both go to work in a similar way. They do not expound a passage minutely, clause by clause, taking out of each clause the special lesson it may seem to convey. They rather trace out the general tenor of the narrative, seize upon the main drift of it, draw from that the great Gospel truth or spiritual lesson most forcibly suggested, and make the illustration and enforcement of that truth or lesson the great burden of the discourse. Only with this difference, that in dealing with the typical persons of Scripture, Dr. Bruce is more subtle and deep-searching in his analysis of their character, and delights to show more minutely how the varying facts of their inner and outer life are met by corresponding facts in the spiritual life of the people of God.

The history of Gideon, the judge of Israel, is viewed by Dr. Bruce as in some sense the type and counterpart of the history of the conscience of the child of grace from the time God begins to deal with it. In Gideon's fear of the Midianites, and especially of the displeasure of God as manifested in the message of the prophet whom He sent to say to the wretched Israelites, "Ye have not obeyed my voice," he sees the terror of conscience when first awakened by the ministry of the law. Then in the faith that took possession of Gideon after the Angel of the Covenant revealed Himself to him, and after he had offered the appointed burnt sacrifice, he sees the faith that pacifies the guilty conscience when the sinner discovers the Saviour, and makes a covenant with God by sacrifice. And so the whole leading circumstances of Gideon's enterprise against the Midianites, till he drove them in triumph over Jordan, are employed often very ingeniously, but in no case with appearance of straining, to illustrate the fight which the sin-purified conscience must maintain with the flesh and the world and the devil till, through Divine strength perfected in weakness, the victory is more than won, and the believer crosses the Jordan of death *not* "faint yet pursuing." There is thus a dramatic unity and progressive movement in the work which

enhances the interest of its perusal. But it is deeply instructive and heart-searching as well as interesting.

We find it hard to quote from this book, however. Its peculiarly long and rolling, yet always lucid, sentences sometimes occupy each about a page. And then the train of thought in each discourse generally runs on so continuously from beginning to end that it is like mutilation to segregate a portion. As a specimen of Dr. Bruce's manner, however, we quote a single passage in which he is bringing out the not very obvious thought that the very greatness and terrible-ness of our spiritual foes is a reason for faith and courage rather than fear:—

"Is any of you greatly diffculted, and so dismayed at times, and hurt too frequently by the resistance which you find made to your every effort in these and other such directions to gain the mastery over your own spirit, and live here in the same spirit as did the patriarchs and the primitive believers, and all men, in fact, of a sincere and downrightly honest faith, who not merely know the truth, and profess, but do actually, by God's most special grace, believe and obey it? Do you meet with great difficulty and experience frequent defeats, and are you therefore *surprised* and *discouraged* and tempted to desist from this warfare, as if you could never conquer, even though fighting on in the name of the Lord Jesus? Then I would have you to be convinced by all these explanations that your experienced difficulties, if rightly viewed and reasoned from, shall *confirm* your faith far rather than *destroy* it. For if it had not become *so difficult* as, indeed, to be quite impossible for us men thus to contend now effectually for the sanctification of our own spirit against these three so dread confederates, the flesh, and the world, and the devil, the Son of God most certainly would never—no, never—have risen from His throne of glory in heaven and come down to our rescue, travelling toward us, for a time disguised, but putting forth all His greatness. And neither would He have told us of His present re-exaltation in that same once-suffering body which He condescended to wear. Nor would He have bidden us look forward to His return in great power and glory when the devil and all like him that remains polluted He will utterly destroy for the final and everlasting deliverance of those who now, in Christ's name, resist him, continuing steadfast in the faith. And thus, would you only believe it, you might continue to extract encouragement and hope, and great boldness in the faith, even from out of your greatest difficulties, being fully persuaded that it is even *just because* of the exceeding greatness of these else insuperable cares and conflicts that you have the greatest of all Saviours ever looking to *you*. It is just, in other words, because the devil, and the world, and the flesh are all three combined against *you*—and, indeed, all nature is against you; and there is not one other being in all the universe that can save you from being beaten, and abused, and borne down, and utterly destroyed—this, I repeat, is the very reason why the dread invisible Divinity has wrought so strange a sign and a wonder as to clothe His own Son with a body like unto *yours*, and to send Him forth into the midst of us to save all who will lay hold of Him, raising Him in your nature, and for your sake, 'far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.'"

Faith's Jewels Presented in Verse, with other Devout Verses. By Lord Kinloch.
Edinburgh: Edmonston & Douglas.

LORD KINLOCH is favourably known as one of our
as well as one of our most conscientious and able

dry and severe toils of the judicial bench, and the "dusty purlieus of the law," he seeks relaxation and refreshment by expatiating in the pure serene region of sacred song. His excursions in that region are, we have no doubt, good for himself, and we are sure from the fruits of them, of which we have here a specimen, that they are good for the public. The reputation which, we observe, has carried his former volume of poetry, *Time's Treasures*, into a third edition, will, we should think, be quite sustained by this. We do not claim for our author any more than he would claim for himself, "the vision and the faculty divine," which is the rare endowment of the born poet. He would not thank us for saying that he strikes the sacred lyre with the masterly hand of a Cowper or a James Montgomery. But in some of these verses, we believe that those better calculated to judge than we are, will detect the insight and the feeling of true poetry. While we are certain that many of them possess the yet higher quality of giving true and very choice expression to the language of the heart in the varying moods and phases of Christian experience. Lord Kinloch sings as he feels, and thereby he strikes chords which will vibrate responsively in many a Christian bosom. There runs through many of his strains a certain tone of sadness derived, we should say, from experience of suffering, but it is not a gloomy and oppressive sadness; it is brightened and relieved by the faith and hope of the Gospel; and thus its very presence will tend to soothe and encourage and cheer onward those who are "discouraged because of the way."

The "Faith's Jewels," mentioned in the title, are the Lord's Prayer, the Ten Commandments, the Apostle's Creed, and the Beatitudes. Each petition and commandment and article of faith and word of blessing is made the subject of a short poem, into which its spirit is devotionally compressed, sometimes very happily. The following application of the Third Petition of the Lord's Prayer may be new to some of our readers, at least in the form in which it is made, and may help some bereaved mourner to pluck the fruit of increased activity in holiness from the thorn of grief:—

"THY WILL BE DONE."

- "Thy will be done in earth, as done in heaven ;'
 I've sent from infancy these words on high ;
 But grief to these hath deeper meaning given,
 And caused the prayer a keener sense supply.
- "I think on thee, beloved one, who hast hied
 From this poor earth, where long with me thou spedd'st,
 And how, in yon bright sky, with Christ for guide,
 In pure right way unswervingly thou tread'st.
- "Of thee I think, who in this heart inspir'dst
 The needful glow of duty, when it waned,
 And how the holiness thou here desir'dst,
 Yet griev'dst thou didst not reach, is all attained.

"And now I pray (oh how much zeal is won
 E'en by a single thought which draws to thee!)
 That, as in heaven by thee God's will is done,
 E'en thus on earth it may be done by me."

Every Christian will feel the wisdom and force of the following self-expostulation, and some may be pleased, as we are, with the fine image in the last three lines:—

NEARNESS TO GOD.

"Why should I pine 'neath my distress,
 When thereby closer made to press
 To Thee, my God;
 Clinging like child to parent's knee,
 As though the movement sure would be
 To foil the rod?"

"Why should I fret, that hopes matured
 To ripeness, all-but full assured,
 I find to wither;
 When so desire of heaven awakes
 A prayer, whose force a long way takes
 Of progress thither?"

"Nearness to God is heaven's bliss;
 Why should I grudge earth's ills, if this
 They make my state?
 Close to the royal throne to go,
 Is worth the strife, the crowd, the blow,
 Borne at the gate."

Was Samson perfectly right when he said, "Out of the *strong* came forth sweetness?" We are almost disposed to allow Lord Kinloch a certain poetic license to doubt whether he was, for the sake of the instructive and happy use he makes of

SAMSON'S RIDDLE.

"Not rightly the solution came,
 O thou whose strength all men's surmounted,
 When honey from the lion's frame
 Was sweetness out of strength accounted.

"'Twas not till all the strength had fled,
 And quiet reigned in death's completeness,
 That bees in that strange hive were bred,
 And gave from out of torpor sweetness.

"Fit emblem of the sweetness found,
 Where grace the death of sin effecteth;
 'Tis not when strength and pride abound,
 The soul its honied store collecteth.

"'Tis but when pride's wild strife is past,
 And self is stilled to passive meekness,
 That grace a sweetness yields at last,
 Which is not brought from strength but weakness."

In a poem on "Cranmer and Knox," Lord Kinloch gives too much countenance to the latitudinarian notion that Prelacy is best for England, just as Presbyterianism is best for Scotland. But, generally speaking, his effusions are as sound in sentiment as they are true and

warm in devotional feeling. We heartily commend this elegant volume, especially to those (and how many are they!) who need strength and comfort amid the conflicts and trials of the life of faith.

Only a Servant, or a Brief Memorial of Mary H.— By an Elder of the Church. With Introductory Notices by Rev. W. H. Goold, D.D. Fourth Thousand. Edinburgh: Andrew Elliot, 17 Princes Street. 1870.

THE subject of this brief memorial was early left an orphan, and died before she had reached the age of thirty. Born in humble circumstances, and with an imperfect early education, she was cast from girlhood on her own exertions, and had to fight the battle of life single-handed and alone. She had a delicate chest, which for years occasioned her almost constant weakness and pain, and sometimes compelled her to give up situations, and go forth homeless into the world, just when she thought she had found a comfortable home. But, mercifully brought to Christ while still young, she found His grace sufficient for her, was enabled to conquer all her difficulties with a brave and cheerful spirit, and before her early death had attained a height of Christian character and of Christian usefulness which few in far more favourable circumstances are privileged to attain.

This record of her worth is compiled by the master in whose service she died; a gentleman whose Christianity has taught him that in Christ Jesus there is neither bond nor free, and has led him to treat his nursery-maid, not "as a servant, but above a servant," a sister beloved. The title of the book was suggested to him by the words she addressed to his son shortly before she died, "Farewell, T., I am going home. But you'll follow me, won't you? You'll follow me! and you won't take it amiss that I say this to you, though I am only a servant."

There is in the book a short account of her life, and an affecting narrative of her last illness and death; but the greater part of it is occupied with extracts from her diaries and letters. These, as Dr. Goold remarks, are truly "illustrative of the power of true religion to elevate and enlarge the faculties." They also reveal the glow of a simple, ardent piety, and a life very remarkably under the governing control of religious principle in all things. We quote a few extracts in the hope that they may be useful.

The first will show, that as a servant, she not only did her duties "as to the Lord and not to men," but was deeply concerned in the spiritual well-being of those she served:—

"13th February.—Came home to my new situation to-day. I think I will be comfortable. Lord, give me grace to fulfil my duties to my mistress! Teach me to love Thee more and more until Thou take me to Thy home above!

"14th June.—Mrs. G. (her mistress) has gone to London to-night. O Lord, do Thou

keep her in safety, and bring her back again to her dear children. Oh, make them the lambs of Thy fold; give them hearts to love Thee in the days of youth!

"18th September.—Mr. S. (her master) is away to the country to-day. Oh, grant that his health may be restored, and bring him to the Saviour!

"2d October.—Mr. S. intended to go away to-day for Egypt, but the sailing of the ship is postponed a day or two. He is to be eight months away—such a long time! O Lord, grant that we may all be spared to meet again! As he is going away in search of health, do Thou (who only can) bestow it upon him! Go with him, Lord!

"14th January.—Very busy to-day, as Mr. S.'s friends have come. It is so strange for them to be here and him away in the land of Egypt. O Lord, do Thou give him health; bring him back in health and strength to his native land; and oh, bring him back a new creature in Christ Jesus! In Jesus he will rise above all suffering, and be able to say—'Our light afflictions, which are but for a moment, work out a far more exceeding weight of glory.'

"9th September.—Heard such delightful news to-day, that my poor master (Mr. S.) was quite prepared for death, and that he was changed; that he had fled to Jesus for refuge ere it was too late! Oh, I trust it was so! then I shall see him yet again, where no sorrow, nor suffering, nor sin, which is the cause of all, shall ever come!"

Her concern for souls extended to all within the reach of her influence. It showed itself in unwearying prayer and effort for their salvation. She was a regular tract distributor, and in addition to caring for the wants of the poor and the sick in the district as far as her little means would allow, she did all she could to bring the spiritually outcast to Christ and His house. "Many cases," says her master, "might be told where she made the affording of relief to the temporal wants of the poor a means of obtaining access to their hearts, so as to lead them to Him who, out of His own abundant fulness, could supply all their wants." One or two extracts will illustrate her longing and effort to be useful in this respect:—

"Sabbath, 1st January, 1865.—New Year's Day. On this the first Sabbath of the first month, I would solemnly dedicate myself, soul and body, to Thee and to Thy service; and oh, do Thou give me grace and strength to perform my vow! One thing, O my Father, I wish more than anything else—if it is Thy will, let me be the instrument of saving souls; if it is only one soul! Oh grant me my request. Thine shall be all the glory!

"Thursday, March 14th.—Oh, give me grace to live more holy, more to Thy glory and honour, and more for the extension of Thy kingdom on earth! Give me more solicitude and anxiety for the perishing around me; give me grace to speak a word for Jesus. And oh, do Thou bless my poor unworthy efforts to bring my dear brother to the altogether lovely Saviour. O Father! the glory will all accrue to Thy ever blessed name. O Jesus! Thou art exalted a Prince to give repentance; give my brother that repentance which needeth not to be repented of. . . . O Thou! whose name is the Comforter, do Thou convince my brother of his sins; oh, break his heart, his stony heart, that he may feel his need of Thee as the Comforter, and as the binder-up of the broken-hearted. . . .

"24th March.—Writing to a young friend who is anxious about the concerns of her soul. Lord, I feel that I am weak indeed! Oh, give Thy Holy Spirit, that He may convince her to come to the Saviour; to lay aside her own righteousness, and to trust solely to the finished work of Jesus? O Jesus, have mercy on her, and reveal Thyself to her as her Saviour, forgiving all her sins!

"29th March.—A letter from my dear friend J. M., and ~~and another from J. M.~~ disappointed, even to tears, when I read that she had not ~~been able to~~ ~~yet.~~ Lord, what shall I do? I can only come to The

All that will live godly in Christ Jesus shall suffer persecution. Mary H— had not a little ridicule to bear in working and witnessing for Christ. The spirit in which she bore it, and the source whence she derived strength to bear it, thus alike appear :—

"4th August.—Sorely tried. Ridiculed at all hands ; but was enabled, in the strength of Divine grace, to overcome. To thee, O Lord, I would give all the glory. Prepare me for the blessed day of rest, O my Father.

"9th August.—Have had to bear a great deal of ridicule to-day. O Father, give me grace to enable me to bear it all for my Saviour's sake. In the strength of the Lord, I will go on my way rejoicing. Impart courage to speak and act for Jesus ! Oh, how little do I bear for His name !"

There would be little difficulty in supporting and greatly extending home and foreign missionary enterprise if all the members of the Church were actuated by the large-hearted missionary zeal of this domestic-servant :—

"18th January.—Very little worth the mentioning to-day. Have determined, in the strength of God, to do some little for the missionaries. As the poor natives are sadly in need of clothing, I will try and send them something of my own making. Lord, do Thou prosper my work !

"3d April.—At the prayer meeting in the church. Offered myself as a candidate to help the missionary to bring souls to the Saviour. Dr. Gould spoke of my health as a barrier in the way. Lord, remove every barrier ! Oh, if I could bring one soul to the Saviour !

"5th April.—Feel an increased desire to help the missionary to win precious souls to the Saviour. What does it matter whether I have good health or not, if I could bring one soul to Jesus ? Surely their never-dying souls are more precious than my health a thousand times.

"29th November.—Very busy all day. At the prayer meeting in the evening. Got a card to subscribe for the *John Williams* (missionary ship). Lord, I would recommend the effort to Thee. It is for Thy glory and for the extension of Thy kingdom to send the gospel to other countries. O Lord, be Thou with me."

But we must close our extracts from this interesting little volume. It is fitted to rebuke and stimulate most Christians ; to commend religion to the Christless ; and to be especially useful to servants. No master or mistress could put a more suitable volume into the hands of a servant they wished to benefit.

The Scots Worthies. By John Howie. From the author's original edition. Revised and corrected by the Rev. W. H. Carslaw, M.A., Helensburgh. With numerous Illustrations on Wood. Part I. Edinburgh : Johnstone, Hunter, & Co. 1870.

WE have here the first part of a new, splendid, and withal cheap edition of one of our favourite Scottish classics. We hail its publication with true satisfaction as Christians, as Protestants, as Patriots, and as Covenanters. As Christians : for the men in this gallery of portraits are part of the "great cloud of witnesses," who by their unconquerable faith in Christ, their high-souled consecration to His cause, and their heroic sacrifice of all that the world values, even

of life itself, for His sake, have supplied a living evidence of the truth and power of His religion, which goes deep into the consciences of men, whether they will own it or no. As Protestants: for in the light of the flames that consumed some of these men as pestilent heretics for no other crime than daring to think and speak as God taught them in His Word, men may learn the true nature of Popery which is rising again to power among us; may learn also the cost at which God delivered us from it of old, and the guilt of our ingratitude in going back again to its bondage; and may learn too from the principles as to the duties of nations to Christ and His Evangel, by which our fathers vanquished it, the only means by which it can be vanquished again. As Patriots: for these noblest of Scotsmen by achieving the religious freedom and reformation of our country, did more than all its statesmen and warriors to achieve its civil liberty and prosperity; they were the greatest liberators and benefactors of their country; and we need nothing more than an infusion of their sentiments and spirit into the bosom of their descendants to rid us of more than half our national evils and dangers. As Covenanters in a word we hail this book: for few things are better fitted to commend and revive the principles of the Covenanted Reformation than a knowledge of the character and deeds of the men who were instrumental in accomplishing it, and who, in many cases, sealed their testimony to it with their blood.

We earnestly counsel parents to subscribe for this book, and put it into the hands of their children. It is a book which the young will read with almost as much interest and avidity as the *Pilgrim's Progress*. It will give them much sound instruction as to two of the great formative periods of their country's history. It will tend to prepossess them in favour of those great Reformation principles which are being rapidly lost sight of, but without a revival of which there can be no thorough revival to the Church and nation. It will help also to nourish in their young bosoms the ardour of an enlightened patriotism and public-spirited zeal for the cause of Christ, which may raise them above the petty time-serving presently prevailing, and lead them to do something to "turn the battle to the gate." So at least it will be, if there is truth in what the poet has said regarding these same "Scots Worthies"—

" Their names shall nerve the patriot's hand,
Upraised to save a sinking land;
And piety shall learn to burn
With holier transports o'er their urn."

An attractive feature in this edition are the illustrations, which are profuse and finely executed. In this first part we have

George Wishart, the Good Regent, and John Knox, with eight or nine views of buildings and monuments in Iona, St. Andrews, Dunfermline, and Edinburgh. We heartily wish the publishers success in their praiseworthy enterprise.

An Elder's Thoughts on Union. By David Dickson, Free New North Church, Edinburgh. Edinburgh: Andrew Elliot and John MacLaren.

THIS pamphlet is in favour of the projected union of Churches in Scotland. It is written temperately, with commendable courtesy and good feeling, and we have no doubt out of honest and sincere conviction. There is considerably more of sentiment than of argument in it, however, and what of argument there is, is based on the false assumption that the sole point of difference between the negotiating bodies lies in the question of endowments. How hard put to it Mr. Dickson has been to find anything in the shape of good and honest argument appears from certain references he makes, which we feel called on to notice as bearing on our own position as Original Seceders.

The first of these references is to the late Dr. M'Crie. Mr. Dickson quotes the following sentences from that illustrious man's reply to Sir George Sinclair's proposal for a union between the disendowed Presbyterian bodies and the Established Church:—"Nor do I think that all who join in such a union should be perfectly agreed on all points, and that they need not forbear with one another in certain things which they cannot view in the same light. Nor does it strike me that there would be required any 'Synopsis of Principles,' while the Confession of Faith and other Standards of the Church of Scotland remain. The great desideratum is not a declared or authorised system of principles, but a real and practical adherence to it, and an administration which would promise to secure this." Surely Mr. Dickson was nodding when he made this quotation, for all but the most inattentive and unthinking must see that it has nothing to do with such a union as that presently contemplated, save to condemn it. Dr. M'Crie was for union on the basis of "the Confession of Faith and other Standards of the Church of Scotland:" the present is not a proposal to unite on the basis of the whole five Westminster Standards. Dr. M'Crie demands a "*real and practical adherence*" to the Standards: what is presently proposed is an adherence to the Confession *with such allowance* as will cover the dissent from it made in the formula of the United Presbyterian Church. Dr. M'Crie requires as indispensable "an administration which would promise to secure real and practical adherence to all the Standards:" how ridiculous to imagine that this promise of honest out and out adherence is given by an administration, the very first act of which is to deter-

mine that there shall be a broad and flexible allowance of dissent ! We could quote page after page from Dr. M'Crie's writings, undeniably proving that he could go in with no union of Presbyterians which was not based on the whole Westminster Standards, *viewed as Standards of covenanted uniformity*, and as such ratified by the acts of the *State*, as well as of the Church ; and is he perpetually to be misrepresented and wronged by being quoted as an authority in favour of a union with those who hold the Covenants, and State ratification of the Church's profession, in equal scorn ? True, in the former of the sentences quoted, he says he does not think that all who join in the union of which he writes, "should be perfectly agreed on all points ;" but if the two sentences are to hang together—if they are not to be in point blank contradiction to each other—these must be points not ascertained and determined in the Standards.

The other reference made by Mr. Dickson is to the United Original Seceders who joined the Free Church in 1852. "It is a striking fact, and one well worthy of being pondered, that almost all, if not all, those who claim by their testimonies to represent Second Reformation principles, such as the ministers of Dr. M'Crie's body, the United Original Seceders, who joined the Free Church in 1854 (*sic*), and also our Cameronian friends, the Reformed Presbyterians, are ardently in favour of the union. This is as strong evidence of the kind as could be presented. I suppose it arises from their being more thoroughly grounded than many in the doctrine and spirit of true Presbyterianism." A truly charitable supposition ! But does Mr. Dickson write as he does in excess of ignorance, or excess of charity ? That these quondam Seceders once had a distinctive testimony for Second Reformation principles we admit ; but in whose hands is that distinctive testimony now ? And whether is it those who have abandoned the testimony after having sworn to maintain it, or those who still hold by it in all its integrity, who should be regarded as "*grounded* in the doctrine and spirit of true Presbyterianism ?" Does Mr. Dickson know that these former Seceders, on whose support he so strongly leans, abandoned a judicial testimony for the principles of the Reformation as a Covenanted Reformation in order to join the Free Church ?—that they entered the Free Church solemnly declaring that they would publicly testify within her pale for all the principles of the Covenanted Reformation as such, and particularly for the great principle of the continued obligation of our National Covenants ?—and that so far from redeeming their pledge, they have never once opened their mouths in public defence of their former distinctive principles, but have rather obstructed and opposed all recognition of them, and been the foremost promoters of laxity and ~~change~~ ? Surely he had

better inquire into the antecedents of these truant Seceders, as well as of his Cameronian friends, before arguing that the approval of men who have deliberately turned their backs on a public and solemnly avouched profession of certain principles is of itself convincing evidence that the Union movement is in harmony with those principles, or indeed can guarantee the sound and principled character of any movement whatever.

Incidents of a Journey through Egypt and the Holy Land. By George Jack, Dundee. Edinburgh: Andrew Elliot, 17 Princes Street. 1870.

WE have received this volume too late to be able to give it so lengthened and careful a notice as we could wish to do. But there is the less reason to regret this that the interest and value of its contents are already well known to our readers. Many of them, we are aware, have derived an instruction and pleasure from its chapters, as these successively appeared in this *Magazine*, which will make them glad to know that Mr. Jack has complied with the request of the present and former Editors, that they should be transferred from our ephemeral pages to the separate book form, which is likely to give them the place and permanence they deserve to have in our literature.

In his modest preface Mr. Jack notices that much has been written on the subject, but adds "it will generally be admitted that in most instances every succeeding traveller has brought into view something more or less important that had not been previously noticed." True; and we believe also it will be admitted by intelligent readers, that our traveller has contributed at least his full share of fresh interest and information to our previous knowledge of the lands of the Bible. We know him to be as free from superstition and fanaticism as most men, but we question whether crusader or pilgrim of the middle ages ever turned to the East with more enthusiastic ardour than that which carried him unflinching through the toil and discomfort of his wanderings. It was evidently a daily luxury and delight to him to realise that he was treading the land which had been trodden, not only by patriarchs and prophets, but by

Those blessed feet
Which eighteen hundred years ago were nailed
For our advantage to the bitter cross.

This enthusiasm, as it always does, has sharpened his faculty of close observation, has given vividness and depth to his impressions, and imparted a *verve* and life to his narrative which takes hold of the reader. At the same time it has not betrayed him into exaggeration or sensational writing. His style is natural, easy, often graphic, and relieved ever and anon with a touch of unaffected humour.

A characteristic feature of the book is the painstaking with which he has gathered, and presents in brief view, the leading facts in the history of the principal places which he visited, from Bible times downward. Many, too, will read the incidents of Scripture history with fresh light and interest from the description he gives of them in connection with the localities where they occurred. And though the shortness of his visit and the nature of the work have precluded him from describing Eastern customs and manners as fully as Dr. Thomson and some others have done, yet he has contributed a fair quota to this important source of Bible evidence and illustration. Altogether, we venture to say there are few books of travel in the Holy Land in which a greater variety of sound and well-digested information will be got than in this.

It is surprising to us how the chapters, which were such a morsel to our appetite as they appeared in successive numbers of our periodical, have grown into this goodly and handsome volume of upwards of four hundred pages. It is printed in toned paper, and is illustrated with plans of Jerusalem and its environs, and two pictorial views etched from sketches taken on the spot by a friend. We have no doubt that many of our readers will desire to have it for the sake of continuous reading by themselves and their families, and will recommend it to their friends. We know of few books more suitable for congregational libraries.

Notes on Ecclesiastical Affairs.

THE UNION MOVEMENT IN THE FREE CHURCH.

THE leaders of the Union movement in the Free Church have apparently agreed upon their final course of action. The leading Presbyteries of the Church have overtured the General Assembly to send the Union Committee's report to Presbyteries, with the view of ascertaining whether they are prepared to unite on the basis of the Standards, with such an allowance in the Formula of the united Church as shall cover the differences existing in the negotiating bodies regarding the power of the Magistrate about religion. The policy of this proposal is obvious. It keeps up the appearance of adhering to the Standards. At the same time it allows all parties, with their existing differences unremoved, to coalesce in the Union. It sounds well to say we unite on the basis of the Standards, simply allowing all to hold their own views regarding the teaching of the Standards on one particular point. But it is questionable whether this is dealing fairly or honestly by the Standards, when we think that this is an allowance to hold that their teaching on a matter to which they give such prominence, and which is so important in itself, as the Magistrate's duty toward religion and the Church of Christ, is unscriptural and wrong. And it is also a serious question whether an allowance of dissent from the Standards on this great matter will not tend to weaken their authority in other matters, and render them of less and less value and account as tests of orthodoxy. One thing at any rate is plain, that, by agreeing to a Formula with such an allowance, the Free Church will abandon whatever judicial testimony she has hitherto borne for the duty of nations as such to recognise and support the Church of Christ. From the moment, too, she unites with Voluntaries on the basis of such a Formula, she surrenders the Claim of Rights and Protest in which she has hitherto justly claimed a characteristic identification with the historical Church of Scotland.

only holding the principle of Establishments as a part of her Testimony from the beginning, but in close and covenanted alliance with the State during her purest and brightest days ; from the high position of claiming at least (we do not now pronounce on the justice of the claim), to be the Old National Martyr Church of Scotland, she will sink to the level of a mere Dissenting sect. So the result of seven years' negotiation is to cover up all existing differences and contradictions by a Formula of allowance without the least attempt at their removal ! Either the negotiations have been a great deal too long, or they should have been longer.

FREE CHURCH DEFENCE ASSOCIATION.

A MEETING to inaugurate an association under the above name was held at Glasgow on the evening of March 3d. The following resolutions which were passed at the meeting will enable our readers to form some correct idea of the constitution and ends of the association :—

1. "That this meeting stedfastly believes and holds that the principles of the Free Church of Scotland, especially in regard to the universal supremacy of Christ, are in accordance with the Word of God, as revealed in the sacred Scriptures, and founded thereon, and that they are therefore of unchangeable obligation on the Church and the world, for the promotion of the glory of God, the interests of the Redeemer's kingdom, and the welfare of immortal souls as well as of churches and nations.

2. "That these principles have been held by the Reformed Church of Scotland, both at the first and the second Reformation, and were solemnly reaffirmed at the Disruption in May 1843, as they are contained in the Westminster Confession and other subordinate Standards of the Free Church of Scotland—principles which all her ministers, elders, deacons, and probationers solemnly profess to receive and to hold, without any reserve or compromise ; and to which they are bound by public vow and by subscription with the hand, and which ought not on any account therefore to be compromised or surrendered.

3. "That the Free Church of Scotland holds, and all her office-bearers are bound solemnly to receive and subscribe, the Claim of Right of 1842, and the Protest and Deed of Demission of 1843, according to the relative formula of 1846 ; and therefore the said Church repudiates the system called Voluntarism, as being in entire opposition to the foressaid documents.

4. "That it is the solemn conviction of this meeting that the principles of the Free Church, thus so long professed and maintained, are now being assailed, and are in danger of being subverted, not only by wide and varied opposition of parties outside the pale of the Church of Christ in Scotland and elsewhere, but also by views and proceedings in some of the professing Presbyterian Churches, and even in the Free Church of Scotland, in connection with the proposed Union with other Churches, and the securing of a national system of Scriptural education and otherwise."

What our readers may think of these resolutions we cannot say. But for ourselves, we confess we can see nothing in them nor in the well-reasoned, calm, and high-toned speeches by which they were supported to warrant the contempt and bitter words cast on the men who have pledged their adherence to them, by Dr. Guthrie and other speakers and writers on the side of the proposed Union. We are perfectly at a loss to see how any Free Churchman can see anything contemptible or unworthy in his brethren pledging themselves to maintain "the principles of the Free Church in regard to the universal supremacy of Christ," which are set forth in the Standards of the Free Church, which he himself has subscribed and solemnly pledged himself to maintain. We are no Free Churchmen, but we are so attached to "the principles regarding the universal supremacy of Christ," as "held by the Reformed Church of Scotland, both at the first and second Reformation," that we cannot but feel respect and bid God speed to men who declare that they are determined at all hazards to maintain a public and judicial testimony on their behalf, when that is in danger of being surrendered. We observe that on the general committee of this association are the names of 61 ministers of the Free Church, besides those of a large number of influential laymen.

COVENANTING AT GLASGOW.

ON Thursday, the 7th of April, the congregation of Mains Street, Glasgow, engaged in the solemn ordinance of social religious Covenanting. This exercise has long been termed in the Secession "the Renewing of the Covenants." The designation is not quite a happy one, and it has led to real or affected misapprehension. What is done

is not the literal and formal renewing of the National Covenants in the sense of swearing them over again in the name of the entire nation. Such a proceeding would be manifestly absurd on the part of a minority of the nation; it can be carried out only by the nation as such; and even the nation would need to renew its old Covenants in a bond suited to its altered circumstances, as was done in 1638. In Covenanting, as practised in the Secession, the engagement to duty is made in a bond separate and distinct from the National Covenants, and specially adapted to our peculiar circumstances as a minority of the nation witnessing for the whole Scriptural attainments of the Covenanted Reformation. At the same time, in this bond we acknowledge our sense of the continued obligation of the National Covenants upon us and upon all in these lands; our conviction of the guilt lying upon us and upon the whole nation for the violation of them; and our resolution for ourselves to adhere to them faithfully, and to carry out, as grace may enable us, their Scriptural and unaccomplished ends. Social Covenanting, as practised by us, in as far as it goes back on our National Covenants, is not a renewing of them so properly as a renewing of our adherence to them and to the Standards and attainments of the Reformation as ratified by them.

In the present instance this Divine ordinance has not been observed without special and anxious preparation. We understand that during the winter Dr. Murray preached a course of sermons illustrative of its obligation and seasonableness, has for some time been holding sectional meetings of the congregation with a view to further instruction and to the removal of objections and difficulties, and has spared no pains to enable his people to engage in it intelligently and earnestly. The result has been gratifying, we believe, even beyond his expectations.

On the day of Covenanting, after devotional exercises, conducted by the Rev. Dr. Murray, the Rev. J. Smellie, Edinburgh, preached from Hosea ii. 23—"I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." The National Covenants and the acknowledgment of sins were read by the Rev. J. Smellie, the Rev. T. Hobart, Carlisle, the Rev. A. T. M'Clellanaghan, Kilmarnock, and Mr. Spence, preacher. Thereafter the Rev. Dr. Murray offered up solemn prayer, and administered the bond to the Covenanters, which was afterwards subscribed by them to the number of 115, including the ministers present and the majority of the students contemplating the ministry. During the signing of the bond, Messrs. Smellie and M'Clellanaghan suitably exhorted the Covenanters; and the interesting and impressive services were brought to a close by Mr M'Clellanaghan preaching in the evening a most appropriate discourse from Joshua xxiii. 8—"But cleave unto the Lord your God, as ye have done unto this day."

We congratulate Dr. Murray on the so successful accomplishment of an object on which we are aware his heart has been long and anxiously set. We congratulate his congregation on the heartiness with which they have taken the lead in carrying out the recommendation given by the Synod at its last meeting in favour of the observance of this Scriptural and Divinely-honoured duty. It is to be hoped that all the congregations in which this duty has not been recently observed will be stimulated to follow their example. If ever the adherents of the Covenanted Reformation needed to be closely bound to the Lord and to one another it is in this shaking and perilous and anxious time, when latitudinarianism and indifference are doing so much to open the way for the progress of Popery and infidelity.

RELIGIOUS EDUCATION IN AMERICA.

In the *Associate Presbyterian*, which continues kindly to be sent us from America, reference is made to a case bearing on the above subject, which is presently causing much excitement throughout the United States. It appears that some time ago the School Board of Cincinnati, Ohio, decided that the reading of the Bible, the singing of psalms or hymns, and the offering up of prayer should cease in all the public free schools of that city. An interdict, as we would call it, was obtained by the friends of religious education forbidding the carrying out of this decision, and the case came for settlement before the Superior Court of Cincinnati in November last. The decision of the Court has recently been given in which two out of the three judges agree to sustain the interdict, and of course determine that the reading of the Bible and other religious exercises shall go on in the public schools as heretofore. The decision is based mainly on a clause of the Bill of Rights of Ohio, to the effect that "religion, morality, and knowledge, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its ~~own~~ mode of worship, and to encourage schools and the means of instruction."

"that under this clause the State was -"

to protect religious worship ; that church property is under it exempt from taxation ; that the family Bible is exempted from executions ; that in the Apprentices Law the master is bound at the close of his term to give the apprentice a copy of the Bible ; that by the Penitentiary Law each criminal is furnished with a Bible ; that the Bible is placed by law in every court of justice ; that for these Bibles all citizens are taxed ; that blasphemy is made criminal, not only against the Supreme Being, but against the Son and the Holy Ghost—names found only in the Bible ; that 'religion' did not mean natural religion ; and that while they did not regard the English Bible as a sectarian book, so far as Catholics, Jews, and Rationalists are concerned, they were at liberty to have their own schools, and also to raise the quite different question as to the justice of the present distribution of school rates."

This is a most gratifying decision, and the more so that it rests on such a variety of what appear incontrovertible grounds. It has excited a violent outcry, however, especially among the Roman Catholics, who are likely as the consequence of it to demand either total exemption from the school rates, or a proportion out of them for their own separate schools. One lesson is powerfully taught us by the case, and that is, the necessity of having the reading of the Bible and religious teaching in schools expressly provided for in any Education Bill which may be passed for Scotland. Otherwise, what security is there that the conduct of the School Board of Cincinnati may not be repeated by the School Boards provided by the Bill, whether central or local. And if, as some would have it, the matter of religious education is left entirely in the hands of the Local Boards there will, in that case, be no redress.

Foreign Missionary Intelligence.

THE GONDS.

SOME time ago, we published a statement by Dr. Murray Mitchell regarding the aborigines or hill tribes of India, in which he showed how peculiarly accessible they are to the Gospel, and what strong claims they have on the missionary efforts of British Christians. He has recently sent home an interesting account of a visit paid by him to Chindwara, where the Free Church has recently established a mission to the Gonds, one of those aboriginal races. We quote a few extracts from it with the view of showing what a hopeful field of labour such a people would furnish to our young missionary, should the Church see its way to send him :—

"I am most thankful that our Central India Mission has commenced work among the aborigines. In this region, there is no mission labouring amongst them except our own. The Bishop of Calcutta has recently appointed a missionary to Hoehungabad, whose primary duty is to work among the Gonds ; but this, I understand, is simply a private effort.

"The Gond race is by no means small or unimportant. Indian statistics are seldom very reliable, but the Gonds cannot be fewer than a million and a-half ; and, with some closely allied tribes, may fairly be estimated as about two millions of men. A vast field, all but untouched.

"The Gonds are not a compact body like the Kols and Santals, with comparatively few Hindus or Mussulmans among them. In round numbers they form nearly one-fourth of the population of the Central Provinces. Some villages are purely Gond ; but in most cases the Gonds are intermingled with Hindus. This has an important influence on their language. Probably it is only in the wildest part of the country that the Gonds know only Gondi ; in most cases they understand the language of their Hindu neighbours. In the Chindwara district, in which I write, even the women understand Hindi pretty well, and the men perfectly. Further south, where Marathi supersedes Hindi, the Gonds understand Marathi ; and in those districts, such as Chanda, where Telugu and Marathi meet, they will be found tolerably acquainted with these two languages as well as their own. In a few places they seem to have forgotten Gondi. Mr. Hislop has noted this regarding Gonds living near the sources of the Nerbudda ; and Mr. Dawson tells me that he found the same thing true of some who are a considerable distance down the Nerbudda valley. Still Gondi is an important language. It is very dear to the hearts of the people—nearly as much so as Gaelic to a Highlander in Scotland, or Welsh to a Welshman. Mr. Dawson once addressed a man in Gondi, who, as soon as he heard the unexpected sounds of his mother tongue, threw his arms round Mr. Dawson's neck, exclaiming, 'Ah ! you are my brother.'

"The religion of the Gonds is exceedingly vague and ill defined—more so I think even than that of the Kols and Santals. Distinct beliefs they have exceedingly few; distinct rites equally few. They have no proper priesthood—none whose recognised duty it is to conserve and transmit their religion. In the houses there seem to be no images kept; in the villages, there may or may not be a few stones under trees which are more or less regarded as sacred; but generally in the jungles around the villages there are rude stones set up, to which worship of a sort is rendered. They sometimes speak of their being fifteen gods; but no one seems to know the names of so many. The names of the deities which I have heard most frequently are Baro pen, or Baro deva, Pharsi pen, and Bhim sen. Baro pen simply means great god; he is marked by a stone, a piece of wood, or perhaps an iron rod. Pharsi pen is generally represented by an iron spear-head, and may be guessed to be the war-god. Bhim sen is extensively worshipped; his name is the same as that of a great Hindu hero, and it is possible that the worship of the dead warrior may have passed from the Hindus to the Gonds. A most interesting question is this—Have these people a distinct conception of a Supreme Being as distinct from their other gods? My impression among the Kols and Santals was, that this great conception was never entirely obliterated. Among the Gonds also it seemed, from the answers I received to testing questions, that the idea of the Supreme—a great Being to whom all their lesser deities were subject—is still in the Gond mind. And most certainly the grand truth is readily accepted when it is declared; it seems even welcome, as if the heart had been sighing for the assurance that there is a Being all glorious and all good. The blessed Gospel will give voice to longings in their hearts which as yet the poor Gonds do not understand. The Gonds, further, worship the dead. Spirits are propitiated for at least a year from the time of death; and the worship is kept up for several years when a man of distinction dies. It is plain that they distinguish between gods and demons as much as the Hindus—among whom, it must be confessed, however, the distinction is not very decided. The demons are simply malevolent. The Gonds are greatly afraid of witchcraft. Yet it does not seem to go to such a fearful extent with them as it does with the Kols."

Then describing a visit which he paid to some of their villages with Mr Dawson, the missionary, and Samuel Hardy, a converted Tamil, Dr. Mitchell says:—

"I was impressed at once by the quiet but intelligent attention of the people. To any question put to them they gave clear, distinct replies. They confessed at once that all their objects of worship—gods and devils alike—were useless, and that only the Supreme ought to be adored. The name of Christ was known—they generally called Him 'the Lord Jesus'—and also something about His work. The grand thought of love having brought Him down, from heaven to earth seemed quite familiar. After I had spoken to them for some time in Hindi, Mr. Samuel Hardy addressed them in Gondi, and was followed by Mr. Dawson in the same language. They put a good many questions in the course of their addresses, and both men and women were ready with the answers. The language was quite new to me; but it was evident that their words reached the minds of the people, and I thought I saw evidence that they reached also their hearts. And our brethren proclaimed the message of love in the spirit of love. The word they used from time to time in addressing the women arrested my attention. It was the word *delar*—that is, *sister*; and in this unhappy land of race antagonism and female degradation, it sounded strangely beautiful. Samuel Hardy spoke chiefly of the miracles of the Saviour, especially the raising of Lazarus. When he ended the narrative, 'What a wonderful work was this!' he said; and several at once replied, 'Yes, most wonderful.' He applied it spiritually, and spoke of Christ's raising the soul from death in trespasses and sins. Mr. Dawson spoke of sin and salvation, dwelling on Christ's willingness to save to the uttermost. I then spoke in Hindi; and the work was finished by prayer, all listening attentively, and occasionally catching up and repeating some of the words. More than an hour passed away in this manner—a solemn, delightful hour: not a word in opposition; only quiet attention, often deepening into earnestness. On two mornings Mrs Mitchell accompanied us to the villages, and she was present on the occasion I have had in my mind's eye when writing these lines. She was, of course, an object of great attraction. When we had finished, the women all gathered round her, and she had much conversation with them in Hindi. She was as much interested in them as they in her. She told them of the God who is love, and bade them in all their sorrows go to Him. She spoke of the Son of God, and all His tenderness. The women listened most attentively; I thought one or two were melted to tears. They promised that they would never forget what the lady said. They then carried her away to see their houses, and she entered as soon as time allowed. How kind the poor people were!—and yet they are savages!"

Social Meeting.

POLLOKSHAW.—A social meeting in connection with the Pollokshaw congregation was held in the church on the evening of Thursday, 10th March, and was numerously attended. The Rev. William B. Gardiner, pastor of the congregation, occupied the chair, and was supported on the platform by the Rev. Thomas Hobart, Carluke, and the office-bearers. After partaking of tea, the Chairman reviewed the history of the congregation since the date of his settlement amongst them, and showed that very gratifying progress had been made. Interesting and encouraging statements were submitted by Mr. Macfarlane, treasurer; Mr. Kyle, superintendent of the Sabbath School; Mr. Anderson, missionary; and Mr. Reid, a member of the congregation, who is employed as a colporteur by "The Edinburgh Book and Tract Society." An excellent and stirring address on "Education" was delivered by the Rev. Mr. Hobart. Brief addresses were also delivered by Messrs. Hanna, Sproull, and Arbuckle. After spending a very enjoyable evening, the meeting was closed in the usual way.

Obituary Notice.

It has pleased God in His inscrutable Providence to remove by death the Rev. George Roger, A.M., Auchinleck, Clerk to the Synod and Senior Editor of this *Magazine*. After a lingering illness, patiently borne, he died at Auchinleck on Monday, 4th April, in the 60th year of his age and 33d of his ministry. As a biographical sketch of him will appear (D.V.) in our next number, we shall only at present say how deeply and sorrowfully, in common, we are sure, with all the Church, we feel the loss sustained through his removal, by his family now left orphans—by the congregation to which he ministered with such affectionate assiduity—by the Church which he served in a variety of public capacities so ably, indefatigably, and usefully—by this periodical, which he was promising, by his sound judgment, his large information, and vigour of thought and style, to raise to a position of influence it is now little likely to attain—and by the cause of the Covenanted Reformation, of which he was an enlightened and zealous defender. But we would not sorrow even as others who have no hope. As for him, we know that "Blessed are the dead that die in the Lord." And as for us and the interests he has left behind, we know that "the Lord liveth, and blessed be our Rock."

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JULY, 1870.

THE MEETING OF SYNOD.

THE meeting of Synod this year was in one respect a mournful one. The calling of the roll reminded one of the calling of the muster-roll of a regiment after battle, so many were not there to answer to their names. Of absent ministerial members two were among the dead, and in view of all they had been and done, their surviving brethren could not but sorrow much that they should see their faces no more. Three others, and among these the venerable father of the Synod, were unable to attend on account of severe bodily illness. But if there was much to depress in these circumstances, there was more to encourage in the thought that the government of the Church is upon the shoulder of her ever-living Head. The want of their accustomed leaders shut up the members of the court to look to Him for counsel and help, and enabled them to realise, more we believe than they have often done, the comfort and strength that lie in His promise, "Lo I am with you alway."

One fruit and token of His presence with His servants is oneness of mind and heart in His service. And this characterised the proceedings of Synod in a very gratifying measure. Members spoke out their minds freely and independently; but there was no such difference of opinion as rendered it necessary even in one case to take the vote. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Next to faith in God, and in the triumph of His truth and cause this unity is our strength. In love to the great Scriptural principles given us to maintain, and under a sense of the formidable opposition we have to encounter in maintaining them, let us close our thinned ranks and stand shoulder to shoulder.

In the case of individuals we know that large subscriptions to religious objects are not always a sure test of personal religion. And

in the case of Churches we would hesitate to make the largeness of their contributions, any more than the largeness of their numbers, the measure of their spiritual prosperity. On the other hand it is certain that when a Church is prospering spiritually, its members will be growing in the grace of liberality, as well as in every other fruit of the Spirit. We are disposed, therefore, to take it as a token for good—an evidence that God is prospering us, and has still a work for us to do for Him in the land—that the funds of the Synod continue to show a steady increase. On the aggregate funds this year, there is an increase of not less than 8 per cent. And the minimum stipend of our ministers has been raised to £103 and a manse. This, indeed, is not much to say when we look at the scale of ministerial support in most other denominations. But it is something to say, and to say with thankfulness, when we consider that it is the highest minimum yet reached in the Original Secession. A general feeling, was expressed, however, that some aid-receiving congregations, considering their numbers and their means, were contented to remain too heavy a burden on the liberality of their brethren, and Presbyteries were instructed to deal with such congregations during the year, with the view of persuading them to try to raise their contributions a little nearer the average. We are aware that Christian liberality, from the very nature of it, cannot be forced. Whether it be the offering of a nation or the offering of an individual, it must be voluntary to be true and acceptable tribute to Christ. It must flow forth spontaneously from a living sense of duty to Christ as the stream gushes from the welling depths of the hidden spring. Still a sense of duty to Christ may be quickened and deepened by right dealing with the heart and conscience; the spring of liberality within may be reached and stirred and cleared of those muddy deposits that obstruct the fulness of its flow; and we have no doubt that this needful office will be done by Presbyteries so kindly and wisely as that the congregations in question shall be “willing of themselves,” not merely to give in equal proportion to their brethren, but to give “as God hath prospered them.”

One of the most important matters before the Synod was our proposed Foreign Mission. The Synod resolved to accept the offer of Mr. George Anderson, student of theology, to go out as its missionary to the heathen. It also resolved, that henceforth a collection shall be made annually by all the congregations under its inspection on behalf of the Foreign Mission Fund. As a Church, we profess to bear a testimony on behalf of all the Crown-rights of Christ; and it will now be seen what we are prepared to do to have Him actually enthroned as King of all the earth, and how far we are really in earnest in pray-

ing "Thy kingdom come." It is easy to see and to magnify difficulties, but all difficulties would disappear did we believe that we are workers together with God in the fulfilment of His promise to the King whom he has set on his holy hill of Zion—"I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Wherever our missionary may be sent, an annual collection, unless it rises considerably above the average, will not meet the expenses of the mission. But sessions will doubtless do their best to supplement the collection, by placing missionary boxes at the church doors, or by arranging for the taking up of such smalls sums periodically as the members of their congregations may be willing to give. Heads of families, too, will materially benefit their children as well as the mission, by forthwith installing a missionary box on the mantel-piece into which the little hands may be encouraged to drop the stray pence which would otherwise go on self-indulgent errands. From such missionary boxes alone the children of the Reformed Presbyterian Church have raised upwards of £300 yearly. We need to prove what Dr. Chalmers had so great faith in "the power of littles."

When writing on the subject of the mission last year we stated that as "there is that scattereth and yet increaseth," so if we gave up one labourer to the foreign field the Lord might raise up others for the work at home. This anticipation has been remarkably and encouragingly verified. Within the past few months two students have joined the fellowship of our Church unexpectedly, both of whom are in such an advanced stage of preparation for the work of the ministry, that it has been agreed to admit them to our hall as theological students of the third year. Thus, for the one who has devoted himself to missionary labour the Head of the Church has given us two; and while this seems to call us to go forward in our contemplated enterprise, it cannot fail to be very encouraging to vacant congregations waiting anxiously for a further supply of preachers.

There are many throughout the Body who will be gratified to observe that the "Committee on Union with the Irish Secession Synod," which was never called together last year, on account of the lamented illness of the Convener, has been reappointed. There seemed a strong and unanimous desire in the Court that something may be done during the present year to pave the way for union with brethren who, so far as has yet appeared, are entirely one with us in principle and public profession. A union with those who adhere to the whole of the Westminster Formularies as Standards of Covenanted Uniformity, and to the Judicial Testimony of the Original Seceders, will involve no compromise of principle, while it will materially strengthen the cause of the Covenanted Reformation, and supply to all the

churches—what they very much need at the present hour—an example of union based on honest and thorough unity. We trust that a very short period will suffice to give more emphatic meaning to our name by making us in a larger sense than we are now “*United Original Seceders*.”

We can only note further, that the Synod completed an important and much-needed work which has occupied it for a considerable time—the compilation and revision of a Manual of Rules and forms of Ecclesiastical Procedure. We have much satisfaction in this manual as providing for the uniform exercise of that strict and impartial discipline, by the maintenance of which alone in these days of prevailing laxity can we establish our claim of identity with the Reformed Church of Scotland. For, as Dr. McCrie remarks, “there was nothing in which the Scottish reformers approached nearer to the primitive Church than in the vigorous and impartial exercise of ecclesiastical discipline, the relaxation of which, under the Papacy, they justly regarded as one great cause of the universal corruption of religion.”

MODERATOR'S OPENING ADDRESS.

FATHERS AND BRETHREN—In rising to address you, I have first to thank you—and that most sincerely—for the high honour you have done me in placing me in this position. Such a position, at once so honourable and responsible, I could not have aspired to occupy on the ground of possessing any fitness for worthily discharging its important duties; but since you have been pleased to call me to it, I cheerfully yet diffidently comply, craving while I do so your kind indulgence.

Like others of the younger brethren, who have in recent years stood where I now stand, I would have rejoiced to see the revered fathers of our Church again called to fill the Moderator's chair, and particularly at such an eventful period as the present in the history of our country, when all the wisdom which long experience yields is needed in those who take the lead in conducting the Church's affairs. As regards some of those of whom we speak, however, the opportunity for this is now past—past irrevocably. “Our fathers, where are they?” Few, very few, now remain with us, for among them death has been busy, as well as among those younger in the ministry. Since our last meeting two more have been summoned to their rest. Having served their generation by the will of God, they have fallen on sleep, and been laid unto their fathers. And now, as we look around, we mark with a sigh not a few empty places that were but lately filled by devoted men—men who loved the truth and peace, and contended

earnestly for the faith—men near whose hearts lay the prosperity of the Redeemer's kingdom in the world, and in particular the revival and advancement of that much-despised cause in behalf of which we have, as a Church, been long honoured to appear—the cause of the Covenanted Reformation. Through grace they were faithful unto death in adhering to their testimony, and now they have their reward in the “well done” of their Lord and Master.

As thus, one after another, our tried standard-bearers are falling, what reason have we, who are still left upon the field, to send aloft to the God of Sabaoth, with increasing fervency, the cry, “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.” And how loud the call to gird up our loins more resolutely, and to follow more devotedly than ever in the footsteps of those who through faith and patience are now inheriting the promises—who have overcome by the blood of the Lamb and by the word of their testimony.

Though from time to time the Lord's public servants are removed from the midst of their labours in the Church, the Lord's great work on earth cannot stand still. It must advance, generation after generation, according to His own immutable purpose and gracious promise. For, while all flesh is as grass, and all the glory of man as the flower of grass—the grass withering and the flower thereof falling away—the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you. Nor shall the end come, until the Gospel of the kingdom has been preached in all the world for a witness unto all nations. And in the on-carrying of God's work in the Church and in the world, through the instrumentality of His enduring Word, it is still our privilege to be engaged. We are still labourers in the Lord's vineyard below, not resters in the Father's house above. And though our numbers be reduced and our strength weakened, it becomes us, nevertheless, to go courageously forward in the path of duty, in the name of the Church's glorious Head, and in the faith that He will fulfil to us His promises—“Where two or three are gathered together in My name, there am I in the midst of them.” “Lo I am with you alway, even unto the end of the world.”

In the kind providence of God, we are again gathered together in the Lord's name, as the supreme Court of our Church. We are met specially for the purpose of transacting the business, and deliberating upon the internal affairs of that particular section of the Church which we represent. And this important work, we doubt not, will be done, as heretofore, under a deep sense of responsibility, with enlightened zeal, and with scrupulous concern for the best interests of the Church.

But while it is thus our present duty more immediately to care for our own things, we are by no means unalive, as some would represent us, to what is transpiring around us, and engaging attention in other sections of the Church and in society at large. On the contrary, we humbly venture to affirm, even at the risk of incurring the charge of self-commendation, that nowhere has a deeper interest been uniformly felt and manifested in all that relates to the welfare of the Church of Christ and the prosperity of our country, than in the ecclesiastical body of which we are the present representatives. It is true, indeed, that we have adhered to the "old paths" in which our reforming and covenanting ancestors walked, and for walking in which they are still applauded on every side as the greatest benefactors of their country; and we have refused to join hands with those who have manifestly departed, and are departing further and further, from those hallowed Reformation principles which have formed the bulwark of our liberties, and which we value and cleave to, not because they are *old*, but because they are *true*, and therefore worth adhering to. This we have done, and this we are not ashamed of doing, and this, through grace, we purpose still to do. And are we on this account to be contemptuously spoken of as a mere "log among the ecclesiastical communities of Scotland?" Are we to be always branded as intolerant bigots, and as blind obstructives in the way of the march of progress? If so, so be it. By such treatment from those who boast so much of their liberality and charity, and sing their praises so lustily, we shall not be greatly moved. But possessing our souls in patience, we shall hold on our way, well assured that Divine approbation, and the testimony of a good conscience, are of unspeakably more value than the applause of men.

It is a remark that is being constantly made, that we live in extraordinary times. In the records of the past we find that those who have preceded us have often felt and expressed the same thing. However true this may have been of times gone by, it is unquestionably emphatically true of the present, that it is a period marked by a rapid and startling evolution of events of most noteworthy character, both in our own and in other lands. Everywhere changes are taking place, most important in their nature, and likely to be far-reaching in their consequences—changes both for the better and for the worse. The present is pre-eminently a time of inquiry, when things old are being tested, and things novel are being unsparingly introduced, with what results remains in many instances to be seen. We say nothing here as to the spirit in which, for the most part, this is being done; we simply allude to the acknowledged fact. Particularly in our own country, and within the different sections into which the Church has

so long been unhappily divided, questions of vast importance are being freely agitated, and movements of a remarkable character; and of diverse tendencies, have been and are now going on—movements which no true lover of his country, no true well-wisher of the Church, no true friend of the Christian religion can take part in or contemplate without feelings of deep concern regarding the ultimate issue of all. The opposing principles of truth and error are in deadly conflict on every side, as perhaps they have seldom if ever been before, in science, in politics, and in religion, both theoretical and practical. And though we may feel assured that, since the God of truth and righteousness reigns, truth shall at last prevail; yet, if we be really on the Lord's side—the side of truth—we cannot but view the fierce conflict that is raging with trembling anxiety, which will find expression in the prayer, "Arise, O God, let not man prevail. Plead Thine own cause."

And now we come to inquire, in what spirit does it become us, as an Evangelical Church, and as Seceders holding a judicial testimony for the principles of the Covenanted Reformation in their entirety, to view the various movements of the present time, both ecclesiastical and political? A few practical observations in answer to this question will form the remainder of our address.

What the prominent movements of the present time are, and what are their character and prevailing tendencies, is well known by those to whom we now speak. These, therefore, we do not attempt to enumerate and formally discuss, more especially as they have been repeatedly touched upon by previous occupants of this chair, and are from time to time being treated with eminent ability in the pages of our admirably-conducted *Magazine*. One general remark only do we here make respecting them, and it is that for the most part they are movements more or less away from or at variance with the great Scriptural principles and high attainments of the Reformation. Whether we turn our attention to what is going on in connection with the comprehensive subject of national religion, or national education, or the union of churches, or creeds and confessions, or the worship and government of the Church; or if we look to the actings of the civil government in relation to Popery, to Prelacy, to the sacred law of the Sabbath, to the Divine ordinance of marriage, and other things which might be named, we shall find it to be undeniably true that the strongly-prevailing tendency of public sentiment on such vitally important subjects is sadly in the direction we have mentioned. The character and deeds of those noble men of the past—men of liberal mind and large heart—who were honoured of God to lay the cost the foundations of our country's greatness, by—

and religious liberty, are still professedly admired and praised; but how have those Bible principles which they counted so precious, on which they acted so faithfully, and for which they contended so earnestly, been ignominiously surrendered by their faithless descendants?

Looking abroad then on all that is taking place around us, in society and in the Church, what is the spirit we should seek to cherish? What is the attitude we should be concerned to maintain? We reply that our spirit should be one of *ardent zeal for the honour of God*. Our attitude, in the present critical state of affairs in our country, should be that of persons who, Elijah-like, are very jealous for the Lord of hosts.

It must be acknowledged, that there is at present much need of a large increase of heaven-born zeal for the Divine glory on the part of professed witnesses for the cause of God in our land, and in the world at large, seeing they are called to act in the midst of great and growing indifference, and also in the face of active opposition to that cause on every side and in every form. In an age when God and His claims are much forgotten, self served, and mammon worshipped, what but a spirit of holy concern for the honour of the Most High can fit the lovers of truth and godliness for their important work, and sustain them in its performance. Without this, they are ever liable to faint and turn back in the day of sore trial, when the call is loudest to quit them like men. As, then, we behold much transpiring that is manifestly dishonouring to the name of God—His law disregarded, His claims ignored, His truth trampled under foot, His glory unsought—does it not become us to long for and seek a fresh baptism with the spirit of holy zeal, that, like Phinehas of old, we may show ourselves zealous for our God in a time of declension. To this every thing calls us. The enemies of God's cause, the opponents of the principles of truth and righteousness, are full of zeal. And shall not those who have solemnly espoused the cause of truth be equally zealous? Multitudes are utterly indifferent whether that cause prevail or not, being void of all concern for the Divine glory. Is there not, therefore, all the more need for those who value what others disregard and despise, being of another spirit? Those truly patriotic men of the past, whose descendants and representatives we claim to be, whose faithful contendings unto the death we profess to admire and thank God for, and whose principles and testimony we have publicly taken up, were men whose inmost souls burned with ardent zeal for the glory of God and the honour of His Word. And shall not we seek to cherish a similar spirit, as being that which the character and movements of our times emphatically demand? He whom we

call Lord and Master, and in whose sacred name we are now assembled, was very zealous for His God and Father. Of Him it is written, "The zeal of thine house hath eaten me up." Would that it were given to us and others to drink ever more deeply into His spirit of consuming zeal for the Divine glory! Then would we spurn from us all ignoble service, and rising in the strength of our God, go forth and be valiant for the truth upon the earth.

Filled thus with a spirit of zeal for the honour of the God of Truth, we should view much that is now taking place in our country *with heartfelt sorrow and deep humiliation*. This is one way in which true zeal for God ever manifests itself. It leads its possessors to bewail whatever is contrary to the requirements of the Divine Word, and therefore dishonouring to the Divine character. It is the truly zealous that sigh and cry for all the abominations that are done in the Church and the land, and that humble themselves before the God of truth and righteousness, on account of error corrupting the Church and impiety disgracing the nation, and bringing down upon both His wrathful judgments. It is among the zealous that there are searchings of heart for the divisions of Reuben, and tremblings of heart for the ark of God. Would that there were more who thus manifested their zeal!

Is not the character of many of the movements now going on, such as is fitted to produce in the heart of every pious, reflecting lover of his country, feelings of deep concern and regret—yea, of grief and shame and indignation? And are there not many things which we in particular, as witnesses for the Covenanted Reformation, must greatly deplore? Do we not, for example, see those who ought to rule in the fear of God decreeing unrighteous decrees—framing mischief by a law—in defiance of the righteous law of the King of kings, to whom nations as well as individuals are morally accountable? Do we not see the doomed, persecuting system of Antichrist, under the fostering care of our rulers and through the lukewarmness of professed Protestants, rapidly regaining its hold on these lands where the blood of God's martyred saints has flowed like water? Do we not see doctrinal error in its deadliest forms spreading far and wide and laying waste the Protestant Churches of our country? Do we not see the simplicity and purity of New Testament worship corrupted and destroyed by mere human inventions, to suit the taste of the age? Do we not see, in certain quarters, great Bible principles in danger of being sacrificed for the sake of effecting union which can be union only in name? Do we not see the enemies of the Bible (in company, it is sad to think, with many friends of the Bible, but who hold the *val* doing their utmost to secure its exclusion?—

Do we not see worldly conformity on the increase among professors of religion, showing that vital godliness is in a declining state? Do we not see the most fearful practical evils abounding, heaven-defying iniquities perpetrated which make the blood run cold, showing that the fear of God is neither in men's hearts nor before their eyes? And as we behold all this, and more that cannot now be mentioned, what should our feelings be but those of commiseration for our country, leading us to cry, "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God?"

But while we deplore what is evil—what is contrary to sound principle—in movements presently going on, *it becomes us at the same time to cherish both a thankful and a hopeful spirit.* We ought to "thank God and take courage." "In everything give thanks," is the Apostolic injunction, "for this is the will of God in Christ Jesus concerning you." And certainly all must feel that there are many things to be thankful for, amid all that is evil. The Word of God is not bound in our land, while it is being set free in other lands. The Gospel is proclaimed in its purity from many pulpits. We still enjoy liberty to worship God, according as He directs in His Word, none making us afraid. As we look around, we see many important agencies at work for the diffusion of Christian knowledge and the advancement of religion. Missionary operations are being carried on by the several Churches at home and abroad, in some cases with unflagging zeal. Bible societies are busy at work printing and circulating far and near the precious word of life. There are active labourers in the great and growingly important cause of temperance, while there are many other benevolent schemes which have for their object the temporal, moral, social, and spiritual improvement of the people. And in the midst of abounding error and growing indifference to Divine things, there are not a few who are showing themselves valiant for the truth, contending earnestly for the faith once delivered to the saints. And as we think of such things, and compare our condition as a people with that of almost all other lands, ought not our hearts to go up in adoring gratitude and praise to Him who is the Father of lights and the God of sovereign grace, from whom cometh down every good and every perfect gift? Verily, "He hath not dealt so with any nation." "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

And with thankfulness we should join hopefulness. Thanking God, let us take courage. Gratitude and hope naturally go together, the language of the one being, "The Lord of us hath mindful been," and of the other, "He will bless us still." And is there not the best

ground for hope respecting the cause of truth, and the welfare of Zion? Assuredly there is. "God reigneth, let the earth be glad, and isles rejoice each one." And He who reigns has spoken glorious things concerning the Church and our poor benighted world. To Zion her God and King has said, "I have graven thee upon the palms of mine hands; thy walls are ever before me." "No weapon formed against Thee shall prosper." "All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee." And regarding this sin-cursed earth of ours, this is the language of the Most High, "As truly as I live, all the earth shall be filled with the glory of the Lord." The cause of truth and righteousness shall certainly triumph over all opposing foes, for greater is He that is for it than all that are against it. Let this thought, this conviction, inspire us with courage and with hope, and stimulate us to redoubled exertion in the work of the Lord.

Again, it becomes us to regard the present agitation of important questions *in a spirit of genuine sympathy with all true progress*. We are not, as some would represent us, the enemies of progress, but its earnest friends. We are the friends of all progress that is really such, that can be shown to be in harmony with the unalterable principles of God's inspired Word. We are in favour of the fullest freedom of thought and enquiry in the science of theology, as in all other sciences, since we have nothing to fear from the most searching enquiries, but the reverse. Only let such enquiry be conducted, as it ought to be, in a spirit of humble reverence for the Word of God, under a deep sense of responsibility for belief as well as for conduct, with sincere desire to know and submit to truth, and with prayer for the enlightening influences of the Divine Spirit. Much is being constantly said about the progress of modern thought on religious subjects. And we do not deny the existence of a certain kind of progress. But how much of what is boastfully represented as advanced thought is the very opposite, inasmuch as it is at variance with the thoughts and words of the God of truth. There is a progress in error, as well as in the discovery and knowledge of truth; and it is to be feared that not a little of the former passes current for the latter; and with such progress we can have no sympathy. The test of all alleged progress, in connection with religious subjects, is the infallible Word of God. If men think and speak not according to this Word, it is because there is no true light in them. And we decline to follow those who would lead us away from, and not farther into, the knowledge of the *exhaustless treasures of the sacred Scriptures; while*

prayerful attempt to elucidate the teachings of God's Word, and to apply Scripture principles, we heartily rejoice.

Further, the spirit in which it becomes us to look upon present movements in the Church and in civil society should be one of *growing love and devotion to Bible truth and Bible principles, and of steadfast adherence to the position we have been called to occupy as a Church*. When error prevails it should be ours to love and cleave to truth more devotedly. When vitally important principles of God's Word are being set at nought, they should become all the more precious in our estimation. When others are moving away from important Scriptural positions which they have long occupied as Churches, our resolution ought to be, to abide by the honourable position assigned us in the providence of God, assured that it is thoroughly Scriptural, and therefore safe. In the present state of things among the Churches of our land, we are more and more persuaded that our strength is to sit still, in our patience possessing our souls. We are the ardent friends of union. This has been often said, and we say it again. There is nothing we more earnestly desire than to see the divisions of the Church healed, and all the scattered fragments of our Scottish Presbyterianism gathered into one. But we desire such union as God Himself requires—union in the truth—union not merely in name, but in reality—union founded on unity. We wish to see the breaches of Zion healed in a right, Scriptural manner; not slightly but thoroughly, so as to give some good hope that it will be lasting. As a basis on which such a union of the various Churches in our land might be most advantageously effected, we still hold forth the whole of the five Westminster Standards, as Standards of Covenanted uniformity; and we declare our readiness to join with all on this comprehensive basis—a basis which we are not at liberty to repudiate, but bound to adhere to, until at least it has been proved to be unscriptural, and therefore insufficient.

Once more, it becomes us to consider all that is now transpiring around us in *a most prayerful spirit*. Do we wish to see all overruled for good? Do we desire to see error uprooted and truth established? Do we long to see the Church enjoying peace and prosperity—all her divisions healed, all wasting controversies ceased, all her watchmen seeing eye to eye, all her members knit together in the enduring bonds of that love which rejoiceth in the truth? Do we want times of refreshing, that our days may be renewed as of old? Do we desire the fear of God to fall upon all men, and iniquity to hide its head, and righteousness to run down our streets like a river? Do we long to see Christ's kingdom coming, and God's will done on earth as it is done in heaven? Then, for all these things, the God of Israel

enquired of by the house of Israel, to do them for it. "Ye, therefore, that make mention of the Lord, keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Let this, fathers and brethren, be our individual and united resolution, and in the spirit of such a noble resolution, be it ours to engage in the important work for which we are again assembled. "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Amen.

MEETING OF THE SYNOD OF UNITED ORIGINAL SECEDERS.

THE Synod of United Original Seceders met in Mains Street Church, Glasgow, on the 2d May last, and was opened with a sermon by the Rev. William B. Gardiner, Pollockshaws, from Jude, verse 3—"Ye should earnestly contend for the faith which was once delivered unto the saints." After sermon, the Synod was constituted with prayer by Mr. Gardiner, Moderator. The Moderator intimated the removal by death of the Synod Clerk, the Rev. George Roger, and requested the Rev. John Robertson, Ayr, to take the sederunt. On the roll being called, it was reported by the Clerk of the Perth and Aberdeen Presbytery that, since last meeting of Synod, Mr. Alexander John Yuill, preacher of the Gospel, had been ordained to the pastoral office as colleague and successor to the Rev. Dr. Manson, Perth, and his name was added to the roll. It was also reported by the *interim* Clerk of the Ayr Presbytery that it had pleased God, since last meeting of Synod, to remove by death the Rev. Ebenezer Ritchie, Colmonell, and the Rev. George Roger, M.A., Auchinleck, and it was agreed to drop their names from the roll. It was then moved, and agreed to unanimously, that the Rev. John Sturrock, Stranraer, be appointed Moderator in room of the retiring Moderator, and Mr. Sturrock took the chair accordingly. Mr. Sturrock addressed the Court on "The spirit in which it becomes us to view present political and ecclesiastical movements." The Synod unanimously requested Mr. Sturrock to publish his address in the *Magazine*. The Rev. Alexander J. Yuill, Perth, and the Rev. James Patrick, Dromore, were appointed to conduct devotional exercises on Tuesday. Reasons of absence were assigned on behalf of the Rev. Dr. Manson, Perth; the Rev. William F. Aitken, Midlem; and the Rev. Thomas Gilchrist, Kirkintilloch. The Court sustained these reasons, and agreed to record their deepest sympathy with the brethren under their affliction. A Committee of Bills and Overtures was appointed—the Moderator, convener—to receive papers and state the order in which the business should be taken up. This Committee gave in their report on Tuesday forenoon, and the following is an outline of the business that came before the Court at its subsequent sederunts:—

I. ELECTION OF CLERK.—The Synod proceeded to the election of a Clerk in room of the late lamented Rev. George Roger, who for several years had so faithfully and efficiently discharged the duties devolving on the Synod Clerk. It was proposed, and carried, that Mr. William B. Gardiner,

Pollockshaw, be appointed to the vacant office. The Moderator having intimated this appointment, Mr. Gardiner expressed his willingness to accept of the office to which he had been elected, and took his seat at the Clerk's table accordingly. The Rev. John Robertson and the Rev. Thomas Hobart were appointed a committee to examine the minute books and Synodical papers in the possession of Mr. Roger's family, previous to these being handed over to the custody of the newly-elected Clerk.

II. FINANCE.—Various documents connected with finance were laid on the table and read by the Clerk, such as—

1. *Report of the Finance Committee*, which is as follows :—"The Finance Committee have again the satisfaction of reporting an increase this past year over the former upon receipts for all the Funds of the Church, with the exception of the Foreign Mission Fund—the net increase upon the whole amounting to a little over eight per cent. By deducting, however, the proceeds of a legacy left to the Synod last year by the late Mrs. Grandison, of Leith, this proportion would be greatly reduced. But on reference to the comparative statement of contributions from congregations, it will be observed that the increase on these, in the aggregate, amounts to between five and six per cent; and adverting again to the comparative abstract of total receipts, it will be seen that the decrease upon the Foreign Mission Fund amounts to £36 14s 5d. This Fund, it should be borne in mind, can be regarded hitherto only in the light of a deposit Fund for donations, with an ultimate view to a Foreign Mission; and, not being one of the sanctioned schemes of the Church to which all the congregations are required to contribute, it may be considered as not entering properly into the present comparison of ordinary income. In this view, the result of the year's contributions and donations, irrespective of the legacy alluded to, will still maintain the proportion of increase of eight per cent. In regard to the Foreign Mission Fund it may be here also noted, that the donations to it from the first up till the present date, including collections from three congregations made last year, amount to £201 4s 8d. It is also worthy of notice that the year's increase on contributions from congregations has arisen chiefly upon the Synod and Aged and Infirm Ministers' Funds, and to the former of these the Committee would desire still to continue to direct attention, since the balance carried to the present year's account is but a small one, and inadequate to meet any special claim which may fall to be made upon it.

"As referred to in the last year's report of the Committee, the transfer of the Balmullo property to the Synod has been effected during the past year; and the title-deeds examined at the instance of the Committee, having been found legally drawn out, were regularly recorded, and are now deposited, for present convenience, in the custody of Mr. Martin, solicitor, Dundee. The value of the property may be estimated at £400, subject to a bond of £100, and to an annual feu-duty—the latter payable by the congregation. In reporting the completion of this transfer, the Committee cannot but express their sense of the obligation under which they have been placed to Mr. Jack, of Dundee, for the part he has acted in connection with this business. The Committee have only further to state that copies of the papers connected with the settlement of the legacy of the late Mrs. Grandison are herewith submitted.—In name of the Committee, (Signed) LAURENCE HENDERSON, Convener.

"Glasgow, 2d May, 1870."

2. *Synod Treasurer's Statement*.—An elaborate and succinct statistical report of the various collections made during the past year by the congregations for the different Funds of the Church, together with the donations and disbursements, was given in and read. A comparative statement of contributions from all the congregations to the several schemes for the past and preceding years was also read. Documents anent the legacy bequeathed to the Synod by Mrs. Grandison, Leith, were submitted. Members having expressed their mind on these reports, it was moved, and unanimously agreed to, that the reports of the Finance Committee and Synod Treasurer be adopted and printed.

Magazine, and that the cordial thanks of the Synod be given to the Committee, and particularly to the Synod Treasurer, for their unwearied diligence and fidelity in so ably managing the financial affairs of the Church. The Moderator conveyed the thanks of the Court to Mr. A. G. Anderson, the Treasurer, from the chair accordingly. The following Committee was appointed to take the management of the funds during the current year—viz., Mr. Laurence Henderson (Convener), Mr. Hugh Howie, and Mr. Andrew G. Anderson, the Synod Treasurer.

III. "MAGAZINE."—The report of the *Magazine* Committee was read by the clerk. Along with this, carefully prepared abstracts exhibiting the extent of the circulation during the year, the Treasurer's intromissions, and the present financial state of the *Magazine* were submitted. After preliminary remarks, the report proceeds thus :—

"As will be observed, the number of copies disposed of during the year amounted to 5,701. The Committee had entertained fears, based on various circumstances without the Body, that there might be a considerable decrease in the circulation, but happily these have been disappointed. The result of the year points to the gratifying fact that the circulation exceeds that of the year preceding by 51 copies, the gross circulation being the highest yet attained. It is to be observed that some copies issued have been returned, but a fraction of these only apply to the year now closed. These returns apply chiefly to previous years, and the Committee would take leave to refer to the objectionable practice which prevails in some quarters of allowing unsold copies to accumulate over a long period, whereas, if notice were given to the Treasurer, fewer copies would be printed and the expense saved.

"In last year's report, the Committee referred to a loss they had sustained through their agent in the United States. That loss was not written off, in hopes that a portion of it might be recovered. Some of it was recovered, but has now been ascertained that the positive loss on that head amounts to £4 7s 6d. Notwithstanding this considerable loss the balance at the credit of the *Magazine* is more than at the close of the preceding year. The balance at the end of last year was £50 8s 6d; the balance for the year now closed is £59 6s 1; so that after deducting the American loss there is still a surplus on the year of £4 7s 11d. The Committee have only further to remark on the figures now submitted that the sum received from the Synod for printing is no advantage whatever to the *Magazine* funds. Only the net amount charged by the printer for reports by the Committee of Supplies, which appear on the cover, and the extra printing in the July number, which contains the proceedings of the Synod, is repaid by the Synod Treasurer.

"As to the necessity of maintaining the *Magazine*, and rendering it if possible still more extensively known, the Committee need say little. It is but too apparent that the attainments of the Reformation periods are being generally and rapidly thrown aside or condemned, and the bulwarks by which they have long been shielded piece after piece overthrown. The *Magazine* is almost the only periodical in the land which advocates the doctrines and principles of the Reformation in their entirety; the friends of that cause in other branches of the Church frankly own the fact, and to them we are indebted for support.

"In these circumstances it surely becomes us to do what we can to strengthen regard to those principles among ourselves, and to encourage others to a steadfast adherence to them. The Committee, therefore, earnestly solicit the co-operation of every member of Synod in extending the circulation of the *Magazine*.

"The Committee cannot close this report without expressing their deep sense of the loss the *Magazine* has sustained, as well as the Synod and the Body generally, by the death of the Rev. Mr. Roger, one of its editors. His ability, willingness, and other qualifications for *Magazine* work are well known, and require no commendation here. His labours as joint-editor were permitted by the great Disposer of all events to continue only for a short period, but the Committee feel all the more indebted to one so well fitted for the

important position which the Synod had assigned to him.—In name of the Committee,
(Signed) G. JACK, Treasurer.

"Dundee, 30th April, 1870."

After conversation on the various topics adverted to in the report, it was moved and unanimously agreed to that the report be approved, and an abstract of it inserted in the *Magazine*, and that the warmest thanks of the Synod be given to the Committee for the very efficient manner in which they have attended to the matters affecting the interests of the *Magazine*; more especially would the Synod express their grateful thanks to Mr. Jack, Convener, for the deep interest he has taken in the periodical, and for his assiduous efforts to promote its prosperity. It was also agreed that the most cordial thanks of the Synod be given to the Rev. James Smellie, the junior editor, for the energy and ability with which he has conducted the *Magazine* during the past year. It was then moved and unanimously carried, that the Rev. James Smellie, Edinburgh, be appointed sole Editor of the *Magazine*. The following were appointed members of the *Magazine* Committee:—The Rev. Dr. Manson, Rev. James Smellie, Rev. John Ritchie, Rev. Thomas Hobart, and Rev. John Barr, with Mr. James B. Gillies, Edinburgh, and Mr. George Jack, Dundee—Mr. Jack to be Convener and Treasurer. It was remitted to the Committee, with full powers, to consider the practicability of publishing the *Magazine* monthly.

IV. DIVINITY HALL.—The Hall Committee's report was read by Mr. Hobart, Convener. Besides detailing the work accomplished during the last session of the Hall, the report embodied interesting statements regarding the intercessional studies of the students under the inspection of the Glasgow, and Perth and Aberdeen Presbyteries, and gave particular details anent the Bursary competition. After several members had spoken on the subjects introduced in the excellent and encouraging report (which is subjoined *in extenso*), it was moved and unanimously agreed to that the report be adopted and printed in the *Magazine*; that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for their zealous efforts in promoting the interests of the Hall; that the Committee be re-appointed, with the addition of the Rev. John Robertson, Ayr—in room of the Rev. George Roger, deceased—and Mr. William Howie, ruling elder, Glasgow; and that the Committee be authorised to meet with the Professor and students when the next session of the Hall begins and terminates, and take the management of all matters connected with the Hall during the current year, and report to next meeting of Synod. The Rev. John Barr, Coupar-Angus, was appointed to deliver the next valedictory address to the students. The following are the members of the Hall Committee—viz., Rev. Dr. Murray, Rev. John Robertson, Rev. James Smellie, Rev. John Ritchie, Rev. Thomas Hobart (Convener), and Rev. John Barr, with Mr. William Howie, ruling elder.

V. MISSIONS.—Two deeply interesting and very valuable reports were given in and read by Mr. Smellie, Convener of the Mission Committee. These furnished details concerning—

1. *Home Mission Operations*.—The report anent home operations gave evidence of the earnestness with which the work assigned to the Committee had been prosecuted during the bygone year. Although no new agents had been appointed, the report indicated that the agencies at work had been carried on vigorously, and with a gratifying measure of success. Special reference was made to the missionary operations in connection with Kilmarnock congregation,

and to the labours of the missionaries at Ayr, Glasgow, and Pollokshaws. Cheering and satisfactory reports were read by the Rev. A. T. M'Clenaghan, and by Messrs. M'Vicar and Anderson. Members of Court expressed their approval of the zealous and efficient manner in which mission work is conducted at Kilmarnock, as well as in the populous and necessitous districts where the Synod's agents are located. It was then moved and agreed to unanimously that the report be adopted and printed in the *Magazine*, along with the reports submitted by Mr. M'Clenaghan and the three Missionaries, and that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for their unwearied diligence in superintending and advancing the interests of the Home Mission. The following Committee was appointed, with instructions to carry on this important work during the ensuing year—viz., Rev. Dr. Murray, Rev. John Robertson, Rev. James Smellie, Rev. John Ritchie (Convener), Rev. Thomas Hobart, and Rev. William B. Gardiner, with Messrs. Hugh Howie and Andrew G. Anderson, Glasgow, and Mr John Currie, Pollokshaws, ruling elders.

2. *Contemplated Foreign Mission.*—The report on the contemplated Foreign Mission, besides giving an account of the efforts of the Committee to collect information regarding the most suitable field where a missionary might advantageously labour, conveyed the interesting information that Mr. George Anderson, student in divinity, had formally offered himself as an agent for the foreign mission field. The Committee recommended the Synod seriously to consider the propriety of accepting this offer, and make the necessary arrangements for entering on this laudable enterprise without delay. After several members of Court had spoken, it was agreed to thank the Mission Committee, and particularly the Convener, for the attention given to this matter; to record their devout gratitude to God for having put it into the heart of one, in many respects so well qualified for the work, to express his readiness to go abroad; and to recommend ministers to bring this subject prominently before their people by occasionally preaching thereon. It was further agreed that, considering the great importance of this undertaking, a Special Committee be appointed to draw up a series of resolutions bearing on the Foreign Mission, and report to a future sederunt. Subsequently this Committee submitted the following resolutions, and these met with the unanimous approval of the Synod:—1st, That the Synod, having had laid on their table an offer from Mr. George Anderson, student of theology, to go forth as their missionary to foreign parts, resolve to accept the offer, and record their thankfulness to the Head of the Church for providing an agent for this great work. 2d, That the Synod resolve to adopt the Foreign Mission Fund, which has been originated by the spontaneous liberality of congregations and individuals, as one of the sanctioned Funds of the Church; that an annual collection in aid of it be made hereafter, which is commended to the liberality of the Church; and that, in order to this, the following distribution of the five sanctioned Collections be made over the year—viz., Aged and Infirm Ministers' Fund in February; Mutual Assistance Fund in March; Home Mission Fund in June; Synod Fund in September; and Foreign Mission Fund in December. 3d, That the following be appointed a Foreign Mission Committee, with power to make arrangements regarding the Mission, subject to the approval of the Synod—viz., Rev. Dr. Manson, Rev. Dr. Murray, Rev. John Robertson, Rev. James Smellie (Convener), Rev. John Ritchie, Rev. Thomas Hobart, and Rev. William B. Gardiner, with the following ruling elders:—Messrs. Hugh Howie and Andrew G. Anderson, Glasgow; Mr. William Jamieson, Ayr; Mr. James B. Gillies, Edinburgh; Mr. William Forrest, Carlisle; and Mr. Thomas Macfarlane, Pollockshaws. 4th, That this Committee hold three stated meetings annually for transacting the business connected with the Mission, and that these meetings be held in the months of March, August, and December.

VI. COMMITTEE OF SUPPLIES.—The report of the Committee of Supplies was submitted by Mr. Barr, Convener. It is as follows:—

"In presenting their annual report, your Committee feel that the notices which have appeared on the cover of the *Magazine*, and schemes of support—

ments published there, have in great measure superseded their present report. During the past year the Lord's hand has been laid heavily upon us; our ranks have been thinned by affliction and death, and we who survive made to drink the wine of astonishment. Although present with us at our last meeting, we had little more than separated, and some of us had barely returned to our homes, when the melancholy tidings reached us of the death of our revered father, Mr. Ritchie. Then followed the protracted illness and subsequent removal by death of our esteemed brother, Mr. Roger. And still more recently has our young brother, Mr. Gilchrist, been constrained to suspend his active labours on account of severe affliction. The righteous ways of God in these varied and painful trials will, it is hoped, be more fully and appropriately referred to in another form. But this simple allusion is made here in order to show that during the past year a heavy strain has been placed on the amount of supply at the disposal of your Committee, and that the difficulty of making a proper distribution of it has been considerably increased.

"At last meeting of Synod it was proposed that your Committee, along with the Home Mission Committee, should make arrangements for having a preacher located at Kirkcaldy for a period of time, in order to carry on home mission work there, as well as strengthen the hands of the friends still adhering to us in that place. With this object your Committee cordially sympathised, and gladly would they have co-operated with the other Committee in carrying out the wishes of Synod; but, owing to the circumstances already mentioned, no action has been taken in the matter, as it was found quite impracticable to locate any of the preachers at Kirkcaldy when so many vacancies were requiring supply. But with this single exception, all others on the supply-list have had their wishes complied with in full, or very nearly so, during the past year. It is to be regretted, however, that the prospects for the future are not so favourable. During the summer months, while the Professor's pulpit has to be fully provided for, and even after that, until the number of preachers is increased, the supply will not be equal to the demand. In these circumstances it is evident that settled congregations will have to forego to some extent the services of their respective pastors; or, if the Professor could give his valuable services to one or other of the vacancies on those days on which his own pulpit is supplied, the difficulty might be overcome.

"It may be observed, farther, that some of the vacancies have requested that a settled minister be sent to them occasionally in exchange with a preacher, in order that the ordinance of baptism might be more regularly dispensed, and other interests of the congregation promoted, and that they would willingly defray any additional expense that might be incurred. Having considered this request reasonable, and likely to be profitable to the parties interested, your Committee have endeavoured to comply with it from time to time as they have been enabled.

"As to those applications occasionally received from brethren for appointments or exchanges to suit their convenience when called from home on other duties, it has always given your Committee the greatest pleasure when able to favour any of the brethren in a matter of this kind; but there is one point in connection therewith to which the attention of Synod is directed. It is thought that in such cases no expenses from the Synod Fund should be exigible. This has been the practice in most instances hitherto, and it is now recommended as a rule, so as to save all reference to a subject of this nature in future correspondence.

"On the whole, then, your Committee have had great pleasure in taking charge of the Supplies during the past year. The preachers have regularly fulfilled their appointments; all the brethren whose services have been required have cheerfully rendered these; and from the fewness of the complaints, it is humbly hoped that the arrangements have met with some measure of approval. The limited amount of supply at their disposal, and the circumstance that no increase has taken place in the list of preachers during the year, have been a cause of much anxiety and concern; but even this will not be without its good results, if it lead, as it is earnestly hoped it will, all the friends of our beloved Zion to pray more fervently that the Lord of the harvest would send forth labourers into His harvest, and that He would accompany the efforts of His

servants with showers of blessings from above, so that His weary heritage may be watered and refreshed again. (Signed) JOHN BARR, Convener."

After conversation, it was agreed that the report be adopted, that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for the attention bestowed on this matter, and that the Committee be re-appointed with instructions to take charge of the Supplies during the ensuing year. The members of this Committee are the Rev. John Barr (Convener), and Rev. William B. Gardiner.

VII. REFERENCES.—Several important matters were referred from the subordinate Courts to the Synod, and the following among others :—

1. *Anent Call to the Rev. John Sturrock, Stranraer.*—The call addressed to the Rev. John Sturrock, Stranraer, by Mains Street congregation, Glasgow, to become colleague and successor to the Rev. Dr. Murray, was taken up. As the Moderator was a party in the case, Mr. Findlay, Thurso, took the chair while it was under the consideration of the Court. The minutes of Glasgow and Ayr Presbyteries, referring the case *simpliciter* to the Synod, were read. The call, subscribed by 124 members in full communion, and a concurrence paper subscribed by 21 ordinary hearers, were laid on the table and held as read. Reasons for the translation of Mr. Sturrock from Stranraer to Glasgow, and answers to these reasons by the congregation of Stranraer were read. A petition from the Stranraer congregation anent the call, together with an extract from the minute of congregational meeting held at Stranraer, appointing commissioners to represent the congregation at meeting of Synod, and a minute of meeting of Stranraer session transmitting these documents were likewise read. Commissioners from both congregations appeared and were heard in support of their respective claims. Dr. Murray was also heard, after which the commissioners were declared to be removed. Mr. Sturrock had then an opportunity of expressing his mind in reference to the call, when he stated that he decidedly preferred remaining in his present charge, believing that this would be for the greater good of the Church, while at the same time he expressed his readiness to acquiesce in the decision of the Court. It was then moved and agreed to, *namine contradicente*, that Mr. Sturrock be continued in Stranraer. Wherefore the Synod did, and hereby do, resolve to continue Mr. Sturrock in his present charge. In this decision the commissioners from Stranraer acquiesced, took instruments in the Clerk's hands, and craved extracts. The Moderator suitably addressed the commissioners on both sides.

2. *Anent Status of Mr. Benjamin Brown, Student.*—The Synod took up a reference from Glasgow Presbytery anent the status of Mr. Benjamin Brown, student. Mr. John Ritchie stated the case. From this statement it appeared that Mr. Brown had been connected with the Irish Secession Church, and had attended our Divinity Hall for two sessions as a student regularly certified by the Presbytery, under whose inspection he was. Mr. Brown having recently joined Mains Street congregation, had placed himself under the supervision of Glasgow Presbytery, and that Court wished his status determined. After deliberation, it was unanimously agreed to instruct the Glasgow Presbytery to recognise Mr. Brown as a theological student of the second year's standing, and after the usual examinations, certify him to the Hall Committee, with the view of attending the next session of the Hall as a regular student of the third year.

3. *Anent Status of Mr. William Colvin, Student.*—The Court next proceeded to consider the present status of Mr. William Colvin, Toberdony, who had attended the Divinity Hall in 1867, and had subsequently attended one session at the Free Church College, Edinburgh. The case was stated by members of Ayr Presbytery. After conversation, it was agreed to instruct the Ayr Presbytery that, if satisfied with Mr. Colvin's reasons for not attending recent sessions of our Hall, they be authorised to certify him to the Hall Committee, after having passed the customary examinations, as a regular student of the third year.

4. *Anent Sabbath Services at Kilmarnock.*—There was brought before the Synod a reference from the Home Mission Committee anent the impropriety of read-

ing it imperative that three diets of worship be conducted in Kilmarnock every Sabbath. The reference was stated by Mr. Smellie. Mr. M'Clenaghan and the members of Ayr Presbytery were heard. After consultation, it was moved and unanimously agreed to that, as it was never contemplated by the Synod that the minister settled in Kilmarnock should have three diets of public worship each Sabbath, it be remitted to the Ayr Presbytery, along with the Home Mission Committee, with full powers, to investigate the matter, and report to next meeting of Synod.

VIII. OVERTURES.—The following overtures, left over from last meeting of Synod, were called for:—viz.,

1. *Anent Rules and Forms of Ecclesiastical Procedure.*—The Synod resumed consideration of the report submitted by Mr. John Ritchie, Convener of Committee, on Rules and Forms of Ecclesiastical Procedure. Having spent several hours in revising and correcting the remaining portion of the overture, it was moved, and unanimously agreed to, that the Rules and Forms of Ecclesiastical Procedure as amended be adopted, printed, and issued by the authority of the Synod for the future guidance of the Church. It was also agreed to record the warmest thanks of the Synod to the Committee, and chiefly to the Convener, for their great attention to this matter. The Committee was re-appointed to carry the decision of the Synod into effect with all convenient speed. The following are the members of this Committee:—viz., Rev. Dr. Murray, Rev. James Smellie, Rev. John Ritchie (Convener), and Rev. Thomas Hobart; with Mr. J. B. Gillies, ruling elder.

2. *Anent additional Clause to the Formula.*—The overture concerning an explanatory clause being added to the Formula was taken up, when Mr. Smellie, on behalf of the subscribers, asked leave to withdraw it, and his request was granted.

3. *Anent Answers to Nairn's Reasons of Dissent.*—The report of Committee appointed to consider the best method of republishing the Associate Presbytery's Answers to Mr. Nairn's Reasons of Dissent, and the Defence subjoined thereto, was called for. It was ascertained that no report had been prepared, as Synod had omitted to appoint a Convener. The following Committee was appointed, with instructions to bring up a report at next meeting of Synod:—viz., Rev. John Robertson, Rev. John Ritchie (Convener), and Rev. Thomas Hobart.

IX. PETITIONS.—It was unanimously agreed to petition Parliament against the "Sunday Trading Bill" and the "Marriage Affinity Bill," and for the repeal of the "Contagious Diseases Act." Appointed the Rev. William Robertson and Rev. John Sturrock to prepare and transmit these petitions to a Member of Parliament for presentation in the House of Commons.

X. UNION WITH IRISH SECESSIONS.—The report of Committee on Union with the Irish Secession Synod was called for. Several members of Committee reported verbally that, owing to the illness and subsequent death of the esteemed Convener, there had been no meeting of Committee during the past year, consequently nothing had been done during that period to effect a union with that denomination. After deliberation, it was moved and unanimously agreed to that the following Committee be appointed to re-open negotiations with the Irish Secession Synod, and endeavour to prepare the way for an incorporating or fraternal union—viz., Rev. Dr. Manson, Rev. Dr. Murray, Rev. John Robertson, Rev. James Smellie, Rev. Ebenezer Ritchie, and Rev. Thomas Hobart (Convener).

XI. PUBLIC QUESTIONS.—The annual report on Public Questions, which is usually looked forward to with deep interest, was called for, when it was ascer-

tained that some misunderstanding had arisen regarding the Convener'ship, and consequently no report had been prepared. Appointed the following Committee to bring up a report at next meeting of Synod—viz., Rev. Dr. Murray, Rev. James Smellie, and Rev. John Sturrock (Convener).

XII. STATE OF RELIGION.—As was previously resolved, the Synod spent some time in private conference on personal godliness, and on the state of religion throughout the Church, in which nearly all the members took part. Very cheering statements were made by several members, of the outcarrying of the resolutions adopted at last meeting of Synod, for the revival of the Lord's work among the office-bearers and private members of the respective congregations. Reports of special meetings of Presbyteries, Sessions, and congregations for prayer and religious conference, were also submitted. Reference was made to the renewal of our National Covenants in one congregation, and the commencement of several fellowship meetings in others. Mention was made of various facts, eminently calculated to encourage ministers to continue unwearied in preaching the Gospel, and well fitted to incite ministers and elders to visit the people, and converse freely with them on religious topics. The conference was felt to be both refreshing and encouraging.

XIII. ALLOCATION OF FUNDS.—The usual Committee on Funds was appointed at an early part of the Synod's proceedings, and at a subsequent period they reported on :—

1. *The Mutual Assistance Fund.*—The report of the Committee, submitted by Mr. Hobart, Convener, recommended that the ministers of aid-receiving congregations should receive out of the Mutual Assistance Fund such an amount as would bring up their stipends to £103, and a manse; that the amount formerly granted to Dundee, Kilmarnock, and Shottsburn be continued this year, and that the legacy bequeathed by Mrs. Grandison be divided equally between the Mutual Assistance and Synod Funds. The report was adopted, and the Committee thanked for their attention to this matter. It was agreed that a grant of £5 be given to the Kirkcaldy congregation out of the portion of Mrs. Grandison's legacy placed in the Mutual Assistance Fund, and that the balance be permitted to lie, along with the interest accumulating on Mr. Gourlay's bequest, for behoof of the ministers. It was further agreed to instruct Presbyteries to visit the congregations under their inspection, with special reference to the provision made for their respective pastors.

2. *The Aged and Infirm Ministers' Fund.*—The Court took up a recommendation from the Committee of Bills and Overtures, anent application made by Mrs. Alexander Ritchie, presently residing in Arbroath, for pecuniary assistance in her present circumstances. After deliberation, it was agreed to approve of the Committee's recommendation, and it was resolved that, for the present year, the sum of £25, with an additional grant of £10, be given from the Aged and Infirm Ministers' Fund for behoof of the Rev. Alexander Ritchie and family. It was further agreed that the Rev. Ebenezer Ritchie, Toberdony, subscribe (in room of his father) the obligation for the sum of £25 to the managers of the institution in which Mr. A. Ritchie resides. It was moved and agreed to that the sum of £25 be granted from the Aged and Infirm Ministers' Fund to the Rev. Dr. Manson, Perth, and the Rev. John Graham, Dunning, respectively, for the current year.

XIV. LETTERS OF CONDOLENCE.—A Committee was appointed, consisting of the Moderator (Convener), and Clerk, to draw up a letter of condolence, expressive of the deepest sympathy with Mrs. Ritchie and family, ~~under the~~ heavy bereavement they have sustained in the ~~loss of~~

the Rev. Ebenezer Ritchie, Colmonell, and transmit the same in name of the Synod.

Another Committee, consisting of the Rev. John Robertson (Convener), and Rev. Thomas Hobart, was appointed to prepare a letter of condolence, expressing the deepest sympathy of the members of Court with the family of the late lamented Rev. George Roger, Auchinleck, under their very painful bereavement, and forward the same in name of Synod.

It was unanimously agreed to record the warmest thanks of the Synod to the office-bearers and members of Mains Street congregation, for the kind attention shown to the members, and the arrangements made for their comfort during the present meeting. Appointed next meeting of Synod to be held within Victoria Terrace Church, Edinburgh, on the Monday after the first Sabbath of May, 1871, at seven o'clock evening. A few concluding remarks were made by the Moderator, after which he engaged in prayer. After singing the closing verses of the 122d psalm, the Synod was closed by the Moderator pronouncing the Apostolic benediction.

WILLIAM B. GARDINER, Synod Clerk.

REPORT OF HALL COMMITTEE,

PRESENTED TO SYNOD AT GLASGOW, MAY 3, 1870.

IN submitting their annual report, your Committee have pleasure in stating that, as the work of the Hall during the past year has been efficiently performed, they have nothing of special or striking interest to communicate.

The Divinity classes were opened on the Tuesday after the first Sabbath of June, and closed on the Tuesday after the first Sabbath of August. According to the instructions of Synod, the Committee met with the Professor and students both at the beginning and end of the session. The number of students in attendance was nine. Three of them are regular students, and two of them hearers in connection with our own Synod; two are in connection with the Irish Secession; and two with the Reformed Presbyterian Synod. The Committee have to state that it was, as usual, with the cordial concurrence of the Professor, that the hearers and students from other bodies were admitted to the Hall. It will be seen from the report of the Glasgow Presbytery, that since the close of the session Mr. Benjamin Brown, of the Irish Secession, has been admitted to our fellowship, and recognised as a student under our inspection.

The valedictory address to the students was, according to previous appointment, delivered by the Rev. John Robertson, Ayr, who selected as his subject, "The Christian Ministry: Its Moral Dignity and Great Importance," with special reference to the entire consecration of themselves to the Lord, required of those who engage in this work, and the willingness they ought to manifest to labour at home or abroad, where God in His providence may be pleased to call them, "not by

constraint, but willingly; not for filthy lucre, but of a ready mind." The cordial thanks of the Committee and students were given to Mr. Robertson for his deeply interesting address, and a unanimous request was presented to him to publish it in the *Magazine*. It was also unanimously agreed to recommend that the Rev. John Barr, Coupar-Angus, be requested to deliver the valedictory address at the close of the next session.

The Professor read the following report of the work of the past session, which the Committee have much pleasure in presenting to the Synod:—

"In giving in my report to the Hall Committee on this occasion, I have to state that during the past session it has been attended by nine students. Three of these, Messrs. George Anderson, William Hamilton, and Andrew Miller, were regular students of the first year, and delivered each a homily which was approved of, besides performing with diligence and success all the other exercises prescribed. The other six students attended at their own private request, for the purpose of hearing the lectures, and enjoying the other advantages and means of instruction which our Theological Seminary affords. All of them have delivered approved homilies, and have acquitted themselves otherwise in a highly creditable and satisfactory manner. It may be proper to mention that Mr. B. Brown (of the Irish Secession) has attended this Hall two sessions, and delivered both a homily and lecture, which were approved.

"As to the work itself which has been done during the past session, I may state that about twenty-two lectures have been delivered, the greater part of which formed the regular course, and had for their subject that branch of theology which is usually styled Apologetics, or the Evidences of Revealed Religion. A few were on miscellaneous topics, including several of the controverted questions of the day—particularly the doctrine of the Atonement as held by Calvinists in opposition to the views of the new school; also the power of the Civil Magistrate *circa sacra*, or the doctrine of the connection between Church and State; as well as the nature and design and continued obligation of our National Covenants. It has been my regular custom, as formerly, to examine the class upon each of the lectures, and require a written summary of it. Part of our time has, as usual, been devoted to the reading and explanation of Mark's Medulla, and the Greek New Testament. The whole of chapter V of the Medulla, *De Deo*, and nearly half of chapter VI *De Trinitate*, together with the first eight chapters of the Epistle to the Hebrews, have been gone over this session. Another of the regular Hall exercises has been the weekly preparation of one or more skeletons, or outlines of sermons, from prescribed texts. On the whole, I have much reason to be satisfied with the conduct and deportment of the students, their regular attendance at our meetings, the interest they have manifested in the various subjects discussed, and the uniform care and diligence with which they have performed the daily work of the Hall.

"Glasgow, August 2, 1869.

(Signed) MATTHEW MURRAY."

Apologetics, to which the attention of the students has been in a special manner directed, form an important branch of theological study at the present day. The Bible claims to be the only authoritative revelation of the will of God, and the only perfect rule of faith and manners. It is the only Book of which it is said that its parts of it were given by inspiration of God spake as they were moved by the Holy

Lord is perfect, converting the soul." It is, therefore, the only authority on earth from which there is no appeal, by which in all things we ought to be directed, and by which we will be tried at the great day. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Now, the object alike of the Romanist and infidel is to bring down the Bible from this high position, or to destroy its claim to be the *only* authoritative revelation of God. The Romanist tries to gain this end, by placing the Bible on a level with early tradition and Papal decisions. The infidel tries to gain the same end by placing the Bible on a level with the religious books of Mohammedans, Hindoos, and other Pagans. During the last century Bolingbroke, Hume, Paine, Voltaire, and others boldly and publicly declared that the Bible was not, and could not be, the authoritative revelation of the will of God. Infidels at the present day adopt a wiser, and it may be a more effectual, because a more plausible method of gaining the same end. Instead of denying, they admit that the Bible is a revelation from God, but, at the same time, they declare that all authoritative religious books, as the Koran, are revelations from God; that all are designed to promote, and all in some respects do promote, the welfare of their respective votaries. They grant, of course, that rational, or as they frequently call it, muscular Christianity is the best of all religions, and they say many pretty things in its behalf. They praise, for instance, the Sermon on the Mount, though often at the expense of the intercessory prayer and the Pauline epistles; but they declare that the religion of the Bible is only one of the many religions God has made known unto man. Now, in thus treating the Bible as if it were one of several Divine revelations, infidels destroy its claim to be the Book of God altogether. For if it is not what it claims to be, the *only* authoritative revelation of the Divine will, it cannot be true. It must be useless, nay worse than useless, as a guide. Like a broken reed, or a deceitful bow, it must deceive and so ruin all who rely on it. For the claim of the Bible, therefore, to be the only authoritative revelation of the Divine will, Christianity must answer with its life. Now, by having their attention directed, as it has been, to this all-important subject, by having it proved to them how completely infidelity in its newest, as in its oldest form, is refuted; how the Bible the more it is tried the more clearly it shines forth as the revelation of God, "as silver tried in a furnace of earth, purified seven times," our students are rooted and grounded in this foundation truth, are brought to feel that as ministers they must not only preach, but be set for the defence of the Gospel, and be able to give a reason of the *faith* they possess, and the hope they enjoy, though with meekness

The following are the reports which have been received by the Committee from the Presbyteries that have had students under their inspection during the past year :—

ANENT THEIR SUPERINTENDENCE OF STUDENTS DURING THE YEAR 1869-70.

1. Mr. GEORGE ANDERSON, Student of Theology of the first year, has been examined upon "M'Crie's Life of Knox;" Algebra, as far as Equations; "Killin's Ancient Church;" "Horne's Introduction to the Critical Study of the Scriptures," vol. II.; "Alexander's Thoughts on Preaching;" Greek New Testament, Romans 1st to 5th chapters; Hebrew Grammar; and Genesis 1st to 3d chapters. Upon all these Mr. Anderson acquitted himself satisfactorily. He has also delivered a popular sermon upon John xii. 32, which was cordially sustained. During the past session he has been attending the classes of *Natural Philosophy* and of *Junior Hebrew* in the University of Glasgow.

3. Mr. ANDREW MILLER, Student of Theology of the first year, was examined upon the following subjects of interseasonal study for students in Arts :—viz., Greek New Testament, John's Gospel, 10th to 21st chapters ; Latin, "Horace, *Ars Poetica*," 100 lines ; Algebra, as far as Equations ; historical part of the Original Secession Testimony ; Westminster "Confession of Faith ;" "Whately's Logic ;" Mathematics, Euclid, first six books ; Greek New Testament, Epistle to the Philippians ; "M'Crie's Life of Knox ;" and doctrinal part of the Original Secession Testimony. He was also examined upon the following subjects for students of Theology between first and second sessions at the Hall :—viz., "Killin's Ancient Church ;" "Horne's Introduction to the Critical Study of the Scriptures," vol. II. ; "Alexander's Thoughts on Preaching ;" and Greek New Testament, Romans, 1st to 5th chapters. Upon all these subjects Mr. Miller acquitted himself to the satisfaction of the Presbytery. He also delivered a popular sermon upon Matthew vi. 33, which was sustained. During the winter he has been attending classes in the University of Glasgow for *Moral Philosophy*, *Natural Philosophy*, and *English Literature*.

4. Mr. BENJAMIN BROWN, Student of Theology from the Secession Synod of Ireland, who has been attending the Divinity Hall for two sessions, made application to be received as a student of the United Original Secession Church, and to be taken under the inspection of the Presbytery. It appeared to the Presbytery that it would be for the Synod to determine the status which Mr. Brown holds as a Divinity student, but it was agreed at once to take him under the inspection of the Presbytery, and accordingly subjects were prescribed to him from the plan adopted by the Synod. He has been examined, and has been recommended to the Synod as a student of Theology. His subject for the next session is "Horne's Introduction to the Critical Study of the Bible." His subject for the next session is "Horne's Introduction to the Critical Study of the Bible."

the competition was founded. The first bursary (£6) was gained by Mr. Robert Morton, Wester Moffat, Airdrie; the second (£5) by Mr. George Anderson, Pollockshaws; and the third (£4) by Mr. William Hamilton, Carluke.

In closing this report, your Committee have to acknowledge with gratitude that the hopes they ventured to express last year, in regard to the Bursary Fund, have been fully realised. Congregations and members in various parts of the body have responded most liberally to their call for increased contributions, and so have manifested the depth of their interest in the welfare of the students, and in the ordinance of a standing ministry in the Church.

In the removal, in the adorable providence of God, of Mr. Roger, one of our ablest and most respected members, we have sustained a great loss; but, as we look at the way in which the Hall has been conducted, and the funds supplied, we have cause to thank God and take courage; and in praying the Lord of the harvest to send forth labourers into His harvest, to look up and expect the fulfilment of the precious promise, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—By order of Committee.

THOMAS HOBART, Convener.

REPORT OF HOME MISSION COMMITTEE FOR THE YEAR ENDING MAY, 1870.

THE need of home missionary work is every year growing more urgent and alarming. The rapid increase of pauperism throughout the country has recently excited much and anxious attention. There can be no doubt that the spiritual destitution of the country is increasing in equally rapid ratio, for both originate to some extent in the same causes, and the one always tends to aggravate the other. Thirty years ago, there were in the city of Glasgow, 40,000 persons living in neglect of ordinances. At this moment, it has been ascertained there are 130,000 who belong to no section of the Church of Christ, in addition to the 100,000 adherents of the Church of Rome. In the district of the Wynd Church, out of which so many have been reclaimed from heathenism, it was stated not long ago that in 1,335 families which may be held to represent more than 6,000 individuals, there are only 121 communicants. Now, admitting that in this vast and crowded centre of population there are causes operating to produce this fearful state of things which do not operate with the same intensity elsewhere, there is only too sad evidence that all over the country the same causes are producing more or less the same effects.

and that the number of those who are abandoned to open ungodliness, without the shadow even of a profession of Christianity, is increasing at a rate sufficient to excite the deepest solicitude and apprehension on the part of every patriot and of every Christian.

But that is not all. Our home heathenism is not only rapidly increasing in extent. It is getting worse and more hopeless in character. By a natural law of deterioration, the lapsed masses are sinking into lower depths, out of which it is becoming, humanly speaking, a more difficult task to raise them. There are still among them many who have fallen into heathenism out of the communion of the Church, who look back remorsefully on what they once were, and whose consciences retain some impression of what they learned in better days. But a generation is rising who have been born in heathenism. Their godless parents never took them by the hand to lead them to the house of God, never spoke to them about God or their duty to Him, never taught them anything but their own profanity and vice. A few religious ideas may have been got into their darkened and perverted minds at the Sabbath school, but too often to be swept away by the powerfully contaminating influences to which they have been exposed all the week. They are as ignorant of God and the way of salvation, as utterly regardless of the Sabbath and of all the duty which God requires of man in His Word, as abandoned to present sensual gratification, more sophisticated and debauched in heart and conscience, more hardened against religion from being surrounded by those who know and profess it and too often dishonour it, than the blinded Pagans of Africa or Japan. What an unlikely soil this into which to cast the seed of the kingdom! What a valley of dry bones to which to prophesy!

And while the class your mission is designed to benefit are thus sunken, the social and religious degeneracy pervading all society adds to the difficulty of doing anything hopefully to elevate them. The moral evil existing in society, like the impurities floating in a liquid, has an inevitable tendency to descend and settle thickest and foulest at the bottom. And when we think how irreligion and selfish addiction to earthly pleasure and gain, and Sabbath desecration, and infidelity, and uncleanness are increasing among all classes of society, we cannot wonder that what we may call, though in no contemptuous spirit, its dregs and lees, should be growing fouler and more feculent, so that to all but simple faith in Almighty grace and power, it seems impossible to purify them.

But while all this shows the growing magnitude and ~~importance~~ home missionary work, it shows at the same ^{time} ~~time~~ the condition under which we are, as a part of Oh

it. As the plague spreads and grows in virulence, we are the more bound to supply, as we can, the only remedy which can ever stay it. If Satan is gaining an advantage in the great battle that is waging for Christ's supremacy and the souls of men, the more as good soldiers of Christ are we called on to stand to our colours, and ply the weapons that are not carnal but spiritual and mighty through God. We may be ready to faint when we contrast the smallness of the means at our disposal with the vastness of the work to be done; but the work is ours only instrumentally, it is God's efficiently; and He who delivered Israel from the myriad host of Midian by Gideon's three hundred men, with their lamps and pitchers and trumpets, can with equal ease employ our few agents to deliver no small number of the poor hapless captives of Satan and sin. At all events we are bound alike by love to God and love to man to do all we can for their rescue, and if God in His holy sovereignty is pleased to grant little apparent success, let us remember how little success He granted to Moses when he first carried His message to the Israelites, and when they hearkened not for anguish of spirit and for cruel bondage, how little success He granted to His holy prophets when pleading with the apostate nation during the long dark days of degeneracy which preceded its captivity, how little success He granted to His own Incarnate Son and Servant who came unto His own and His own received Him not.

Such are the considerations which press upon the minds of your Committee in laying their annual report upon your table. Through the want of men, rather than of means, they have not been able to extend their operations during the past year. Nor is it their privilege to record any great visible results from existing operations. But they feel the necessity and duty of the work more than ever, and they are not left without some tokens of blessing in carrying it on.

Your Committee deeply regret that they have been able to do nothing during the past year in KIRKCALDY. The grant you voted them for the employment of a preacher for a few months to make trial of evangelistic work in connection with the congregation there they have been unable to avail themselves of, for the simple reason that, owing to the demands of our many and multiplying vacancies, it was found impossible to spare a preacher for the necessary time. So far as can be seen, the difficulty is one which is likely to continue for some time. This is a great trial to the faith and patience of the friends in Kirkcaldy who have longed and prayed through so many years that their eyes might see their teacher. But they are still adhering to their principles and to one another. Let them remember that the restoration of the Church of Smyrna was to be for "ten days," a limited time. And let them take comfort from the words

the intimation of it—"Be thou faithful unto death and I will give thee a crown of life."

The Committee need scarcely say that the arduous and honourable post which their brother, Mr. M'Clenaghan, occupies in KILMARNOCK continues to be zealously and effectively filled. The reports which are regularly sent through the Presbytery to your Committee show that, in addition to his pastoral labours, he continues to do a large amount of work in the outlying and destitute field around his Church. From his last report we find that he had been spending no less than eleven hours weekly in visitation in the district, was holding two meetings weekly for the special benefit of its inhabitants, had a class for teaching the young belonging to it, and superintended a staff of tract distributors, besides giving away tracts at the meetings. These abundant labours have not been without gratifying results. Some have been added to the fellowship of the Church. Others have been brought out to hear the Word. The cases quoted from his journal show that a blessing has followed the visits of our brother to the sick and the dying. We have had to sympathise with him, however, in other cases in which those, over whose rescue he was beginning to rejoice, have been caught again in the deadly vortex of temptation and sucked back out of the reach of help. Such cases show what the experience of every minister confirms, that it is all but a hopeless thing to try to reclaim the victims of intemperance while the temptations to its indulgence continue so rife and powerful on every side. Alas! how many a brand seemingly plucked from the fire has been drawn into it again to perish, because of the facilities which a professedly Christian Government licenses for the indulgence of this accursed vice. Still, as we have said, there is encouragement to our brother to labour on, and encouragement to the Church to contribute to the Home Mission Fund which aids so materially in his support. It is much to be keeping aloft the banner of the Secession Testimony in such a large commercial town—much to be bringing the Gospel of salvation through a commissioned Ambassador of Christ to many for whose souls no man might have cared—and much to have the prospect, through the Lord's blessing on His servant's labours, of gradually building up by accessions from these an otherwise sinking congregation into self-sustaining strength and vigour. We have only to add, that some changes have been suggested by Mr. M'Clenaghan as to the mode of conducting the missionary department of his labours, to which your Committee have not seen their way to consent, chiefly because they interfere with the terms on which he was originally settled as laid down by the Synod, and therefore, they would solicit the Synod's interference at the next meeting.

As the reports of the Student Missionaries are subjoined and will be published, your Committee do not judge it necessary to enter into any analysis of them.

That from AYR they put first, as being from the oldest of our mission stations, and the only one which is in the honourable position of being supported by the unaided liberality of the congregation. The mission there has now existed for sixteen years, and the tone which pervades the report shows that the congregation are as far as ever from being weary in well-doing, and neither, it will be seen from the work done, is their excellent missionary, Mr. Gray.

The report from GLASGOW will be read with interest. It is matter of thankfulness to have the testimony of Mr. M'Vicar, who now knows the district so thoroughly that its moral condition has improved and is improving much. He also mentions some cases which show that both among Protestants and Romanists his conscientious and earnest labours are telling with effect. We are sure the Synod will reciprocate the earnest wish of your Committee that, in conjunction with the congregation, they could begin a strictly territorial mission in Glasgow. When we consider that the chief hindrance to this is the want of licentiates, it gives urgency to the call so loudly addressed to us at present to pray the Lord of the harvest that He may thrust forth labourers into His harvest.

The mission in POLLOCKSHAW continues to be prosecuted with energy and zeal, and a measure of visible success truly gratifying by your missionary, Mr. Anderson. During the past year he has not only succeeded in bringing out a number of the careless to hear the Word, but several from the district have been received into the fellowship of the Church. He notes the interesting fact, that "some of these had the ordinance of baptism publicly administered to them previous to their admission, as they had not been baptised in infancy." This fact shows how literally many of those outside the Church among us deserve the name of "Pagan," the term anciently applied to the unbaptized villager; it brings before us with new vividness the scenes of primitive Christianity and of the first triumphs of the Gospel; and it supplies encouraging evidence, though we had none other, that our Home Mission work is at least worth all its cost.

In conclusion, your Committee would stir up themselves, and, with all respect, yet with all earnestness, would stir up their brethren to more interest and zeal in this work in which they so closely follow Him who came to seek and to save that which is lost. All around us the feet of the lost sheep are stumbling on the dark mountains, and we are dying who possess the only means by which they can be brought back to God. Since last meeting of Synod one member of your Com-

mittee has been taken away who took a very active interest in its business, and whose heart was much in the Christian and philanthropic work it is aiming to help on. We cannot forget how his eye kindled with interest when addressing us on such an evening as this, and how, though burdened so largely with attention to all the dry details of Synod business, he threw himself into our conversations on missions with as entire engrossment and glowing earnestness as the most disengaged of us all. He is gone: he has left the work to us; and with what redoubled diligence should we prosecute it, seeing we are so solemnly reminded by his removal, and that of other beloved brethren, that the night is coming on us also when no man can work? Can we not take more interest in the Home Mission than we have yet done? Can we not pray more for our missionaries, holding up hands of intercession on the mount while they go down into the valley, as it were, to fight the Amalekites? Can we not endeavour to draw the attention of the members of our congregations more to the condition of those who are perishing eternally around our doors and almost within sound of the word of salvation, and try to get them to look on them as the good Samaritan looked on the perishing Jew when "he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine?" Can we not cry more to God to pour out His Spirit in mighty power to arrest and turn back and dry up that swelling tide of heathenism which is sapping the very foundations of society and of the Church of Christ, which is sweeping hundreds of thousands of our fellow-countrymen into perdition, which is calling down the judgments of heaven on the land which it pollutes and curses? Yes! we can all do more in this truly Christian and patriotic cause than we have done; and from the grave of departed and dying fellow-workers there comes the call—let us trifle with it if we can!—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—By order of the Committee,

JAMES SMELLIE, Convener.

TO THE REV. THE CONVENER OF THE SYNOD'S HOME
MISSION COMMITTEE.

Rev. Sir—The Ayr Home Mission now send in their sixteenth annual report of missionary operations. We cannot expect to have much strictly new to report every season, although we should always aim after signal victories over Satan's emissaries, and strive to make inroads on his kingdom.

In consequence of the alteration of the *Conventicle* season in Ayr, it is now 15 months since a report was made to the Synod. The work has been carried on pretty much as before, with some *Conventicles* where devotional exercises are conducted. The report

gate attendance at these meetings has been about 4,500. The attention paid at the meetings is generally marked, and though we would desire to see greater results, yet from remarks occasionally made, their is reason to hope that the Word finds an entrance. The average attendance on Sabbath evening is about 30 ; on Tuesday, 14; Wednesday, 14. The meeting held on Friday in Cross Street it was thought advisable to change. It is still held in that street, but in another house. The attendance which had fallen off has, since the change, been about an average of 20.

Visitation has been conducted as formerly. Upwards of 1,000 hours have been employed in this way, and the visits have been willingly received. This occupation of visiting is sometimes very depressing, from the misery which is so common and apparently so hopeless, and the spiritual destitution which is also painfully evident. There are numbers who are utterly careless, and who, I am sure, laugh at me after I am gone ; there are others without any positive dislike to religion, but at the same time without any sense of its value ; and there are others giving evidence that they are the children of God, while there are a few who display an amount of intelligence, a depth of feeling, and a strength of religious principle, which would be thought remarkable in far more favourable circumstances. The sick and afflicted have as usual been specially visited, for though religion is needed in health as well as in sickness, we at that season feel more our own dependence, and the heart is generally more open to good impressions. Some have lately died who were long ailing, and had been visited by those in connection with the mission since its beginning.

The distribution of tracts is still continued, but is more than formerly confined to Cross Street, in consequence of some arrangement come to between the ministers of Wallacetown. It is very desirable that this department should be attended to, and that the distributors should be as regular, and spend as much time in their districts as possible.

The Penny Bank continues to be conducted under the same management in the session-house on Saturday evening. The number of those who avail themselves of it remain about the same. The average number in one night may be about 60. Deposits are not allowed to accumulate to any great amount, but this is not to be expected ; and it is believed that it is of real use to the depositors, to whom a small sum is of some importance. The fact that a considerable sum is withdrawn at the terms, and such seasons, indicates that the bank is found to be a convenient place in which to lay past a little money for useful purposes. We cannot conclude this report without an expression of thankfulness that we have been enabled for sixteen years to carry on the mission work. Although to the human eye results may be small, we cannot tell how much in reality has been effected. Through means of our missionaries and tract distributors, the good news of salvation has been presented to hundreds, who otherwise never would have enjoyed the means of grace, and for aught we know, saving impressions may have been produced when we least expected them. Whatever the result may be, the duty of spreading the knowledge of the truth continues in all its force.

Let us therefore persevere in our efforts, and if possible redouble them, and prayerfully look to Him who causeth the wind to blow where he listeth, for success to the work. We append two cases from the missionary's journal :—

Mr. A——. There is a little boy in this house who is very ill, and whom I have visited at different times. He suffers a good deal, and it is very painful to see one so young in such a condition. It seems a mysterious thing in the providence of God, and it does appear impossible to account for it, if we do not admit the doctrine of original sin. He seems to be a bright, intelligent child, and appeared to derive real comfort and pleasure from the exercises I engaged in, and the conversation I had with him. He did not say much himself, partly because of his trouble, which made speaking difficult ; but he appeared much interested when I spoke of the goodness of God, that He does not afflict us willingly or from want of love, but for our good ; of the love of God to us in giving up His own Son to die for us, and of the readiness of Jesus to receive all who come to Him, and His promise that He will give

that they need, will make them holy, wash away all their sins, and at length take them to the better land, where no one will say, "I am sick," where there will be no sin and no suffering. When he is able he enjoys reading for himself, and I have found him engaged in reading the psalms and portions of the New Testament. All hearts are open to God, and out of the mouths of babes and sucklings he is able to perfect praise. This little boy has since died. His mother said he passed away very quietly, and did not suffer much at the last. He often asked her to read to him, and made remarks on what was read. She, of course, was grieved at parting with him; but at the same time was almost glad that his sufferings were ended. I reminded her that these dispensations of God's providence are designed for our good, and ought not to be left unimproved by us. We ought not to be content with natural feeling only, but seek that through the blessing of God we may receive the salutary impressions which these dispensations are intended to make on us.

Mrs. B——. This person has been ailing for a long time, I believe seven years. She was confined to bed with palsy. She was a simple-minded person, and had been rendered still more so by her trouble. She sometimes expressed great weariness of her long confinement; but when I spoke of reasons for patience, such as the will of God, the sufferings which Jesus endured, or the afflictions which others as well as she were bearing, she would acquiesce at once, and seem reconciled to her lot. She took great apparent interest in the reading of the Scriptures, and such periodicals as the *Gospel Trumpet*. She always manifested peculiar emotions at any reference to Jesus, and seemed, though in comparative ignorance and weakness of mind, to be resting in Him. What measure of knowledge is necessary to salvation is not for man to say. The spiritual knowledge of the most advanced Christian is no doubt comparative ignorance, and both Scripture and observation would lead us to conclude that the soul may be resting on Christ, and a work of grace begun within, amid very great darkness and weakness. Of course to be *content* to live in ignorance is a very different thing.

Mrs. B—— seemed to miss me a good deal, when from any cause I did not see her at the usual time. I observed a marked change in her appearance some time ago, when she seemed to have another shock of palsy. She again changed about a fortnight ago, on a Monday, and then sank rapidly, and died on Wednesday night. I called during the day on Wednesday, and found her very low, though quite conscious. She made an effort to answer me when I spoke to her. I called back at nine o'clock in the evening, and saw that she was then at the point of death, and no longer able to speak, although apparently still conscious. I remained for a time, when that change came over the countenance which immediately precedes death, and with a few gasps without a struggle her spirit fled, let us hope (as I think there is reason to hope) to the mansions of the blest. Her face after death wore a peaceful aspect, and seemed fresher than it did in life. I was glad that I had been present, as her son with whom she lived is peculiarly nervous, and seemed to be much agitated by his mother's death.

REPORT OF GLASGOW HOME MISSION.

At the close of another year I have to submit a brief sketch of the Home Mission operations carried on in M'Alpine Street. Whilst we have to mourn the heathenish indifference to Divine things which prevails among the majority, still it is matter of gratitude to God to see several who formerly were living careless and immoral lives becoming interested in the good news of salvation, and some roused to consider their state before God. It is true that these are few, comparatively speaking, when we look at the district as a whole; but such cases are cheering indications that the Spirit is striving with their hearts, and fitted therefore to encourage and stimulate us to greater diligence and more believing prayer that God would perfect this work in the hearts of others. Though we believe the moral state of the district is improving much, yet the necessity that exists for

the vigorous prosecution of mission work is great, when we consider the vice and immorality that is prevalent; so that not only are persons come to years of maturity in danger of hardening in sin and perishing in their iniquity, but the young have the most godless example set before them. There are, of those who come to the district, many among whom we are not permitted to labour long, owing to the frequency of removals, so that our work is chiefly to sow the seed of the kingdom; but knowing that the progress which Divine truth makes is dependent upon God, and that there is no limit to his power and grace, we believe that the seed now sown he can make to spring up many days hence, and bear fruit to the praise and glory of his holy name. During the past year the operations carried on have been the same as formerly. The first we notice is:—

1. *Visitation.*—In this department I have been well received upon a whole. Many welcome me, and invite me to return; others again receive me with indifference, and never ask me back. In no case, however, have I been forbidden to return. In some one sees a spirit of aversion to converse on religious matters; in others, even where an interest has been awakened, there seems a sort of inability to comprehend Divine truth when presented in the plainest terms. As indicating the change in the reception I have met with from some, there is one family who used to keep their door closed upon me when they saw me approach, now there is no house to which I am more welcome. The mother of this family has for some time been under conviction, and so earnest does she seem, that though scarcely able to walk through affliction, she comes to the meetings rather than lose an opportunity of hearing the Gospel. Another family is one in which the husband is a Roman Catholic, and the wife a Protestant. He was at first opposed to my visits; latterly, however, he received me freely, and was induced to come to the meeting, which he has done repeatedly since. Besides, he has taken to reading the Scriptures, and refuses to make confession to a priest. In my visitation, special attention is always paid to the sick and dying, some of whom, there is reason to believe, were resting on the sure foundation. Realizing the solemnity of a soul on the verge of eternity, we strive to guard all against trusting in any false refuge, and direct them to ground their hopes upon the righteousness of the Saviour. The total number of visits made is 1,415.

2. *Meetings.*—Those regularly held have been 102, on Sabbath and Thursday evenings, in 15 M'Alpine Street. Besides these, nine have been held on Monday evenings, once a fortnight during winter, in 75 M'Alpine Street, making altogether 111. The average on Sabbath has been 32; on Monday, 12, and on Thursday, 17. The Monday meeting was started with the view of drawing out some at the head of the street, who did not come to the other meetings at the foot; but it turned out to be chiefly attended by those who came to the regular meetings. For this reason, I thought it advisable to give it up in the meantime, and confine my attention to the others. The slight decrease perceptible in the attendance at the meetings for the past year is to be accounted for partly by changes in the district, but chiefly owing to the prevalence of trouble during winter. The manner of conducting the meetings is as formerly stated. The exercises of prayer and praise are engaged in, portions of Scripture are read, and a practical address delivered, founded on some portion of the Divine Word. To all of these earnest attention is given, and judging from the outward deportment of some, there is an interest evinced, as if the truths declared were to them both new and good. We feel assured that these meetings have had a beneficial influence upon some who were formerly guilty of gross and open sin, as is shown by their regularity at the meetings, and the reformation in their outward life. But for the opportunity thus enjoyed, the time spent in this way might otherwise be spent in sin, whereas by possessing this privilege, and induced to take advantage of it, they are in the way of having the seeds of eternal truth deposited in their minds, which, by the blessing of God, may take root in the heart, and bring forth fruit unto righteousness.

3. *Tract Distribution.*—A large number of tracts continue to be circulated every week, through the district, by ladies connected with the congregation of Main Street,

and for whose valuable services we feel deeply grateful. The benefit they confer by this labour of love is one for which the people themselves feel thankful, and which may be instrumental in arresting some in their downward career. The tracts, which are all examined by Dr. Murray, are mostly of a practical character, and well fitted, by the Spirit's blessing, to arouse the consciences, and enlighten the minds of the readers.

As usual we have to express our thanks for the aid received from the Ladies' Benevolent Society, and other members connected with the congregation. Several sums of money have been given us for distribution, and gifts of clothing made by some to very poor and needy persons. The assistance thus rendered to the destitute, in relieving their temporal wants, has been greater than usual during the past year; and many have been led to bless God for putting it into the hearts of some, whilst in the midst of comforts, not to forget the poor.

The Penny Savings' Bank continues every week, and is taken advantage of by a good number. Several families allow their sums to accumulate till they come to twenty shillings; then draw, and appropriate them for clothes to their children. In this way the Bank proves of great benefit. Such is a brief account of the operations carried on for the past year; and in looking back we feel confident, that while there has been much to discourage, there has also been much to encourage us. Special instances of inquiry have been met with; an outward change for the better is seen in some, who before were noted for intemperance and ungodliness; and a number are now coming out to the meetings who, for nearly two years, refused to come. Facts like these are fitted to cheer us, and make us grateful to God, who is ever mindful of His promise. But great is the moral darkness that yet prevails. More believing prayer must ascend to God, and more persevering effort put forth, that the wilderness may become a fruitful field, and the desert rejoice and blossom as the rose. It is ours to be found in the path of duty, sowing the good seed of the Gospel Word, trusting in God who is faithful and true, and who encourages us by the assurance that He will make the increase to appear, for He has said, "My Word shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Let us seek then that the Almighty Spirit may be poured out upon these dark places, and that the Gospel may be felt to be the power of God unto salvation. So shall sinners be plucked as brands from the burning, and God's great name be glorified.

PETER M'VICAR, Missionary.

REPORT OF THE ORIGINAL SECESSION MISSION IN POLLOCKSHAW, FROM 23D APRIL, 1869, TILL 12TH APRIL, 1870.

DURING the past year the mission in Pollockshaws has been conducted in the manner indicated in former reports. As the district has been already described in these reports, it is unnecessary at present to give any detailed information concerning it. It may be sufficient to state that it is large and widely scattered, and that a large proportion of the inhabitants are living in the neglect of ordinances.

Since the last report was given in, upwards of 900 hours have been spent in the district in holding meetings, and in visiting from house to house. A considerable portion of this time has been devoted to visitation of the sick, infirm, and dying.

Much of the time and labour expended in home mission work is necessarily productive of little visible fruits. It is not, however, on that account less necessary; nor is the amount of real good effected always proportional to the measure of apparent success.

Ever since I came to Pollockshaws, I have been particularly anxious to persuade those who are living in the neglect of the means of grace to come to the church. This seems to me to be a very important end to be always kept in view by those engaged in home mission work, even though success in this part of the work should

prove an obstacle to success in other parts of it—such as in securing a large attendance at mission meetings.

In my last report I had the privilege of stating that my efforts in this direction had been attended with an encouraging measure of success, as a considerable number had begun to attend the church with regularity, and a few had been added to the membership of the congregation. I am happy to add that since that time a still larger number have been received into church fellowship, while others have begun to attend as hearers with greater or less regularity. Some of those who have been admitted as members had the ordinance of baptism publicly administered to them previous to their admission, as they had not been baptized in infancy.

Besides those to whom I have referred, several persons who formerly attended the meetings regularly have become connected with other churches, and do not now come to the meetings so frequently. The attendance has also been diminished by removals from the district, as well as by sickness, death, and other causes, which need not be specified in this report.

A number of those who formerly attended the mission meetings have been withdrawn from them by various causes; and it is difficult to secure the attendance of as many as would fill their places from the class for whom these meetings are intended. There has therefore been a slight decrease in the attendance at some of the meetings, as compared with last year. This is not greatly to be wondered at in general; but it is to be expected in the present case, as I never give encouragement to any to be satisfied with merely attending the meetings, but endeavour to stir them up to do all that is in their power to attend the church from Sabbath to Sabbath.

As formerly, there are five district meetings conducted in connection with the mission, of which three are held weekly, and the other two in alternate weeks, being in all four meetings each week. During the past year, 176 meetings have been held as follows:—45 in the Titwood School, with an average attendance of about 24; 46 in Potterfield, with an average of 17; 49 in Thornliebank, with an average of 11; 19 in Maxwell Street, with an average of 10; and 17 in New Street, with an average of 16. The aggregate average weekly attendance is therefore about 64.

I have again to express my gratitude to the Rev. Mr. Gardiner, and to several of the elders and members of the congregation here, for the deep interest which they take in the mission, and for the countenance and encouragement which they continue to give to me in this good work.

On reviewing the work of the past year, I feel persuaded that, although in some respects it has not been attended with that success which is to be desired, there is much cause for thankfulness that the efforts put forth have been productive of some good results. Those have truly cause for joy who are made instrumental in any degree in spreading abroad the knowledge of the gospel, so that at last the time may arrive when no one shall need to say to his neighbour or to his brother, Know the Lord; for all shall know Him, from the least unto the greatest.

GEORGE ANDERSON, *Missionary.*

STATEMENT REGARDING PROPOSED FOREIGN MISSION.

At last meeting of Synod it was remitted to the Home Mission Committee to endeavour to obtain such information as might help the Synod to fix upon a suitable location for their proposed Foreign Mission. The Committee regret that they have not yet got such information as enables them to say decisively and finally regarding

any one place, that, in their opinion, *that* is the place where we ought to pitch our missionary tent, and unfurl the Gospel banner.

It will be in the remembrance of the Synod, that last year we had a most advantageous offer from the Welsh Calvinistic Church of the mission station they had established, and for a considerable time occupied, at Sylhet. That door is now closed. After receiving a report from their missionaries in India in favour of the retention of the station in their own hands, they have resolved to retain it, and have sent out a missionary, who is expected to take up the suspended work there. Of this we have no reason to complain, as, at the time they resolved to re-occupy the station, we were not able to say when we would probably be able to send out a missionary, or whether even we were likely to get a missionary to send at all.

The present remarkable and most hopeful work in *Spain* has naturally drawn much attention to it, as supplying an important and promising field of missionary labour. But various considerations combine to render it doubtful whether it would be wise for us to establish our one foreign mission there. The country is still comparatively unsettled. With the revolutionary spirit not perfectly allayed, a change may take place in the government of the country. In the event of such a change, should the Ultramontane priesthood and party rise to influence in the Government, liberty of worship may be withdrawn, and Protestant missions put down. Besides, if it be true what a recent correspondent of *Evangelical Christendom*, who writes with apparent information and good sense, says, the Spaniards are naturally a high-spirited and sensitive people; they are jealous of the interference of foreigners; they peculiarly dislike to hear their fine language incorrectly or imperfectly spoken; and missionaries from other countries, therefore, are not likely to obtain that influence and do that good among them which a native ministry, such as is now being trained at Seville, is likely to do. And certainly it seems undesirable that a missionary should be sent out at considerable expense, and spend a considerable time in acquiring the language, only for us to find, that revolution has driven him out of the country, or that he is not likely to be so acceptable and useful as he might have been in another land.

Some inquiries have been made since last meeting of Synod regarding *Southern Africa*. It furnishes in some respects a very tempting field for such a limited missionary enterprise as ours must be. The cost of living is the minimum. The climate is temperate and healthy. Within or near the borders of our own colonies, such as that of Natal, the missionary could find ample work among the heathen, while yet not out of reach of civilised society. And

success which has attended missionary work among the Zulus and Caffres has been on the whole sufficiently encouraging.

Still the claims of *India*, the longer they are contemplated, appear the more to dominate all others. Never was the finger of God more conspicuously seen than in the manner in which that vast land with its 180,000,000 of heathen inhabitants has been, territory by territory and nation by nation, brought under the sway of this small and remote island of Britain. Never was there a more unmistakeable or a louder call given by Providence to any nation than that given to this Christian nation to employ the influence so remarkably entrusted to it, in every lawful way, for the Christianizing of these benighted and perishing millions. We have disobeyed the call and proved faithless to the trust. In the fearful mutiny, with its wholesale massacres, we have seen the judgments of God on our national faithlessness. We encouraged the natives of India in their bloody idolatry and superstition, and God gave us blood to drink at their hands, for we were worthy. But He has still continued them under our sway to see whether we will repair the dishonour done to Him and the sin done against them. Our Government will not repair it: they are pursuing to a large extent their old God-dishonouring and infatuated policy—shutting out the Book of God from the national schools they have planted all over the land, while sanctioning the reading of the Koran of Mahommed and the Vedas and Shastras of Hindoo idolatry. But surely we, as British Christians, who see, and deplore, and confess the unworthy and wicked course our Government is pursuing, are bound to do all that we can to undo and counteract it. And how can we do this more effectually than by planting the only Foreign Mission we are able to sustain among our heathen fellow-subjects in India.

From an able and successful missionary who was recently in this country, the Committee have learned that there is a very desirable locality for a mission in the protected territory of Rajpootana. The name of the district recommended is Erinpura. It lies between the missions of the United Presbyterian and the Irish Presbyterian Churches, about 120 miles from the former. A society in Geneva intended to occupy it, but as they wished to send out two missionaries, and did not find they could meet the expense of maintaining two in India, they have abandoned it for some place in the north of Africa. The missionary who kindly furnished this information left for India at the close of the year, and promised that, as he was to pass through Erinpura, he would send such further particulars regarding it as might appear likely to be useful after his arrival. The promised communication, however, has not yet come to hand.

It will have been seen from the Magazine that Dr. Murray Mitchell

has recently been sending home some interesting intelligence regarding the hill tribes of India who were recommended to the Committee by Dr. Duff and Dr. Thomas Smith as furnishing perhaps the most desirable field of labour for a Church like ours. Sometime ago the Convener of the Committee addressed a letter to Dr. Mitchell containing a list of enquiries regarding these tribes and mission work in India generally, the answers to which it was hoped might guide the Committee to some definite conclusion. But as it is only about two months since that letter was despatched, the Committee are not surprised, considering Dr. Mitchell's many laborious and important engagements, that a reply to it has not yet been received.*

The chief and almost only objection made to the establishment of our mission in India has been the supposed great expense of maintaining it. But, so far as can be ascertained, the objection holds good only as regards the large towns, where the rents of houses are extremely high. The Committee have been assured, on what ought to be competent authority, that in the country districts and villages the cost of living rises little, if at all, beyond what it is in this country. And in confirmation of this, it may be stated that till lately the salary of the missionaries of the Welsh Calvinistic Church to the hill tribes was £150 a-year, and at present does not exceed £200. This is a matter which will require further enquiry and consideration; but, so far as appears at present, the difficulty of supporting a missionary in India is not likely to prove insuperable.

So much for the locality; but the Committee have found what, in some respects, is more important, a suitable agent. They have to report with much thankfulness that Mr. George Anderson, student of theology, has formally offered to go as missionary wherever the Church is led to send him, if no serious obstacle, on the score of health or otherwise, is found to stand in the way. It is understood that he has long had a desire to engage in foreign mission work, and the fact that he has been led to offer himself so heartily at a time when the Church was anxiously and prayerfully seeking an agent, is surely an encouraging call to go forward. And since the Synod was led to put its hand to the plough two years ago by formal resolution, it is not doubted but that in dependence on Him, in whose hands is all fulness of power and means and grace, it will go forward. Should it accept the offer of Mr. Anderson, it will of course make arrangements for finally fixing on a mission field, and providing means to enable him to occupy it without any unnecessary delay. May He

* A full, interesting, and altogether kind communication was received from Dr. Mitchell shortly after the meeting of Synod, and will be laid before the Foreign Mission Committee at its meeting in August.

who has conjoined the promise of His continual presence with the Church, with the command to it to go and disciple all nations, guide and aid the Synod in this important matter!—By order of Committee,

JAMES SMELLIE, Convener.

ORIGINAL SECESSION SYNOD TREASURER'S ACCOUNTS,

1869-70.

SYNOD FUND.

April 30, 1869.		April 30, 1870.
To Balance of last Account, £28 8 6		By Supply to Professor's
April 30, 1870.		Pulpit during the Hall, ... £11 7 3
To Collections—		By Professor's Salary, ... 20 0 0
Aberdeen, ... £1 0 0		By Rent of Hall Room, ... 7 10 0
Arbroath, ... 2 0 0		By Travelling Charges—
Auchinleck, ... 1 11 6		Presbytery appointments
Ayr, ... 5 0 0		to vacant Congregations, ... 1 15 2
Birsay, ... 1 0 0		By Travelling Charges—At-
Carlisle, ... 8 10 0		tending Meetings of Synod
Castletown, ... 2 10 0		Committees, ... 4 15 9
Clola, ... 1 0 0		By Synod Clerk's Salary, ... 10 0 0
Colmonell, ... 3 0 0		By Synod Clerk's Expenses
Coupar-Angus, ... 1 3 3		at Synod, ... 1 0 0
Dromore, ... 1 0 0		By Synod Officer's Fee, ... 1 1 0
Dundee, ... 2 2 6		By Synod Clerk's Outlay for
Edinburgh, ... 8 2 10		Postages and Stationery, ... 0 15 0
Glasgow, ... 7 3 2½		By Synod Treasurer's do. do., ... 0 12 0½
Kilmarnock, ... 0 10 8		By Committee of Supplies,
Kilwinning, ... 1 12 0		do., do., ... 0 17 9
Kirkcaldy, ... 1 10 0		By Expenses at Meeting of
Kirkintilloch, ... 2 5 0		Synod, ... 2 14 11
Kirriemuir, ... 1 0 0		By Expenses of Editors of
Midlem, ... 4 5 0		Magazine, ... 5 0 0
Perth, ... 2 3 0		By Printing Account—
Pollockhaws, ... 1 15 0		Committee of Supplies' Ap-
Shottaburn, ... 2 0 0		pointments, ... 2 0 0
Stranraer, ... 6 10 0		By Extra Synod Reports and
Thurso, ... 1 3 8		Accounts, ... 7 5 0
Toberdoney, ... 0 13 3		By Balmullo Property—
		Charges of Transfer, ... 18 18 6
		By Balmullo Property—
		Interest on £100 Bond, ... 2 8 9
		By Balance to New Account, ... 10 4 6
To Collection at Synod Ser-		
mon, ... 0 17 0		
To Donation from a Friend,		
Edinburgh, ... 5 0 0		
To Proceeds, Sale of Copies		
of Testimony, ... 3 9 3		
£108 5 7½		£108 5 7½

TREASURER'S ACCOUNTS.

651

HOME MISSION FUND.

April 30, 1869.		April 30, 1870.	
Balance of last Account, £356 15 8½		By Salary to Mr. P. M'Vicar, Missionary, Glasgow, ...	£45 0 0
April 30, 1870.		By Salary to Mr. G. Ander- son, Missionary, Pollock- shaws, ...	45 0 0
collections—		By Rev. A. T. M'Clenna- ghan, Kilmarnock—Salary as Missionary, ...	50 0 0
Deen, ...	£1 1 0	By Rev. A. T. M'Clenna- ghan, for Tracts, ...	1 0 0
Dalh, ...	1 2 6	By Rent of Mission Hall, Glasgow, ...	4 17 1
... ..	2 2 0½	By Charges, do., do., ...	0 11 7½
Y, ...	5 0 0	By Tracts for Mission, Glas- gow, ...	0 18 6
Uke, ...	15 0 0	By Balance to new Account, 366 9 4	
etown, ...	11 10 0		
onell, ...	5 9 0		
ar-Angus, ...	1 11 6		
ore, ...	1 1 0		
lee, ...	1 16 8		
burgh, ...	16 7 3		
gow, ...	12 9 6½		
arnock, ...	3 13 11		
inning, ...	1 11 5		
caldy, ...	2 2 0		
intilloch, ...	9 11 0		
emuir, ...	1 17 0		
em, ...	10 0 0		
l, ...	2 5 0		
ckshaws, ...	13 9 0		
sburn, ...	10 10 0		
raer, ...	14 5 0		
so, ...	1 3 4		
rdoney, ...	0 13 3		
	145 11 5		
onations—			
a Friend,			
inburgh, ...	£0 5 0		
Two Friends,			
shaw, ...	0 8 0		
Rev. John			
ochie, ...	2 0 0		
a Friend,			
nning, ...	0 2 0		
Sabbath			
ool, Car-			
e Congre-			
ion, ...	1 0 0		
Rev. T.			
bart's Bible			
as, Carluke,	1 5 0		
Rev. W.			
Gardiner's			
le Class,			
lockshaws,	2 7 0		
Two Friends,			
arso, ...	0 5 0		
	7 12 0		
terest on Bank Account,	3 17 5		
	£513 16 6½		£513 16 6½

MUTUAL ASSISTANCE FUND.

April 30, 1890.				April 30, 1870.			
To Balance of last Account,				By Payments to Ministers—viz.			
April 30, 1870.				Shipend.			
To Collections—				Mans.			
				Total.			
Aberdeen, ...	25	4	4	Arbroath, ...	228	0	0
Arbroath, ...	6	8	0	Auchinleck, ...	26	0	0
Auchinleck, ...	10	0	0	Burray, ...	15	0	0
Ayr, ...	25	18	5	Coupar-Angus, ...	37	0	0
Burray, ...	13	0	0	Dromore, ...	29	0	0
Carlisle, ...	15	0	0	Dundee, ...	—	—	—
Carlisle, ...	9	0	0	Kilmarnock, ...	—	—	—
Clelland (1868-69), ...	0	10	0	Perth, ...	—	—	—
Colmonell, ...	8	8	6	Shottsburn, ...	3	0	0
Coupar-Angus, ...	8	9	6	Thurso, ...	13	0	0
Dromore, ...	8	2	0	Tobardony, ...	20	0	0
Dundee, ...	16	0	0	By Balance to New Account,	..	..	..
Edinburgh, ...	26	18	2				
Glasgow, ...	0	10	5				
Kilmarnock, ...	6	4	0				
Kilmarnock, ...	6	0	0				
Kilmarnock, ...	4	0	0				
Kilmarnock, ...	4	0	0				
Kilmarnock, ...	9	0	0				
Perth, ...	18	17	10				
Perth, ...	3	3	0				
Shottsburn, ...	3	4	0				
Shottsburn, ...	24	0	0				
Shottsburn, ...	7	0	0				
Thurso, ...	6	2	7				
Tobardony, ...	..	..	..				
	245	5	10				
	..	..	..				
	0	7	0				
	23	1	11				
	..	..	..				
	2304	0	6				
To Proceeds of Legacy of Mrs. Grandison, Leith,							
To Interest on Bank Account, ...							
To Interest on £150 Is. 11d. at 4 per cent. 11th							
November, 1868, till 11th November, 1869—							
Mr. Gourlay's Bequest, ...							

AGED AND INFIRM MINISTERS' FUND.

30th April, 1869.

Balance of last Account, £73 1 7

30th April, 1870.

Collections—

Ardeen, ... £0 18 0
 Broath, ... 1 10 0
 Chinleek, ... 2 0 0
 " ... 3 6 3½
 Day, ... 1 0 0
 Luke, ... 9 8 0
 Tletown, ... 3 0 0
 Monell, ... 2 16 0
 Spar-Angus, 1 0 6
 More, ... 1 4 0
 Dee, ... 1 16 6
 Nburgh, ... 10 3 4
 Sgow, ... 6 5 11
 Marnock, ... 0 12 8½
 Winning, ... 1 10 3
 Kcaldy, ... 0 10 0
 Kintilloch, ... 2 0 0
 Riemuir, ... 1 0 0
 Lem, ... 3 0 0
 Th, ... 2 5 0
 Lockshaws, ... 1 12 0
 Ttsburn, ... 2 0 0
 Unraer, ... 5 5 0
 Rao, ... 1 3 9
 Erdoney, ... 0 13 1½

66 0 4½

Donations—

M a Friend,
 L Andrews,
 Mr Rev. Dr.
 Anson, ... £1 0 0
 M Mrs. Camp-
 All, Jarrow, 0 5 0

1 5 0

Interest on
 £73 18s 1d, at
 percent, 11th
 November 1868,
 11 11th No-
 vember 1869, 14 12 3

Interest on
 Bank Account, 1 0 0

15 12 3

30th April, 1870.

By Rev. Alexander Ritchie, £25 0 0

By Rev. John Graham, ... 35 0 0

By Balance to new Account, 100 19 2½

£100 19 2½

STUDENTS' AND BURSARY FUND.

April 30, 1869.		April 30, 1870	
To Balance of last Account, £10 9 0		By Bursary awarded Mr. Robert Morton, ...	£6 0 0
April 30, 1870.		By Bursary awarded Mr. George Anderson, ...	5 0 0
To Aberdeen congregation, contribution, ...	£1 0 0	By Bursary awarded Mr. William Hamilton, ...	4 0 0
To Arbroath do., do., ...	1 0 0	By Expenses at Competitive Examination, ...	0 7 0
To Ayr do., do., ...	7 10 0	By Balance to New Account, ...	25 18 6
To Dundee do., do., ...	1 2 0		
To Kilwinning do., do., ...	2 0 0		
To Kirkintilloch do., do., ...	2 9 6		
To Glasgow do., do., ...	2 0 0		
To Pollockshaws do., do., ...	1 15 0		
To Stranraer do., do., ...	3 0 0		
To Perth do., do., ...	1 0 0		
	22 16 6		
To Donations—			
From John Roger, Esq., per Rev. George Roger, ...	1 0 0		
From a Friend, Greenock, per Miss Howie, ...	0 7 6		
From Mr. William Cadzow, Craighhead, Carluke, ...	0 5 0		
From a Friend, Carluke, per Rev. T. Hobart, ...	4 0 0		
From a Friend, Glasgow, per Rev. T. Hobart, ...	1 0 0		
From Rev. J. Ritchie's Bible Class, Shottsburn, ...	1 0 0		
From a Friend, Shottsburn, per Rev. J. Ritchie, ...	0 2 6		
From a Friend, Dunning, ...	0 2 0		
	7 17 0		
To Interest on Bank Account, ...	0 3 0		
	£41 5 6		£41 5 6

FOREIGN MISSION FUND.

to, 1869.				April 30, 1870.			
Balance of last Account, ...	£42	6	8	By Balance to New Account, ...	£81	4	8
to, 1870.							
Contributions—							
to Congre-							
... ..	£8	2	4				
do., ...	7	0	0				
do., ...	1	8	0				
			16 10 4				
Gifts—							
Friend, per							
r. Manson, ...	£5	0	0				
o Friends,							
r, ...	3	0	0				
ew Friends							
Kirriemuir							
gation, ...	1	1	0				
P. John-							
ndon, per							
Smellie, ...	1	0	0				
C., Perth,	1	0	0				
Friend in							
orth, per							
orge Jack,	1	0	0				
Servant-							
bunde, per							
orge Jack,	0	10	0				
Friend in							
orth, per							
orge Jack,	0	3	0				
oung Man,							
... ..	0	5	0				
Sabbath							
Thurso, ...	0	10	0				
Children's							
Class, Kir-							
... ..	0	5	0				
oung Peo-							
ayer Meet-							
berdoney,	0	6	6				
Children's							
Perth, ...	0	2	0				
v. J. Rit-							
ible Class,							
urn, ...	0	10	0				
r. Mr. Stir-							
do., Ar-							
... ..	1	0	0				
v. T. Gil-							
do., Kirk-							
h, ...	1	4	3				
Friend, per							
Ritchie,							
urn, ...	0	3	0				
			16 19 9				
Balance on £120,							
cent, 11th							
ber, 1868,							
h Novem-							
39, ...	4	13	11				
ston Bank							
t, ...	0	14	0				
			5 7 11				
	£81	4	8		£81	4	8

COMPARATIVE STATEMENT OF THE CONTRIBUTIONS FROM CONGREGATIONS TO THE SYNOD FUNDS,

YEARS 1868-9, 1869-70.

CONGREGATIONS.	Synod Fund.		Home Mission Fund.		Mutual Assistance Fund.		Aged and Infirm Ministers' Fund.		Total Annual Contributions.		Increase.	Decrease.
	1868-9.		1869-70.		1868-9.		1869-70.		1868-9.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
Aberdeen, ...	1 0 0	1 0 0	1 5 0	1 1 0	6 17 4	5 4 4	0 18 0	0 18 0	10 0 4	8 3 4	£ s. d.	£ s. d.
Arbroath, ...	0 10 0	2 0 0	1 1 0	1 2 6	2 0 0	6 8 0	0 10 0	0 10 0	4 1 0	11 0 6	6 19 6	1 17 6
Anchlinleck, ...	2 0 0	1 11 6	2 1 8	2 1 8	10 0 0	10 0 0	1 14 2	2 0 0	15 10 13	11 6 6	2 4 4	2 4 4
Ayr, ...	2 13 6 1/2	5 0 0	2 14 8 1/2	2 3 0 1/2	25 8 1	25 13 5	3 0 0	3 0 0	33 11 4	36 6 9	2 15 5	2 15 5
Birney, ...	1 0 0	1 0 0	5 0 0	5 0 0	13 0 0	13 0 0	1 0 0	1 0 0	20 0 0	20 0 0	7 8 0	7 8 0
Carluke, ...	6 10 0	3 10 0	16 15 0	15 0 0	9 0 0	9 0 0	5 5 0	9 8 0	40 10 0	47 13 0	..	..
Carlisle, ...	2 10 0	2 10 0	11 10 0	11 10 0	0 0 0	0 0 0	2 0 0	2 0 0	98 0 0	98 0 0	..	..
Glasgow, ...	4 8 0	3 0 0	0 10 0	0 10 0	10 0 0	8 8 6	0 10 0	0 10 0	1 10 0	1 0 0	..	0 10 0
Glenelg, ...	1 0 0	1 3 3	5 13 0	5 9 0	9 10 11	8 9 6	3 0 0	3 16 0	23 1 0	14 13 6	..	8 7 6
Gouper-Angus, ...	0 16 0	1 0 0	1 0 6	1 1 0	6 0 0	6 5 0	1 4 0	1 4 0	13 19 5	12 4 9	0 9 6	0 14 8
Dumfries, ...	2 0 2	2 2 6	1 19 8	1 16 8	3 12 1	3 2 0	1 13 6	1 16 6	9 10 0	9 10 0	0 9 6	0 15 4
Edinburgh, ...	5 5 6	3 2 10	10 0 7	16 7 3	13 9 6	16 0 0	6 13 7	10 3 4	35 8 2	50 13 5	15 5 3	15 5 3
Glasgow, ...	4 19 3	7 3 2 1/2	12 16 2	12 9 6 1/2	36 7 3	36 13 2	5 0 0	6 5 11	50 3 3	63 16 10	3 14 3	3 14 3
Kilmarnock, ...	0 10 6	0 10 8	2 14 5	2 13 11	0 16 7	0 10 5 1/2	0 16 6	0 12 8 1/2	4 13 0	5 7 9	0 9 9	0 9 9
Kilwinning, ...	1 18 0	1 12 0	2 0 0	2 0 0	4 16 3	5 4 0	2 8 6	1 10 3	10 17 9	9 17 8	..	1 0 1
Kirkcaldy, ...	1 10 0	1 10 0	2 2 0	2 2 0	4 0 10	6 0 0	0 10 0	0 10 0	10 17 9	4 2 0	..	..
Kirkintilloch, ...	2 5 0	2 5 0	8 10 10	9 11 0	6 0 0	4 0 0	2 0 0	2 0 0	16 16 8	19 16 0	2 19 4	2 19 4
Kirkcaldy, ...	1 1 4	1 0 0	1 17 0	1 17 0	6 0 0	4 0 0	1 5 2	1 0 0	20 3 6	7 17 0	..	..
Midlothian, ...	4 10 0	4 5 0	9 0 0	10 0 0	9 0 0	9 0 0	4 0 0	3 0 0	24 12 0	26 5 0	0 5 0	0 5 0
Perth, ...	2 4 6	2 8 9	2 10 0	2 5 0	13 7 6	13 17 10	1 10 0	2 5 0	30 13 3	39 19 0	0 13 10	0 13 10
Pollockshaws, ...	3 0 0	1 15 0	12 18 8	13 9 0	3 2 0	3 4 0	1 13 0	1 13 0	30 13 3	39 19 0	..	0 13 8
Shoteshaw, ...	1 16 0	2 0 0	11 9 6	10 10 0	2 0 0	2 4 0	2 3 2	2 0 0	17 8 9	16 14 0	..	0 14 9
Stranraer, ...	5 0 0	6 10 0	13 10 0	14 5 0	21 0 0	24 0 0	4 10 0	5 5 0	44 9 9	50 0 0	6 0 0	6 0 0
Thurso, ...	1 2 3	1 3 8	1 13 8	1 3 4	7 0 1	7 0 0	1 3 6	1 3 9	10 19 5	10 10 2	..	0 8 8
Tobermory, ...	0 9 3	0 13 3	6 9 10	0 13 3	6 1 9	6 2 7 1/2	0 14 0	0 13 1 1/2	7 15 3	8 3 3	0 7 0	0 7 0
	57 19 7 1/2	70 10 10 1/2	143 11 3 1/2	145 11 5	340 15 2	344 15 10	57 0 2	66 0 4 1/2	400 6 3	596 18 6	47 6 9	19 14 6
	..	12 11 3	..	2 0 1 1/2	..	4 0 8	..	9 0 2 1/2	Net Increase on Year 1868-70.		27 13 3	..
Increase, ...												

Note.—Received since close of accounts for year 1868-1870, for Students' and Burnside Fund, additional from Perth congregation, 8s 6d; from Birney congregation, 14s.

TREASURER'S ACCOUNTS.

657

ABSTRACT STATEMENT OF THE SYNOD'S FUNDS, AS AT CLOSE OF THE ANNUAL ACCOUNT.

alance due on Synod Fund, £10 4 6	Cash in Union Bank on Open
Do. Home Mission Fund, 366 9 4	Account, ... £728 16 9
Do. Mutual Assistance	Do. on Deposit Receipt, ... 150 0 0
Fund, ... 294 0 6½	
Do. Aged and Infirm Mini-	
sters' Fund, ... 100 19 2½	
Do. Students' and Bursary	
Fund, ... 25 18 6	
Do. Foreign Mission Fund, 81 4 8	
£878 16 9	£878 16 9

INVESTMENTS.

Invested under Debenture Bonds of Clyde Navigation Trustees, Interest at 4 per cent.

AGED AND INFIRM MINISTERS' FUND, ...	£373 18 1
MUTUAL ASSISTANCE FUND—	
Bequest of the late Mr. Gourlay, St. Andrews, ...	156 1 11
FOREIGN MISSION FUND, ...	120 0 0
	£650 0 0

We have examined the various Accounts in the Treasurer's Books for the year ending 30th April, 1870, with their relative vouchers, and found them correct. The balances being as indicated in the above Abstract Statement.

H. HOWIE.

GLASGOW, 30th April, 1870.

LAURENCE HENDERSON.

COMPARATIVE ABSTRACT OF RECEIPTS.

	1868-69.	1869-70.	Increase.	Decrease.
Synod Fund, ...	£84 5 2½	£79 17 1½	£15 11 11	—
Home Mission Fund, ...	156 10 3½	157 0 10	0 10 6½	—
Mutual Assistance Fund, ...	256 16 2	291 3 6	34 7 4	—
Aged and Infirm Ministers' Fund, ...	70 9 7	82 17 7½	12 8 0½	—
Students' and Bursary Fund, ...	4 13 6	30 16 6	26 3 0	—
Foreign Mission Fund, ...	75 12 5	38 18 0	—	£36 14 5
	£628 7 2	£680 13 7	£89 0 10	£36 14 5
			36 14 5	
Total Increase, ...			£22 6 5	

THE LATE REV. GEORGE ROGER, A.M., OF AUCHINLECK.

THE biographies of Scripture show it to be a duty to preserve some record of the life and work of those who have done worthily for Christ. It honours Him by whose grace they were what they were. It is a means of working out His purpose that "the righteous shall be in everlasting remembrance." And it enables survivors to obey His command to be "followers of them who through faith and patience inherit the promises." We feel, then, that we are doing a right and good thing, as well as enjoying a melancholy gratification, in framing a brief memorial of one of our most useful ministers, who has been cut down in the full maturity of his powers, and in the midst of his busy and important labours.

Mr. Roger was born at Aberdeen in the year 1810. His father was a respected elder of the Established Church of Scotland, and continued so till he died. His mother originally belonged to the same communion, but had been led, from conscientious motives, to connect herself with the congregation of the late Rev. John Aitken, so long the honoured representative of the Original Secession in Aberdeen. When he was about three years of age his father was struck with paralysis, which left him wholly speechless, and otherwise comparatively helpless, during the five remaining years of his life. A family of seven, of whom George was the youngest, were thus cast upon the undivided care of their mother. This was not the only affliction that shadowed his early years. A sister and two brothers died of consumption, all within the short period of three months. One of these was his eldest brother Andrew, then a young man of seventeen, who was studying for the ministry, and whose rare promise and piety have been commemorated by his pastor, Mr. Aitken, in a touching memoir, well fitted to make deep and salutary impression on the hearts of the young.* The subject of our sketch was too young to be much affected by these sore family trials, but one can see in them the Divine hand shaping out for him the path of his future years. It was probably the loss of her eldest son, that led his pious mother to devote her youngest to the public service of Christ, like one "baptized for the dead." And there is reason to think that the record of his departed brother's devotedness deepened his early religious impressions, and had an important influence in leading him to turn his thoughts to the holy ministry.

Mr. Roger received his early education at the Grammar School of

* Memoir of Andrew Roger, A.M., drawn up chiefly from his diary and other private papers. Second Edition. Aberdeen: S. Maclean, 8 Union Street. 1848.

Aberdeen, which has so long held a foremost place among the public schools of Scotland for the excellence of its classical education. There he made such proficiency, that, before he was thirteen, he had gained one of the bursaries annually competed for in connection with the University of his native city, and donned the gown of the student. He continued at Marischal College five years, during which he distinguished himself, especially in the department of mathematics, for which he had a natural predilection, and in which his attainments were decidedly high. While attending the University, he acted, for four years, as assistant teacher in the Public Commercial and Mathematical School of the city; and when we add that any spare hour he had was given to private tuition, we have a manifestation of industry, energy, and self-help, altogether honourable to the son of a now widowed mother, and such as knit and braced the sinews of his character for the hard work of his after years. Having taken his degree of A.M., he came to Edinburgh, in September, 1828, to attend the Theological Hall of the Original Secession Church, then under the care of the eloquent and accomplished Professor Paxton.

It is at this point that we get our first glimpse of his inner and spiritual history. Two documents, written at this period, are before us—the one entitled, “Confession of Sin to God,” the other, “Self-Dedication to the Lord.” From the former of these documents—too private and in a manner sacred to quote here—it appears that Mr. Roger believed that he had lived practically “without God in the world,” up to the close of his fifteenth year. When, or through what external means, the great spiritual change was wrought, that gave new meaning and a new aim to his life, he does not say. But that it had been wrought before he wrote these papers no one, we think, who reads them can doubt. They reveal an experimental knowledge of the spirituality and exceeding breadth of the Divine law, a loathing sense of sin as it had formerly reigned and was still working in his nature, a self-renouncing reliance on the mercy and grace of God’s covenant as made with him in Christ, and an entireness and solemnity of self-devotement to God’s service, which make it delightfully plain that the pulse of the “new creature” was beating within him, and that it was under the power of the highest and worthiest of motives that he was now entering on more immediate preparation for the work of the ministry.

At the close of the first session of his attendance at the Hall, Mr. Roger applied for the situation of mathematical teacher in the Commercial Academy, Dunfermline. He obtained the situation, Professor Wallace, the examiner, having no hesitation in preferring him to the *other and older candidates*. He soon inspired such confidence by his

character and ability that the directors entrusted to him the whole practical management of the institution. Under his administration it rose in name and prosperity—a fact which, along with the high esteem in which he was held as a man and a teacher, is attested by a considerable pamphlet of printed testimonials now before us, one of them signed by the Provost, Magistrates, and members of the Guild Incorporation of the town. It may be mentioned, in passing, that among his pupils were the now distinguished painters, Sir Joseph Noel Paton and his brother Waller, and that only a few years ago Sir Joseph sent him portraits of himself and his brother, in token of the respect and affection he continued to cherish for his early teacher.

One circumstance connected with his residence at Dunfermline we notice as characteristic. During all the seven years he resided there, he walked regularly to Kirkcaldy to worship in connection with the congregation of the Rev. Mr. Gray, being the nearest belonging to the Original Secession, though distant, as we understand, between twelve and fourteen miles. His custom was to start on Saturday afternoon, and return on Monday in time for his duties, though in those days, when there were no railways in the district, the journey going and returning had to be made on foot. Many, in these days of easy-going indifference, will open their eyes at this. They will ask, wonderingly, if he could not have heard a good and edifying sermon nearer home. He would readily have acknowledged that he might. But he was one who held his religious profession from a higher motive and for a higher end than his own edification. It was not because the curates and indulged ministers did not preach the Gospel that our Covenanting fathers took their lives in their hands and went to worship among the hills rather than hear them. It was because, by hearing those who exercised their ministry only by favour of a usurping king and prelates, they would have compromised their testimony for the rights of Christ as sole King in His own Church. So Mr. Roger had satisfied himself that the principles of his testimony were the word of Christ's patience; and as a witness for Christ he did not feel at liberty to weaken or compromise his testimony for them, by holding ecclesiastical fellowship with those who ignored or denied them. Rather did he value them so highly that he thought it a privilege, worth more than the toil and the self-denial which it cost him, to worship under a banner publicly displayed because of them. And no one who knew his large-heartedness, and what a "lover of good men" he was, dreamed of calling him a bigot for this. On the contrary, there is evidence that his unbending consistency deepened the respect in which he was held.

Mr. Roger continued at Dunfermline two or three years after he had finished the usual course of theological study. His love of teaching was strong to enthusiasm. At the head of a large educational institution he felt that he occupied a most important sphere of usefulness. But he had not lost sight of the higher work to which he had devoted his life; and when, one day, he heard of the sudden death of the late Dr. M'Crie, the news, it is said, so deeply impressed him that he resolved instantly to enter upon it. In that event he heard the voice of the Master saying—"Go work to-day in my vineyard." He resigned his situation at once; the Directors of the Academy, unwilling to lose his services, made him liberal offers of encouragement to remain; but his mind was made up, and turning his back on the tempting worldly prospects opening before him in the higher walks of the teaching profession, he presented himself to the Edinburgh Presbytery of Original Seceders as a candidate for license. During the winter months, while preparing his trials, he showed his anxiety to be thoroughly equipped for his work by attending the theological lectures of Drs. Chalmers and Welsh, and the Hebrew class of Dr. Brunton, in the University of Edinburgh. As he had previously studied Hebrew under Professor Kidd of Aberdeen, his knowledge of the language was superior, and he was afterwards at praiseworthy pains to keep it up. He was licensed to preach the Gospel in the beginning of May, 1836.

He had not preached many months as a probationer till he received a cordial call from the Original Secession congregation of Auchinleck, Ayrshire. In prospect of his settlement there he solemnly dedicated himself to the Lord in a written Covenant which has been found among his papers. In that document he shows a deep sense of what he calls "the awful responsibility attaching to the ministerial office," and his own helplessness to discharge it; confesses with affecting minuteness the sins of his life and of his preaching and public work as a probationer; in earnest prayer commits himself, the congregation over which he was about to be placed, and the whole denomination to God; and concludes by a solemn act of self-surrender to a Three-One God as his God in Christ Jesus. A ministry so begun might not be brilliant or popular, as these words are commonly used, but it could hardly fail to be devoted and useful, and that Mr. Roger's unquestionably was.

Mr. Roger was ordained at Auchinleck near the close of 1837. Spent in a rural village, in the uplands of Ayrshire, his ministerial life supplies few incidents worthy of record. In quiet walks of pastoral usefulness among a people who looked up to him with affectionate ~~preparation for the~~ ^{and making preparation for the}

pulpit, the fruit of which remains in a whole pile of closely-written manuscript volumes; in varied and extensive reading, especially in systematic theology and ecclesiastical history, supplied by the stores of his large and constantly increasing library—his days passed laboriously and happily by. In 1844 he was suddenly deprived of his excellent mother, who had resided with him almost constantly from the time of his settlement seven years before. He owed much in early life to her wise, energetic, and pious training, and by the affectionate care with which he watched over her declining years he nobly strove to repay the debt. In August, 1845, he was united in marriage to a daughter of William Wood, Esq. of Woodville, Ayr. The union was a singularly happy one. By her winning gentleness and amiability, her prudence and discretion, her sunny cheerfulness, her meek, unobtrusive piety, which made itself felt by its quiet pervading influence, rather than by many words, Mrs. Roger was “a crown to her husband,” and worthy of the strong affection with which he and her family regarded her. She was the light and comfort of his dwelling; and her untimely removal, after nearly twenty years of married life, smote him with a heart-blight and sorrow which, though borne with Christian resignation and relieved by the consolations of the Gospel, tended, it is believed by those who knew him best, to aggravate the physical decline which ended in his death.

In 1852 Mr. Roger's fidelity as a public witness for the truth and cause of Christ was put to a severe test. A majority of his ministerial brethren had resolved to unite with the Free Church, in the way of abandoning their Judicial Testimony for the Covenanted Reformation, and simply asking that Church to allow them to hold and advocate their distinctive principles, as individuals, within her pale. A great deal of subtle and plausible and unquestionably able argument was employed to prove that the proposed union was right. Many considerations, some of them, as we can prove, not of the most elevated kind, were urged to show that it would prove every way advantageous. Mr. Roger's logical and well-informed mind penetrated at once the fallacy of the argument; and his standard of moral principle was pitched altogether too high to be moved, in so sacred a matter, by considerations of worldly wisdom and expediency. He painfully felt the trial of being separated from so many brethren with whom he had taken sweet counsel in the intimacies of personal friendship and in the bonds of ecclesiastical fellowship; he was not insensible to the obloquy and the struggle that lay before him as one of a feeble and despised minority; but he never faltered as to the path of duty. From the first he resolved to stand by the few, who were prepared to maintain, at all hazards, the public testimony to which they had pledged them-

selves by solemn oath and vow, and we know he never saw cause to repent the resolution to his dying day.

After the Disruption in the body, Mr. Roger, who had been Clerk of his Presbytery since 1840, was unanimously appointed Clerk of the Synod; and from his business aptitude and habits, from his knowledge of Church law both written and consuetudinary, from the readiness and exactness with which he could refer to precedents and historical facts when necessary, and from the unflagging patience and cheerful good humour with which he went through his laborious duties, his services in that office, during the eighteen years he held it, were simply invaluable.

At the same time, he was appointed Clerk to the Synod's Committee of Supplies. From the large number of vacant congregations to be provided for after the Disruption, and from the oft-times few preachers, this was an office requiring no small amount of management and tact, as well as of troublesome labour, to get everything to work smoothly. But the cases were rare indeed in which any complaint was made regarding Mr. Roger's arrangements, on the part of either congregations or preachers. On one occasion, the preachers presented him with a number of valuable volumes, suitably inscribed, in token of their sense of his kind consideration of their interests, and of the friendly solicitude for their welfare every way, which marked all his correspondence with them.

It would be quite tedious, however, to enumerate all the public services which, after this period, Mr. Roger rendered to the Church. As Clerk of Synod, it fell to him to instruct the law-agents in some of those litigated property-cases which arose out of the Disruption; this entailed on him an immense toil in drawing up papers, in corresponding, and in travelling in Ireland as well as in Scotland; but he gave the toil ungrudgingly, and felt he had ample reward when success at last crowned his efforts. He was also, for many years, Convener of the Theological Hall Committee, and in this capacity was at great pains to draw up and perfect that admirable system of intersessional study which has wrought so beneficially for the advancement of our students. He was indeed a man of singular capability, ready to turn his hand to any work for the good of the Church, and never failing to do what he undertook, energetically and well.

In 1868, when Dr. Manson resigned the editorship of this Magazine, which he had so long ably and successfully conducted, Mr. Roger was appointed to succeed him as one of two joint-editors. His work on it is so recent, that we need not refer to it at length, especially in the pages in which it appeared. We may simply point, however, to such articles as those on "*The Rev. Walter C. Smith and the Free Church*"

Assembly," and on "The Rev. Dr. Robert Buchanan's Novel Opinions regarding the Principle of Establishments," as showing how clearly and comprehensively he could grasp a perplexed subject, and with what cogent and conclusive reasoning he could deal with it. His "Memoir of the late Dr. Stevenson of Ayr," several instalments of which had appeared before he became too ill to write more, was promising to supply a great desideratum, and to form an interesting and valuable addition to the literature of the Secession. That Memoir, we fear, can never be finished now; he was drawing his materials very much from his own intimate personal knowledge of the great and good man whose life he was delineating; and no one survives, it is believed, who can take up the thread of the narrative where it fell from his dying hand. And so it stands unfinished, a *torso*, speaking affectingly of the power of death to arrest and paralyse all human effort.

It was noticed, as we have hinted, that Mr. Roger never enjoyed the same bodily vigour and elastic buoyancy of spirit after the death of his beloved wife in 1865. It was not, however, till the spring of 1868 that symptoms of failing health began manifestly to appear. In the course of the following winter these had become increasingly decided and painful, spite of all that skill and care could do to remove them. Still, though often in much weakness and suffering, he went on with his ministerial and literary work, with characteristic energy and fortitude, conquering what would have mastered others, by sheer force of will. Though suffering much from an ulcerated foot, and otherwise enfeebled, he attended the meeting of Synod at Edinburgh in May, 1869, and did all his duties as Clerk with remarkable efficiency. In the month of July he went, on medical recommendation, to Harrowgate; but instead of deriving the anticipated benefit from its waters, he returned more enfeebled than ever. It then became evident that his disease was creeping paralysis, which ere long deprived him almost entirely of the power of speech, and to a large extent of the power of motion, though his consciousness continued as lively as ever. He gradually became feebler and more helpless, still, however, retaining perfect consciousness, till on Monday, the 4th of April last, his spirit entered the everlasting rest.

Owing to the failure of speech, Mr. Roger was prevented from bearing that dying testimony, by which the believer has often glorified the triumphant power of his Saviour's grace in the hour of nature's greatest weakness. But the patience and resignation so manifest in all his demeanour under his protracted sufferings, and the broken expressions which could now and again be gathered from his lips, bore evidence that the peace of God, which passeth all understanding, was

keeping his heart and mind through Christ Jesus. In the early part of September, while he had still some power of communicating his ideas, he called all his six children around him, and spoke to them most affectionately in the prospect of soon leaving them, addressing to each of them appropriate words of counsel and of comfort, assuring them that when father and mother had forsaken them, the Lord would take them up, and solemnly commending them to the care and keeping of their heavenly Father. Among other texts which he often repeated, as he was able, were these, "Weeping may endure for a night, but joy cometh in the morning;" "At evening time it shall be light;" "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." He took great delight in the lines, which, it is said, also solaced the late Dr. Cunningham on his death-bed—

"A few short years of evil past
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

He was much cheered and refreshed by the visits of brethren in the ministry, and appeared to enter with peculiar fervour and pleasure into the devotional exercises, which, at his request, they engaged in with him. In particular, the visits of his friend and co-presbyter, the Rev. John Robertson of Ayr, who had been long intimately associated with him, and who frequently saw him during his illness, were a source of much comfort and refreshment to him. The affectionate attention of his elders and people too were very grateful to a pastor, who could truly say, in the words of Paul, "Ye are in our hearts to die and live with you."

Thus has passed gently and gradually from earth one who will be much and long missed by a large circle of attached friends, by the Church he served so well, and by the community in which he lived and laboured. With a few characteristics of him which we have but slightly, if at all yet alluded to, we shall conclude our brief sketch.

He was an able and useful preacher. The characteristics of his preaching were soundness, discrimination, fulness, energy. His discourses were full of the old Puritan and Marrow theology, the whole field of which he had studied, and could traverse with confidence and ease. In hearing them one noticed the comprehensive and logical division, the clearness and exactness of doctrinal statement, the tendency to argue out any point very fully that needed elucidation and proof, the aptitude and fulness of scriptural illustration, and the vigour and force of delivery. He had none of that ~~about the systematic and doctrinal exhibition of~~

pulpit, which troubles many modern preachers and makes their sermons a kind of amorphous, molluscous creations, without bone and sinew, without symmetry or strength. On the contrary, he believed, and soundly, we think, that it is only when Bible truth is exhibited systematically in its various doctrinal bearings and relations that it lays the foundation either for a clear and enlarged Christian intelligence or for a sound and stable Christian experience, and that the hearers of the word, ceasing to be children tossed to and fro with every wind of doctrine, grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." But let it not be supposed that because Mr. Roger was a doctrinal, he was therefore a dry preacher. He laid the foundation solidly in doctrine, but he built thereupon. And the building, if not adorned with any laboured beauty of thought or style, was enriched with much apt scriptural illustration (the most interesting of all), and with frequent experimental delineations, both of the gracious character and exercise of the saint and of the miserable condition and only available hope and duty of the sinner. We have heard him preach sermons not a few, redolent of that spiritual unction and savour which comes of a heartfelt experience of Divine things, and of the help and grace of the Spirit, obtained in answer to prayer. And though he was always more intent upon the truth and fitness of his matter than about the graces of his style, we have heard him occasionally, when warmed with his theme, rise to an energy of expression and a force and fire of manner which had all the effect of real eloquence.

It would be wrong, in a sketch like this, not to refer to Mr. Roger's diligence and assiduity in pastoral work. His congregation, though not numerous, indeed, was widely scattered, yet he never allowed his many other public duties to interfere with the regular visitation of all its members. His kind and sympathising nature made him specially attentive to the sick and the dying; and he was often felt to be a Barnabas—a true "son of consolation"—in the home darkened by trouble and sorrow. Nor did he confine such labours of love to the members of his own congregation. They were eagerly sought and always cheerfully rendered throughout the entire neighbourhood, till it became a common saying that "no one could die without the Secession Minister."

He was a man of large and varied information, well-read on many subjects outside of his special domain of theology, particularly on history. He was at home in the whole ecclesiastical history of Scotland, but he had made a special study of the periods of the Second Reformation, the Revolution, and the Secession, and with the facts and documents connected with these periods he was very minutely

familiar. He was an eager and industrious collector of old and rare pamphlets belonging to these periods, and out of his large store of these he had the privilege of furnishing one, through his friend Mr. Hill Burton, to the late Lord Macaulay, which the great historian had been unable to procure otherwise.

He was a man, moreover, of much public spirit, always ready to exert himself for the public good. As a brother, who has the best means of knowing, has written elsewhere, "he took a lively interest in every question which affected the mental and social improvement and happiness of the community. The various educational measures which have been under discussion during the past years received due consideration, and as a practical teacher he formed his judgment and gave expression to his opinions. He took a lively interest in the annual examinations of a number of schools and educational institutes, both in the parish of Auchinleck and neighbouring parishes. He occasionally delivered lectures on astronomy and history in different towns, which were listened to with deep interest. Some years ago he delivered a course of lectures on the Book of Revelation, both in Auchinleck and Ayr, which was attended by crowded audiences, who were both instructed and pleased with his expositions." We may add, that as a token of the warm esteem in which he was widely held for his personal qualities and his efforts to do good to all as he had opportunity, he was presented some years ago with a very valuable testimonial, subscribed for not only by members of his own congregation, but by a large number of other friends throughout the district.

One thing which helped to commend Mr. Roger and his religion so largely was his habitual geniality and cheerfulness. He had much buoyancy of spirit, and a habit of bright and cheery outlook which made his conversation and correspondence a sort of tonic to his more atrabilious friends, and made them feel that not only to its owner but to others, "a merry heart doeth good like a medicine." At the same time, we believe, no one ever saw his good humour degenerate into levity. In all his social intercourse he maintained at once the amenity of the Christian gentleman, and the dignity of the Christian minister.

We have hinted at his large-heartedness, and true catholicity of spirit. Firmly, as he held his testimony for all the Scriptural principles of the Covenanted Reformation, and ready as he was to maintain and defend these when called to it, he nevertheless lived on terms of friendliest intercourse with the ministerial brethren of other denominations around him. He was a member for many years of a select friendly association of these, which met alternately in each other's manse, for the critical study of the original Scriptures, and the reading of papers bearing on exegesis, or the

theology, or on the general work of the ministry. During all the time of his residence at Auchinleck, it was his privilege to live on terms of intimacy with the excellent minister of the parish, the Rev. Dr. Chrystal; and we cannot refrain from quoting the terms, honourable as they are to both parties, in which that revered and estimable minister referred to him, from the pulpit of the Parish Church, on the Sabbath after his death:—

“I cannot conclude the services of this day without adverting to the solemn fact that since we last met together in this place one has been removed from the midst of us who long laboured as a minister of the Gospel in this district with exemplary zeal and faithfulness. I need scarcely remind you of Mr. Roger’s unwearied diligence in the discharge of all his duties, for of this you are all aware. “He was an epistle of Christ, seen and read of all men;” and your own knowledge of his eminently useful and active life renders any special reference to the subject almost superfluous on my part. However, having been associated with him in many ways since he came to this parish, 33 years ago, I may be permitted to speak with some confidence both as to his private character and public conduct, and I can truly say that few men are privileged to pass through life carrying with them more fully than he did the general respect of the community among which his lot was cast. He was esteemed by professing Christians of all classes, and was on terms of friendly intercourse with the ministers of every evangelical denomination in the neighbourhood; and while no man held his own peculiar opinions more firmly, and maintained them more ably than Mr. Roger, still this was always done in such a way as could give offence to none, but so as rather to increase the respect felt for his conscientious convictions; for he was ever ready to give a reason for the faith as well as the hope that was in him with meekness and fear. His talents were of a superior order; but, in matters more immediately relating to his own profession, while he was a ripe and sound theologian, no one was more thoroughly versed in the history of the different controversies which have agitated the Churches of his own country since the Reformation, or better qualified to explain them. How ready he was on all occasions to minister comfort to the sick and dying, and to do the work of an evangelist among us, I need not enlarge upon, nor is it necessary to speak to you of his private worth, and of his amiable and cheerful disposition. “Being dead, he yet speaketh,” for he carries with him to the grave the regard of all who were privileged to enjoy his acquaintance, and leaves behind him the legacy of his pious example. Having known Mr. Roger so long, and having had so many opportunities of holding pleasant and, I trust, profitable intercourse with him, I feel that I am entitled to testify to his worth, and to his many excellent qualities; and, though he did not worship with us, we can all appreciate his character and honour his memory, and cordially unite in offering his family our deep sympathy under their bereavement, and in praying that their Heavenly Father may be with them to comfort and sustain them, and that he may be the guide of their youth and the portion of their inheritance and of their cup in their riper years.”

On Monday, the 11th April, the remains of this faithful servant of Christ were laid in their last resting place, in the beautiful churchyard of Auchinleck, beside those of his beloved wife. A very large company of mourners followed them to the tomb, including the most of the members of his Presbytery and other ministers of his own and other denominations. When we contrast the quiet beauty of the spot where he sleeps in Jesus with his busy and devoted life we have felt how applicable to him are the words which John was commanded

by the voice from heaven to write:—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

REVIEW OF THE SYNODS AND ASSEMBLIES.

IN reading the accounts of the Ecclesiastical Courts recently held, what forcibly strikes one is the fact, that almost all the denominations which they represent are in a state of movement and change. The feverish restlessness of the time has invaded the deliberative Assemblies of the Church, and is agitating them with revolutionary proposals, almost enough to make the staid fathers of a former generation stir in their graves. If a Christian from another land were to come to this, resolved to carry out literally the inspired command, "Meddle not with them that are given to change," he would be sorely perplexed which of all the ecclesiastical communions to join himself with. In the most of them the old landmarks are being taken up, and where they are to be finally put down again—if, indeed, there is to be such a thing as landmark anywhere—no human foresight can possibly divine. One ominous thing is that the leaders of the various progressive parties (as they take themselves to be) appeal so very little to the Word of God, and so much to the imagined requirements of the time and the dictates of a seeming present expediency. When the captain of a ship is led to alter his course from a true observation of the sun or of the stars, all is safe and well. But when, instead of steering by these unalterable "ordinances of heaven," his object is only to go with the wind, or to get into the smoothest waters and the widest seas, then woe betide the ship and all on board of her.

THE ENGLISH PRESBYTERIAN SYNOD.

This Synod, which met in London in the end of April, has been stimulated by the example and success of its elder sister in Scotland, to resolve upon having a Sustentation Fund. The object of the fund is to secure to ministers of ordinary charges a minimum stipend of at least £150 per annum. The motion to establish it was keenly opposed, but was ultimately carried by 87 votes to 61.

We should have been glad if this Synod had rested content with adopting the Free Church's financial policy. We are sorry to find it also adopting that Church's downward educational policy. In the matter of the English Education Bill, a motion was carried in favour of leaving the subject of religious teaching entirely in the hands of the local boards. This was in opposition to the report of the Synod's own Committee on Education, which introduced

tion of Bible teaching into the schools should not be left to the discretion of the ratepayers, but should be formally provided for by Act of Parliament. But the tide of Voluntaryism ran too high for the adoption of the Committee's report, and instead of it there was adopted the conclusion that the State has no right and no concern to teach the ignorant children of England to know that Word of God which is incorporated with its constitution and is the basis of its laws.

We always understood that the mission of the Synod in England was to uphold the Scriptural simplicity and purity of Presbyterian worship, as well as the Scriptural freedom and efficiency of Presbyterian government. If that was its mission it has proved faithless to it. In the matter of worship it has begun to strike hands with Episcopacy. At its late meeting it enacted, by a large majority, that if sessions and congregations want to have instrumental music in public worship, they shall be at full liberty to employ it. In doing this it formally rescinded a series of Acts passed in five several years, which declared that the use of instrumental music was inconsistent with the law of the Church. It appears that several congregations have for some time been setting the law as enforced by these Acts at defiance, and the Synod, instead of vindicating the law and its own authority at the same time, has repealed the law, and declared that the recusants, and all who choose to imitate them, shall be free to take their own way. Now, not to say that such vacillation and inconsistency is not very likely to exalt Presbyterian Church government in the eyes of Episcopalians; nor to say that the concession of such liberty to individual congregations seems to be going a very long way in the direction of Independency; nor to say that the Act of the Synod destroys that uniformity of worship which is one outcome and bond of Scriptural unity in the Church, and introduces a very unedifying schism—we have simply to ask how the ministers who supported it can reconcile their conduct with their ordination vow, that they will, “to the utmost of their power, assert, maintain, and defend the purity of worship as presently practised in this Church?” If they say they have Scripture warrant for the organ or harmonium, it can only be by going back to the temple service; and then the same plea will admit the consecrated building, the altar, the priestly vestments, the smoking incense—all, in short, of ancient Judaism that has found its way into modern ritualism, whether that of Puseyism or of Popery. If they do not plead Scripture warrant for these instruments, and have voted for their introduction solely on grounds of expediency, then they have directly violated the great principle of the Confession they have vowed to maintain, that “the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own

revealed will, that He may not be worshipped according to the imaginations and devices of men, or any other way not prescribed in the Holy Scriptures." One of the leading ministers of the Synod has advocated the innovation on the ground that without this accommodation to the likings and prejudices of Englishmen they will not get them to join their Churches. And is this their confidence in the divinity of Presbyterianism that they cannot expect God to bless their efforts to extend it unless they borrow from Prelacy the strumming of its organ! Let them go to the Metropolitan Tabernacle, Southwark, and they will see how 5,000 English people can be brought together every Sabbath day without an organ, or any other attraction than Scriptural preaching, and praying, and hearty vocal praise!

THE REFORMED PRESBYTERIAN SYNOD.

This Court met at Edinburgh on 2d May. One of the first matters that came before it was the report of the Committee on Union. From the beginning this Synod has displayed a readiness and even eagerness for the proposed union that has hopelessly perplexed those who knew anything of its professed principles or its past history. Though its Testimony presented the most numerous and much the highest bars to such a union as is contemplated, it cleared them at a bound, with an ease and agility marvellous to behold; while the Free Church, though it has declared there is no insuperable bar to union, is still painfully boggling at such bar as exists. Verily, young Reformed Presbyterianism has in it a liteness and suppleness in strange contrast with the inflexibility of those old blue-bonneted heroes who would not worship in the house of Rimmon of the Revolution Church, though in fellowship with men like Boston and Hogg and the Erskines, and with the no less unbending consistency of their descendants who would make no terms with Original Seceders, though entirely at one with them on all the great principles of the Covenanted Reformation, and indeed on every point save that of owing allegiance to the powers that be. With its usual readiness to accept of every thing which emanates from the Joint Union Committee, the Synod had no difficulty about sending down to Presbyteries the proposal to unite on the basis of the Confession only, with the proviso that the whole of its teaching regarding the duty of the State to religion and the Church shall be left an open question. A counter motion indeed was proposed by the Rev. T. Easton, Stranraer, but on the vote being taken it was found to be supported only by three elders besides himself. We confess we do not much wonder at this, for to our mind the consistency and moral weight of Mr. Easton's motion was in large measure destroyed, through its embodying a resolution in favour of a

federal union of all the Presbyterian Churches in Scotland, in accordance with which representatives of all the Churches are to meet in a Common General Assembly, while each Church continues at the same time to retain a certain independent jurisdiction and its own separate creed. Not to speak of the manifest latitudinarianism of such a proposal, it stands condemned by its manifest inconsistency; for, unless the proposed General Assembly is to be a mere evangelical alliance, without any Church power and authority, with what show of consistency could its members meet to hold communion in ecclesiastical government while refusing to hold communion in ecclesiastical worship, and while openly testifying against each other's distinctive principles as unscriptural and wrong? We regret much that Mr. Easton should have weakened his position by such an untenable and quixotic proposal, for we regard his reasons of protest against the decision of Synod as good and weighty, as in fact unanswerable, and not in the least disproved by the attempted answers to them which were unanimously adopted by the Court. In one of these answers, for example, the Synod says—"It cannot be expected that the United Church will adopt our terms of communion; but the Union Committee have expressly claimed the right of abiding by their views on the subject of the Covenants; and the Synod rejoice that in labouring to effect the union, they are in reality prosecuting the express design of these deeds—viz., to 'endeavour to bring the Church of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of Faith, form of Church government, directory of worship and catechising; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.'" Did the Synod really expect to palm that shuffling statement upon their people as a good and sufficient answer to the objection of the protestors? Charged with giving up their judicial testimony for the continued obligation of our National Covenants as explicitly set forth in their terms of communion, they reply, we cannot expect "that the United Church will adopt our terms of communion." Then, feeling it might be asked, Why enter the United Church on lower terms of communion than those you believe to be Scriptural and have solemnly vowed to maintain? they add, that they have "claimed the right of abiding by their views on the subject of the Covenants." A very modest claim surely, and one not difficult to concede, for there is no Church on earth, not even the Church of Rome, we suppose, which would interfere with their holding their views on the Covenants, so long as they kept these views to themselves. If, however, they mean that they have asked liberty to express and advocate their views regarding the Covenants in the United Church, they know they can

only do this as separate individuals, and the objection still remains untouched, that they have abandoned that public, united, and authoritative testimony for the continued obligation of the Covenants, which they have borne for 180 years, and have pledged themselves to their people and one another to maintain. But then, be it observed, they are "prosecuting the express design of these deeds;" as if the design of the Covenants can be secured by union with those who disown and repudiate the obligation of the Covenants altogether! or, as if that "nearest conjunction and uniformity in religion, Confession of Faith," and so on, which the Covenants bind all to seek, can be attained by a union in which those who hold conflicting and contradictory opinions on matters admittedly pronounced on in the Word of God and the Confession of Faith are comprehended by the policy of open questions and mutual forbearance!

Owing to the anxiety of the Synod to merge itself in a United Church, less interest attaches to the adoption by it of new formulas for the ordination of office-bearers and licensure of probationers. We have compared the new formula with the old, and find that it differs in being more condensed and logically arranged, and at the same time in being less full and explicit in its assertion of some matters of principle and public testimony. It omits, for example, the formal renunciation made in the old of "Popery, Prelacy, Erastianism, Arianism, Arminianism, Antinomianism, and Independency." It leaves out the 10th question of the old—"Do you own the Divine right and original of Presbyterian Church government?" retaining only the vague assertion that Presbytery is "founded on and agreeable to the Word of God." It also leaves out questions 7, 8, and 11, requiring a declaration of adherence to the Covenants, National and Solemn League, an acknowledgment of the perpetual obligation of our Covenants and of the duty of a minority to adhere to them when the nation has cast them off, and a declaration that the cause for which the martyrs suffered was agreeable to the Word of God and our solemn national engagements. It is fair to add, however, that the new formula requires an approval "of the constitution of the Reformed Presbyterian Church on the principles of the Testimony it has emitted in behalf of the Covenanted Reformation and the contendings of Christ's faithful martyrs in Scotland." How far this change of formula is significant of change of sentiment we cannot of course say. It was formally protested against by three ministers and two ruling-elders.

The Home Mission Report of the Synod contained some facts highly creditable to the enterprise and zeal of the body. It stated that three congregations, two of them newly formed, had been raised into the condition of *being now self-supporting*, by aid derived from the Home

Mission Fund. It also stated that the foundation of a mission church had been lately laid in Rutherglen, by a body of people amounting to between sixty and seventy, who had applied for admission to the Reformed Presbyterian Church, and who were already in a condition to support ordinances themselves.

The Foreign Mission Report was, as usual, full of much interest and encouragement. The income for Foreign Missions during the year amounted to £594 18s 8d; the expenditure to £558 9s 5d; and the balance in hand to £873 3s 1d. In addition, the contributions of the children of the Church to the support of the missionary schooner amounted to about £300. The whole income of the Church during the past year, for every purpose, was £9,060.

THE UNITED PRESBYTERIAN SYNOD.

This Court commenced its sittings on Monday, the 9th of May. One of the first subjects of public interest before it was that of National Education. The report of the Synod's Committee on that subject may be fairly described as a strenuous protest throughout against the incompetency and tyranny and manifold evils of the State providing in any way for the teaching of religion in national schools. It even goes so far as to object to the leaving of the power to determine what religious instruction shall be given in those schools in the hands of local boards of ratepayers, on the ground that thus "in every locality a minority may be taxed to teach religious doctrines from which it dissents." In keeping with the policy it has pursued for some time, the Synod carefully abstained from pronouncing on the report in one way or another. No member expressed disapproval of the high Voluntarism it contained, from which we are bound to infer that no member in his conscience felt any. But neither did the Synod take the usual course in such circumstances of adopting the report, from which we can only infer that they did not wish to commit themselves to a deliverance on the subject of education that might embarrass the present negotiations for union. And the success of the policy has justified the prudence of it, for when Dr. Begg, in the Free Church Assembly, appealed to the report, as showing that the United Presbyterians were opposed to the leaving of the religious instruction to be given in national schools in the hands of local boards, he was immediately met with the cry that the Synod had not adopted the report. In fact, through this sort of management it is impossible to tell in what way United Presbyterians would provide for religion being taught in connection with State-supported schools at all. When it is surmised that they want religious teaching banished from such schools altogether, they indignantly repudiate such an interpretation of their

views. When, then, we wish to know how they would have it given, we find them at sixes and sevens. Dr. Marshall, in the Union debate, spoke decidedly in favour of leaving the whole matter of religious instruction in the hands of local boards of ratepayers. Dr. Cairns, in the same debate, expressed a different but very nebulous and ill-defined view, when he said that he was for "religion taught in schools by the agreement of the parents in some shape or other, as by their self-imposed rates." On the other hand, the Committee's report is clear that religious teaching cannot be left to such a secular and promiscuous body as local boards, that it "must be sought outside of the machinery set up by law for children of all classes and creeds," and that it can be supplied only by Christian parents and the Christian Church. Such a difference of view is sufficiently perplexing, but it serves to show how helpless Voluntaryism is to solve the problem of securing that every child in the realm shall be taught that knowledge of God, and of its duty to God, without which, as a rational and moral being, it is not educated at all. The simple expedient of a law emanating from the all-embracing authority of the State (with, of course, as wide a conscience clause as shall preserve religious liberty to all) alone can secure that. Yet, strange to tell, this Church of Christ will not allow the State—the minister of God for good to its subjects—to pass such a beneficent law. And what is stranger still, it sincerely believes that in this it is doing God service!

The speaking on the subject of Union was unquestionably able. A good deal of it was directed to the Free Church, as needing the benefit of it more than parties nearer home. The majority in that Church received much sincere condolence on their inability to have everything their own way. The minority were treated with scant deference by Dr. Harper, but respectfully and earnestly expostulated with by Dr. Cairns. There was little discussion in the Synod on the Union question, as indeed there was little room for discussion, when the motion proposed was in favour of union on the basis of the Confession, with that full reservation of dissent from its teaching on the subject of the Magistrate's duty towards religion and the Church, which is already made in the formula of the United Presbyterian Church. The extreme Voluntaries, however, are afraid that the ambiguous Articles of Agreement are interpreted by the Free Church in such a sense as allows too much power to the Magistrate about religion; they are jealous, lest, by assenting to these Articles, they should be held to have compromised their liberty to maintain and carry out their Voluntaryism in all its extent in the United Church; and therefore they proposed an amendment to the Articles, and they should be asked to consider "the

particular, the practicability of union between this and the other negotiating Churches on the basis of the common Standards, reserving and protecting the qualification with which this Church receives those Standards, and the rights and liberties of its members and office-bearers as now enjoyed." But the majority of the Synod did not seem in the least apprehensive that their "rights and liberties" to advocate and carry out their Voluntarism were at all likely to be curtailed in the United Church, and therefore the amendment was negatived by nearly the whole House, against some fifteen or twenty who held up their hands for it. In the course of the discussion, Dr. Marshall made a remark on the propositions in the Articles of Agreement which is worth the noting. He said "the first propositions our friends of this Church declare to be anti-Voluntary, while our friends of the Free Church declare them to be Voluntary. I think that both sides being that way, it is to be presumed that the Committee have done their work pretty wisely and pretty successfully." So that, according to this leading authority, the perfection of wisdom in any ecclesiastical document designed to unite and bind together separate sections of the Church of Christ is its Delphic susceptibility of contradictory interpretation. If that is the wisdom of the serpent, it is surely unattended by the simplicity of the dove.

An overture was submitted by Mr. Renton of Kelso, which, like much that emanates from the man, has, at least, the merit of honesty. It proposed that the Synod should expunge from the Confession of Faith and Catechisms all the passages which are excepted to in the Formula of the Synod, on the ground that they "teach, or may be supposed to teach, compulsory or intolerant and persecuting principles in religion." Though Mr. Renton pled the example of the American Church in favour of the process of expurgation he recommended, his proposal met with little favour in the eyes of the majority of the Synod, who voted for a motion declaring that, as the terms of the Formula "secure liberty of opinion in this question of civil establishment of religion, the Synod dismiss the overture as uncalled for and inexpedient." We think it can be shown on other and stronger grounds than those adduced by the supporters of the motion that the alteration of the Confession is "uncalled for and inexpedient;" still it may be doubted whether it would not be more honest and satisfactory for a Church to alter the Confession, so as to make it out and out, as it stands, the Confession of *its* Faith, than to profess to adhere to it, with the exception of certain passages and statements which it does not specify, which it does not particularize, save by throwing on them the vague and bad imputation of teaching intolerant and persecuting principles.

The accounts of the Synod show a steady increase in the contributions for ministerial support. The minimum stipend now aimed at is £150, with £7 10s additional for expenses, exclusive of manse or allowance for house rent. And so steadily is this being reached that, while in 1865 there were 307 congregations whose stipends were under £150, there are now only 60 in which the stipend is under that sum; and of these there are only 12 under the former minimum stipend of £120.

The Foreign Mission report shows that the Synod has seven foreign missions—viz., in Jamaica, Trinidad, Old Calabar, Caffraria, Rajpootana in India, Ningpo and Cheefoo in China, and Cadiz in Spain; and that in these missions it has 40 ordained European missionaries, 7 ordained native missionaries, 1 native licentiate, 3 European medical missionaries, 13 European male and female teachers, 26 native catechists, 48 stations, 5,740 communicants, and 770 inquirers. The income of the Foreign Mission Fund for the past year was £29,118 8s 5d.

FREE CHURCH ASSEMBLY.

The Moderator of this Assembly for the present year is the veteran missionary, Dr. Wilson, of Bombay, a man of immense learning and versatility, who has laboured for 45 years under the burning sun of India, and still retains much of his vigour both of mind and body.

The report on Education gave rise to an animated and interesting debate. The point on which the discussion turned was the question whether, in the event of Government proposing an educational measure for Scotland, the teaching of religion should be secured by express provision in the bill, or should be left entirely in the hands of local boards. In powerful and telling speeches, Dr. Begg moved and Dr. Smith seconded a motion which set forth that "it would be of the utmost importance were the Legislature now to declare and secure that the Word of God should be retained in all the national schools of the United Kingdom." In a speech which seemed to us more notable for a certain lawyer-like adroitness than for moral power, Sir Henry Moncrieff moved that "the Assembly declare that, while a recognition in the bill of the use and wont of Scottish religious education would be very desirable, they would not insist upon a special clause to that effect, as an indispensable condition of a settlement, provided the whole matter of the arrangement as to the ordinary branches of education, including religious instruction, be left to the discretion of local committees, and provided the leading provisions of the measure be otherwise in accordance with the substance of what is contained in the deliverance of last Assembly." *As we had reason to fear, from the deliverance of the Com*

February, this latter motion, acquiescing in the provision for religious instruction being left entirely to local committees, was carried, though not by a very triumphant majority, there being 223 votes for it, against 154 for that of Dr. Begg. Having in a former article fully spoken our mind on the deliverance of the Commission, we need not stay to comment on the same deliverance as now given by the Assembly. We can only express our deep and sorrowful regret that the Free Church seems to have committed herself finally to a position, in regard to this vital matter of religious education, so miserably unworthy of her former self and of the duty she owes to the country. Had she put forth all the weight of her influence, in conjunction with all the friends of national religion in other Churches, to obtain from Government some adequate legislative security that religion shall be taught in all national schools in Scotland as it has been from the Reformation downwards, we believe that, spite of the opposition of Secularists and Voluntaries, the security would have been gained. There is, we fear, no hope of such security being obtained now; and when, owing to the want of it, local committees shall begin to decide in this country, as they have decided in Ohio in America, that religion shall be banished outside the school, it will then be seen what the country owes to the faithlessness and defection of this great Church at this critical hour.

The report of the Committee on Union was fruitful of conflicting motions. We can only find room for the two between which the struggle finally lay. The first proposed by Dr. Candlish was as follows :—

“The General Assembly having taken up the report of the Union Committee laid on the table of last Assembly, and also the supplementary report now submitted, with relative overtures, did and hereby do resolve to send down said reports to Presbyteries, with a view to their deliberating on the whole subject to which they relate, unfettered by the resolutions of any former Assemblies, and sending up to next Assembly the results of their deliberations. In particular, and without prejudice to the right of Presbyteries to mature and express their views on the whole subject, or any branch thereof, the General Assembly instruct them to give their special attention to the following point, with a view to send up their opinion thereon to next General Assembly—namely, Whether, apart from other considerations bearing upon the present movement, there is any objection in principle to the formation of an incorporating union among the negotiating Churches, on the footing or basis of the Westminster Confession of Faith, as at present accepted by the said Churches.

“Further, the General Assembly declare that, apart from the consideration of principle, the entire question of the propriety or expediency of the union contemplated, as well as the time and manner of effecting it, is and must be held to be reserved; inasmuch as the character and amount of agreement or disagreement in the Church upon the subject cannot be ascertained and estimated in an orderly and constitutional way until the results of this remit to Presbyteries are known; inasmuch, also, as the Church is bound to keep herself always free to be guided by the leadings of God’s providence, as well as by the teaching of His Word and Spirit, in whatever steps she may have to take from time to time in so important a matter.

"The Assembly reappoint the Committee, with instructions to watch over the matter, and to confer, if they see cause, with the Committees appointed by the other negotiating Churches.

"Finally, the Assembly renew the exhortation of last Assembly to office-bearers and people, that they should abound in prayer to Almighty God for His guidance and blessing in connection with this important matter."

The motion which, in the final division of the House, was put against the above was that of Mr. Moody-Stuart. The following are the terms of it :—

"The Assembly record their thanks to the Committee on Union, and especially to the Convener, for their now completed labours. But inasmuch as the harmony of this Church, which is an indispensable preliminary to entertaining any proposal for union with other Churches, has been most seriously disturbed by difference of conviction in connection with the negotiations for union ; and inasmuch as the report of the Committee does not contain adequate materials for judgment on this great question, its terms being now interpreted in the most widely different senses, while many members of this Assembly are not satisfied with its treatment of important doctrinal and practical matters : And considering, further, that it now clearly appears that under the present formula of the United Presbyterian Church the Standards are accepted in such a sense as to allow the widest range of view, even to the denial of the duty of the national recognition of Christ ; and that therefore the denial of this cardinal doctrine of Scripture would be equally allowed in the proposed United Church, a result which, if foreseen, would have prevented the negotiations for union being entered on by this Church : The Assembly resolve to take no action on the report for the present, to suspend the negotiations with the other Churches, and to appoint a committee of brethren holding different views on the proposed union, to endeavour, in connection with this subject, to restore the harmony of this Church ; it being understood that the whole question is now before the Church, and that it is open to any Presbyteries or Synods to take action therein if it seem expedient. The Assembly at the same time express their cordial desire that friendly relations should be cultivated with other Churches, and co-operation with them in all good works, to the glory of their common Lord and Saviour, and the spiritual welfare of their common country."

For Dr. Candlish's motion there voted 379 ; for Mr. Moody-Stuart's, 144—leaving a majority for the former of 235.

There can be no doubt in the mind of any impartial onlooker as to which of these motions conserves Free Church principles. That the duty of the State to establish and support the Church of Christ has hitherto been part of the public and authoritative testimony of the Free Church is undeniable. In proof of it we do not need to point to the Confession of Faith, to which the office-bearers of that Church have hitherto tendered an unlimited subscription, and in which they regard the duty of the State to maintain religion and the Church to be unquestionably taught, how far expressly or how far inferentially it does not much matter. Nor do we need to point to that Church's famous Protest, on which her Formula expressly reduplicates, and which contains these words as expressive of her unaltered testimony—"firmly asserting the right and duty of the Civil Magistrate to maintain and support an Establishment of religion in accordance with

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God's Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland and the obligations of the Treaty of Union as understood by us and our ancestors." We need only point to the Articles of Agreement as now, in terms of the successful motion, to be sent down to Presbyteries, in which it is declared to be held by the Free Church that, "as an act of national homage to Christ, the Civil Magistrate ought, when necessary and expedient, to afford aid from the national resources to the Church of Christ."

Henceforth, however, if union is consummated on the basis she now asks Presbyteries to ratify, the whole public and authoritative testimony left to the Free Church will be the Confession of Faith, *minus* the whole of its teaching regarding the duty of the Civil Magistrate toward religion and the Church. For it will be the Confession of Faith taken with such reservation as covers all that is excepted to in the Formula of the United Presbyterian Church; and it is sufficiently understood, that what is excepted to in that Formula under the name of compulsory or intolerant principles is the entire teaching of the Confession regarding the duty of the Magistrate toward religion and the Church. On the day then that the Union is consummated on such terms, the Free Church surrenders and gives to the winds all that public authoritative ecclesiastical testimony she has hitherto borne for the duty of nations, as the subjects of Prince Messiah, to employ their national authority and resources for the advancement and support of His mystical body, the Church. Her ministers and members may still hold that as individuals; but they hold it no longer as part of their public judicial testimony for the truth and claims of Christ; they hold it only as a matter of forbearance, a point on which they have admitted an opposite opinion may warrantably be held, an open question; and when they hear it publicly disputed and denied, they must either maintain an inglorious silence, or be held to have broken the "brotherly covenant" and to be troublers of the peace of the Church.

It is vain to pretend, as has been done in justification of this surrender of her testimony, that the Free Church already qualifies her adherence to the Confession just as the United Presbyterian Church does. This is simply not the case. She explains but she does not qualify. Her explanation implies no exception to the teaching of the Confession. On the contrary, it is given for the very purpose of meeting and counteracting that exception to it which United Presbyterians make. The latter object to certain parts of the Confession

because *they teach, or may be supposed to teach*, intolerant and persecuting principles. The Free Church, in her Act of 1846 anent the Formula, says, that "*she does not regard* her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution." It thus appears that her explanation is a testimony against the exception to the Confession taken by the United Presbyterians. The two things are at opposite poles: the one affirms a thing to exist, and the other denies that it exists; and yet they are assumed as lying in the same line of qualification, and this is urged as a strong presumptive argument for union!

It does not furnish much consolation to the minority to say, as the successful motion does, that Presbyteries are only asked to judge of the question of "principle" involved in the proposed basis of union, and that the whole question of "the propriety or expediency" of it is reserved. Might it not have occurred to the framers of the motion that, if the question of principle is determined, principled men will feel that there is little left for them to care for? And, if it is declared to be right in point of principle to unite on the proposed basis, then, in so far as union is a duty, the Free Church is bound to unite, and proclaims herself guilty of schism if she does not unite. Of course, there may be room for the counsels of expediency to determine whether it is better to keep up the schism of unwarrantable separation from United Presbyterians, or to create the schism of leaving a large number of her own office-bearers and members to maintain her abandoned principles alone. That may require consideration, though few will doubt which of the two schisms is likely to be preferred when they reflect how the leaders of the Union movement have persistently urged it forward in disregard of their brethren's solemn remonstrances and protests.

Great fault has been found with the minority for opposing so constitutional a step as that of asking the judgment of Presbyteries on the report on Union. We are not prepared to say that such a step is not constitutional formally and in itself, but we should think no one who considers the convictions of the minority, and the terms in which the remit is made to Presbyteries, can fail to see their utter inability to acquiesce in it. Had no definite issue been set before the Presbyteries, and had they been asked simply to say, how in their judgment that union report should be disposed of, the case would have been totally different. But when a definite issue is proposed to Presbyteries—an issue which the Supreme Court evidently wants them to determine only one way—and an issue involving, as we have seen, the abandonment of the Church's judicial testimony for one of her great public principles—it is clear as day that the minority had no alter-

native but to oppose the proposal, if they were not to lend their sanction to a course of faithlessness and defection.

On the whole, we do unfeignedly regret that a Church, which at the time of the Disruption, and long after, so explicitly proclaimed her distinctive part to be to witness against Erastianism on the one hand and Voluntaryism on the other, should have declared her readiness so ingloriously to drop one half of her testimony. To us it was a most painful thing to find Dr. Candlish not only admitting the existence of Voluntaryism in the minds of a large part of the younger members of the Free Church, but weakly appealing to it, and holding it up, as it were *in terrorem*, to silence men who once fought by his side in the noble battle he did fight for Scriptural Establishments of religion. We have all along, as Hugh Miller did, deprecated the result of the Free Church mooring itself over the Disruption; but unspeakably rather would we see her fast anchored over the Disruption to perpetuity, than drifting on this union current into the wide and treacherous sea of open questions.

ESTABLISHED CHURCH ASSEMBLY.

Some imagined, when the Free Church swarmed off in 1843, that the residuary inmates of the hive were too dronish and had their wings too heavily clogged with the honey of State favour and State pay to be capable of much more activity. But when we hear the buzz of awakening life and movement which has begun to rise within the old hive, we begin to think that such must have been mistaken. Under the impulse of younger minds and somewhat larger hearts, the Established Church has been rousing herself from her lethargy, and is agitating for reforms which will bring her so far abreast of the Free Church, that the leaders of the latter are beginning to feel that they can now honourably and consistently ask, not a share in her church-fellowship indeed, but a share in her endowments; though, how they can seek communion after the one sort, and not want communion after the other sort, is not so clear.

We have stated before that the present anti-patronage movement in the Established Church is made on too low grounds. To seek the abolition of patronage as a grievance and a cause of scandal, and an incubus on the Church's prosperity and progress, and not because it is anti-Scriptural and a violation of the Divinely given rights of the Christian people, is not worthy ground for a Church of Christ to take. We may be told, no doubt, that it was the very ground taken by the Non-Intrusion party in the Church, when, in 1842, they carried the famous declaration in the Assembly that "patronage was a grievance, had been attended with much injury to the cause of true religion in

this Church and kingdom, was the main cause of the difficulties in which the Church is at present involved, and that it ought to be abolished." We quite admit that the reforming party which now leads the Established Church are moving for the abolition of patronage on precisely the same grounds as the Non-Intrusionists moved for it in 1842; but while that may and ought to be a reason for the Free Church looking kindly on the present movement and its promoters, it is no reason why we should not condemn the ground taken in both cases as unwarrantably low. Still as a movement for what is right and good in itself, we cannot but hail it with satisfaction and heartily wish it success. We therefore rejoiced to find Dr. Pirie's motion for continued agitation for the abolition of patronage carried by so large a majority as that of 241 against 68 who voted for a motion advocating delay. It is also gratifying to find the Duke of Argyle, one of the most extensive holders of patronage in Scotland, so promptly offering his help to the Church in her effort to get rid of the evil, not only by his influence as a legislator and member of Government, but, as he not obscurely intimates, by surrendering his large legal rights as patron freely and at once. It is to be hoped that so generous an example will find a host of imitators.

But suppose that patronage is abolished, how is it proposed that the ministers of parish churches shall be chosen? By a committee, one-third of whom is nominated by the elders and heritors, and the other two-thirds by the communicants in the congregation. The committee, however, who are thus nominated to choose the pastor, must all themselves be members in communion with the Church; so that the choice, after all, is made by communicants, not the whole of them indeed, but certain of their number representing them. Now, to this involved and cumbrous apparatus we totally object as being unscriptural as well as needless. Still we have been at a loss to understand why Dr. Candlish, the once strenuous supporter of the Veto Act, should have raised so vehement an outcry against it in the Free Church Assembly, as being grossly and intolerably Erastian. We admit the element of Erastianism in allowing heritors, whether members of the Established Church or no, by virtue of their mere civil qualification of heritorship, a voice in the nomination of one-third of the committee of communicants who are to choose the pastor. But when we consider that the whole of that committee who choose the pastor must be communicants, the element of Erastianism appears small indeed compared with that tolerated by the Veto Act, which would have allowed the patron by himself, no matter to what Church he belonged, to nominate the pastor, provided only the people had the right of vetoing the choice if it did not satisfy them. And Dr.

Candlish himself will admit that, if the Veto Act had been allowed unchallenged operation, he and the other Non-intrusionists would have been perfectly satisfied, and the Free Church might never have been formed. Of course, we grant that Dr. Candlish and his brethren would not be satisfied with patronage under a Veto Act now, but the fact that they have made such progress since 1842 is surely a reason why, while faithfully pointing out the shortcomings of their Establishment friends, they should encourage them on in the same career of progress, from the Christian wish and hope that they also may soon stand in the liberty wherewith Christ maketh free.

Obituary Notice.

THE LATE MR. JOHN M'KAY, KIRKINTILLOCH.

THE Kirkintilloch session, which remained so long unbroken, has of late met with heavy losses, by reason of death, and recently one of its most valued members has been called away to the eternal world. The departure of office-bearers from the Church on earth is by no means uncommon, for here neither teaching nor ruling-elders abide continually. Every congregation has to mourn the loss of men who have been renowned for their piety, who were ardently attached to the cause of Christ, distinguished for genuine humility and child-like trust in God, energetic in every good work, and most exemplary in their walk and conversation. The removal of such men may well be lamented by the Church, and their holy and consistent life held up as an example for others to imitate. Believing that it is our incumbent duty to "mark the perfect man," we consider it proper to record the removal by death of Mr. John M'Kay, who was long and honourably known in connection with the Kirkintilloch congregation.

Mr. M'Kay was born towards the close of the last century. He removed to Kirkintilloch in the spring of 1832, in compliance with the urgent request of his esteemed employers, who wished him to take the oversight of the smith department of the extensive foundry they had erected in that town. At that period Mr. M'Kay belonged to the Established Church, and he sat for a few Sabbaths under the ministrations of the parish minister. Unimpressed and unedified with what he heard, he resolved to hear the other ministers in the neighbourhood; and in carrying out this resolution he was led, in the good providence of God, to worship in the congregation of which the late Rev. Mr. Tannahill was pastor. Having felt greatly delighted and refreshed with Mr. Tannahill's preaching, he resolved to make inquiry regarding the principles held by the Burgher Synod. Satisfied that these were in agreeableness with the Word of God, and having carefully and prayerfully perused the Testimony and other documents connected with the Secession, he resolved to connect himself with Mr. Tannahill's congregation. From that period till the day of his death, he never regretted having taken this step; on the contrary, he was often heard admiring the goodness of God in leading him to join the Seceders. Very soon after his admission to the fellowship of our Church, his worth began to be known and his value appreciated, and he was prevailed on to take an active part in the management of congregational affairs. In 1842 he was

elected to the office of ruling-elder, and after his ordination he zealously and faithfully discharged the duties pertaining to the eldership. He was a frequent visitor of the sick and dying, and he administered counsel and consolation to the bereaved. He gave practical evidence of his sympathy with the poor, both by assisting them out of his own means, and enlisting the aid of others. He had a deep interest in the young, and displayed this by teaching a class of young people on Sabbath evenings, during the long period of 28 years. In this unostentatious way he has done an incalculable amount of good. In the Kirkintilloch Town Mission and Industrial School he took the liveliest interest. He attached great importance to fellowship societies and prayer meetings. About 23 years ago, when party spirit was pretty strong in the congregation, his mind recoiled from the thought of controversy and unseemly strife, and he suggested the propriety of originating a meeting for prayer, where the members might unitedly carry their affairs before the Lord, and ask counsel of Him; and he had not only the satisfaction of seeing such a meeting organised, but carried on during the remaining period of his life. Mr. M'Kay was a warm-hearted friend, a judicious adviser, a devout believer, "a lover of hospitality, a lover of good men, sober, just, holy, temperate." His last illness was of short duration, and up to the last he displayed the deepest anxiety about the welfare of the congregation, and the cause of the Redeemer. About two hours before his departure, when a brother elder with whom he had taken sweet counsel, and in whose company he had often gone to the house of God, asked if he had any particular request to make to God in prayer, his reply was, "Ask that grace may be given me to say from the heart, 'Thy will be done.'" Up to the period of dissolution he was calm and collected, his spirit passing away without a struggle on Thursday, the 27th January last.

Instead of moralising on the removal of this godly man, or attempting to describe the blank caused by his death in the family circle, session, or congregation, we shall append a letter of condolence received by the sorrowing widow from a father in the ministry, and an extract from a discourse in Revelation xiv. 13, which was delivered by the esteemed pastor of the congregation on the Sabbath following the interment, in both of which Mr. M'Kay's character is finely depicted, and his worth properly estimated:—

"Dear Friend—The departure of your dear husband from the church militant to the church triumphant, is an event which naturally leads us to exclaim, 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.' He is not lost, but gone before. He has entered into peace, he rests in his bed, he walks in uprightness. He has heard the voice of his Beloved, saying, 'Come up hither,' and he has taken his flight to the mountains of myrrh and to the hills of frankincense.' The promise of our gracious Lord has been fulfilled in regard to him, 'I will come again and receive you to Myself, that where I am, there ye may be also.' You will permit me to say that I regarded your dear husband as no ordinary man, no ordinary Christian, no ordinary elder of the Church. He was a man of high Christian intelligence, genuine piety, distinguished devotedness, and profound humility and lowliness of spirit. With zeal for God, and truth, and duty, he united charity and kindness to men. The graces and virtues of the Christian character were finely blended and proportioned in his whole deportment. He was a polished stone in the heavenly temple. In all the relations of life he was exemplary—a dutiful husband, an affectionate father, a kind friend, a liberal and devoted Church member, an active, diligent, judicious, and sympathising elder. I considered him as a fine specimen of the Christian elder of a past generation, respectable and respected, honoured and esteemed both by God and by men. 'Mark the perfect, and behold the upright, for the end of that man is peace.' With sympathy for yourself, and sons and daughters, in the season of your bereavement, I am, yours most sincerely.

"To Mrs. John M'Kay."

When improving the sorrowful event to his people, the Rev. Mr. Gilchrist concluded a very impressive discourse, thus:—

"And now, ere drawing to a close, we would pay a brief tribute of respect to the memory of one who has long and faithfully laboured in this congregation, and whose removal by death all of us, on our own account, not on his, have cause to mourn. The pulpit is not, indeed, a place for eulogising man; but we have Scripture warrant for drawing special attention, at particular times, to those who have 'laboured much in the Lord.' It was not my privilege to enjoy communion with our departed friend for any lengthened period, but this I can say, with all sincerity, that the more I knew him the more I became attached to him. And such, I doubt not, has been the experience of all who really knew him, for he was possessed of a warm heart, and a kind and genial nature which were ever manifesting themselves in active efforts for the good of those in whom he felt interested. His heart seems to have been early and deeply imbued with the grace of God. The grace which was in his heart manifested itself in the course of his daily life, as also in his delight in religious exercises. In the study of the Word of God he took peculiar pleasure, and not unfrequently have we found him engaged in this study, being aided in it by the concise, yet oftentimes very suggestive, notes of his favourite commentator—Poole. The same desire for the sincere milk of the Word was evidenced by the deep interest he took in, and the sweet enjoyment he received from, the fellowship meeting, which for many years has been held in his house. Nor can we overlook, as furnishing evidence of his growing delight in the law of the Lord, and his eager desire for closer communion with God, his regular attendance, unless when necessarily prevented, on our weekly congregational prayer meeting, the last public means of grace he was permitted to enjoy on earth. Thus diligent in the use of means, there was a felt power about his religion. He was enabled to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

"In the discharge of all relative duties he was faithful and diligent. On the sacredness of home life we do not intrude, further than to say that he was a most affectionate and loving husband, and such a father as that his children might even now rise up and call him blessed. In the more public sphere of ecclesiastical relations, he acted in an eminently faithful manner. Nearly forty years ago he became a member of this congregation, under the ministry of a former much-respected pastor of this flock, Mr. Tannahill. About thirty years ago he was elected to the office of the eldership, and during the greater portion of that time he acted most efficiently as session-clerk. As a member of session, he was beloved by his brethren in office, faithful in the discharge of his various duties, and very strict in his views regarding admission to Church fellowship. He watched for souls as one who must give an account. Nor was he unmindful of the temporal comforts of those who were in poverty. Often and anxiously did he consider the poor man's case, seeking as far as was in his power to alleviate the hardness of his lot. Nor did he confine himself to the labours devolving upon him in virtue of his office, for as a teacher in our Sabbath school he sought during many years to guide those, who had but few privileges at home, to a knowledge of the truth. In all schemes connected with the congregation and the Church at large he took the most lively interest, and was ever willing to contribute both of his means and time for the outcarrying of these schemes. Thus he laboured while he enjoyed health and vigour, and we may say he so laboured unto the end. Of him it was literally true that he died 'in harness,' for he was much engaged in thought with the affairs of Zion even to the day of his death—a public spirit this, which is very cheering to see manifested in such circumstances. On his experience as death drew near, we do not dwell. He felt himself to be a sinner, but his comfort was that he was redeemed with the precious blood of Christ. On Christ he rested, as all his salvation and all his desire; and when in the near approach of death the eye of his faith caught a glimpse of 'the King in His beauty,' he was enabled to say, perhaps with a fulness of meaning hitherto unfelt, 'My Beloved is white and ruddy, the chiefest among ten thousand.' Let us 'mark the perfect man, and behold the upright, for the end of that man is peace.' Thus was it with him whom we mourn. He was an old man and full of days. He had laboured long and faithfully in the Church on earth, and having served his generation by the will of God, he has fallen on sleep. His soul quitted the clay tabernacle without a struggle, and his spirit made perfect was ushered into the immediate presence of God, to enjoy the beatific vision. We feel confident that our departed friend even now experiences the truth of that of which we, who are yet in the body, are assured only by a voice from heaven, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' And now, what remains for us to do, but to thank God for all that grace enabled His departed servant to accomplish, and to bow with submission to God's holy and sovereign will. The bereaved widow and family we would commend to the care of his covenant God, who reveals himself as the Husband of the widow, and the Father of the fatherless. The congregation we would commend to the care of the

same covenant God. Let our earnest prayer and desire be that His presence may ever be with us, that others full of faith and the Holy Ghost may be raised up to take the place of those removed, and that the Divine injunctions may be pressed home upon our consciences with greater force. 'Be not slothful, but followers of them who through faith and patience inherit the promises.' Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Ecclesiastical Intelligence.

MAINS STREET CONGREGATION, GLASGOW—SABBATH SCHOOL TEACHERS' ASSOCIATION.—The annual meeting of this association, with the congregation, took place in the Church on the evening of Monday, May 9. The Rev. Dr. Murray, pastor of the congregation, presided. The meeting having been opened with prayer, the Chairman delivered a short address, after which he called upon the Secretary to read the annual report, from which it appeared that the average number of children (who are all collected from the mission district) in attendance during the year had been 66—37 boys and 29 girls, ranging from 92, the largest number present on any one Sabbath, to 29, the smallest number. The average number of teachers was 10. Among other things the report stated that the weekly educational classes, commenced last year, were resumed during the winter months, when there were an average attendance of 22 boys and 17 girls. Also, that 1,200 tracts had been distributed among the scholars during the past year, and that some additions had been made to the library which is kept in circulation among the scholars. It also referred to the social meeting of the children, which was held in January last, and to the annual examination for prizes, awarded for repeating psalms, passages of Scripture, and questions from the Catechisms. The Rev. Messrs. Findlay, Thurso, and Gardiner, Pollockshaws, then delivered appropriate and impressive addresses, counselling the teachers to prosecute the good work with diligence, believing that in due time they would reap if they faint not. Mr. Gardiner, in the course of his address, stated his experience as a teacher in connection with this school, and referred to some interesting cases that had come under his notice, illustrative of the good effects arising from the instruction imparted. Mr. A. G. Anderson, superintendent of the school, and Mr. William Gibson having made a few remarks, the chairman closed the meeting with praise, and the pronouncing of the benediction.

AYR CONGREGATIONAL MEETING.—The annual meeting of the Ayr congregation of United Original Seceders, for congregational business and missionary purposes, was held in the Church, George Street, Wallacetown, on Monday evening, the 18th April. The Rev. Mr. Robertson opened the meeting with praise and prayer. Mr. David Milligan, the retiring chairman, was re-elected for the current year, and presided over the business part of the proceedings. After the minutes were read and approved, the Clerk read the financial statement for the past year. The following vidimus of the account will show that in this respect the congregation is in a flourishing condition:—

For Congregational Purposes, ...	£209	11	1½
Mutual Assistance Fund, ...	26	3	1
Aged Ministers' Fund, ...	3	6	3½
Poor of Congregation, ...	6	10	5½
Fever Hospital, ...	3	3	0
Ayr Home Mission, ...	39	2	0
Total amount raised, ...	£287	15	11½

After paying all accounts a balance remained in the treasurer's hands of £17 4s 7½d. As the funds were evidently in a healthy state, the managers ordered a donation of

£5 to be paid to the minister, and sundry necessary repairs to be made on the inside of the church. A new Committee of Management having been chosen, Mr. Milligan left the chair, and Mr. Robertson, who now presided, introduced the Home Mission business. The minutes of last meeting were read and approved. The Secretary next read the annual report of missionary work, drawn up by Mr. Gray, the missionary. On the motion of the Rev. John Ritchie, seconded by the Rev. Thomas Robertson, the report was unanimously adopted. It was moved by Mr. Reid, and seconded by Mr. Miller, "That it is the earnest wish of the members of this congregation to record in their minutes the sorrow which they have felt at the departure of the Rev. George Roger, Auchinleck, who has ever taken a warm and loving interest in the various schemes of this church. They cannot forget his amiable and courteous disposition, or his accomplishments as a scholar, or the faithfulness of his ministrations as a learned divine. They grieve for the loss they themselves have sustained, but especially do they sympathise with his family and congregation in being deprived of one so dear. They desire with them to improve the sad dispensation, and to acquiesce with Christian resignation in the will of their heavenly Father, looking up with prayerful expectation that He would raise up one to fill the onerous position which Mr. Roger occupied with so much fidelity and discretion." In accordance with this resolution, and in consideration of the long and intimate connection of Mr. Roger with this congregation, the friendly and affectionate intercourse which existed all along between him and our pastor, the lively interest he always manifested in our mission, and the very active part he so often took in our annual meetings, this meeting records its sense of the great loss sustained in consequence of his death, by his family, his flock, the religious body to which we belong, and the community among whom he lived and laboured, and among whom he always walked and acted as the diligent and faithful servant of God, the affectionate and dutiful father, and the intelligent and patriotic citizen: And this meeting also instructs the Secretary to send a copy of this minute to the bereaved family of Mr. Roger as an expression of heartfelt sympathy and condolence. Mr. James Miller made a few remarks on the financial state of the Mission, and pointed out the necessity of increasing our subscriptions. He considered it very desirable to have a greater number of smaller subscriptions in the Collectors' books. Mr. William Jamieson enforced Mr. Miller's remarks. After singing a part of the 72d Psalm, the meeting was closed by the Chairman pronouncing the benediction.

OPENING OF THE ORIGINAL SECESSION HALL.

THE Hall, under the inspection of the Synod, was opened in Glasgow on Tuesday the 7th June, by the Rev. Professor Murray, D.D., who delivered an able and instructive introductory lecture "On the Principles of Biblical Interpretation." Along with the Professor and students, the Rev. Messrs. John Robertson, James Smellie, Thomas Hobart, William B. Gardiner, and Mr. Thomas Howie, elder, were present at the opening services. Ten students are in attendance this session. One of them is a student of the third year, three are of the second year, three of the first year, and three are hearers—two of the hearers being from other denominations. Mr. Robertson closed with prayer. We have no doubt but that, as a token of their gratitude to God for the large number of students—the largest we have had for some years—congregations and friends will be as liberal as they were last year in their contributions to the Students' Bursary Fund. Contributions may be sent either to A. G. Anderson, Esq., Glasgow, Synod Treasurer, or the Rev. Thomas Hobart, Carlisle, Convener of the Hall Committee.

THE
ORIGINAL SECESSION MAGAZINE.

SEPTEMBER, 1870.

ADDRESS ON THE SUBJECT MATTER OF THE
CHRISTIAN MINISTRY,
WITH SOME CHARACTERISTICS OF THE SPIRIT IN
WHICH IT IS TO BE EXERCISED.*

BY THE LATE REV. ROBERT CRAIG, KIRRIEMUIR.

(Continued from Page 564.)

IN proceeding now to state some characteristics of the spirit in which the ministry is to be exercised, we would have you to regard what is offered merely in the light of an outline, which does not pretend to an exhaustive completeness, and which you may fill up and enlarge as you see meet.

First—*The ministry is to be exercised in the spirit of self-denial and fortitude.*

Self-denial is a quality which Christ requires in all who would attach themselves to His person and interest in the world. "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." Now, if it be the duty of private individuals to cultivate this virtue in cleaving to the Redeemer, much more ought those who aspire to, or are invested with, the office of guides and examples to the flock of Christ, to cherish it in a high degree in the exercise of their ministry.

Self-denial, that you may resist those temptations of a worldly kind which would seduce you from your proper work, or that would lead you to withdraw from the exercise of the ministry in connection with a banner displayed for the truth; and fortitude, that you may courageously bear the privations and trials which may fall to your lot, are graces you should seek eminently to possess. It becomes you

* Delivered to the Students attending the United Original Secession Hall, August 2, 1865.

to enter into the spirit of the great Apostle of the Gentiles, who, with respect to the ease, the wealth, and the fame which he could otherwise have had, said—"Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung." And what is his language in regard to the positive hardship and suffering that he saw before him? Is it not this?—"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

If we look back to the past history of the Church, it will be found that the cause of truth against error, and of holiness as opposed to sin, has been maintained by men who were in a high degree characterised by self-denial and fortitude—men who, like Moses, "esteemed the reproach of Christ greater riches than all the treasures of Egypt." Every one conversant with the history of our own country must be aware that the precious heritage of truth—for the maintenance of which we are associated—has been transmitted to us by those who were noted for self-denial and holy courage, many of whom "loved not their lives unto the death." That they could have appreciated the comforts and honours of this life we may well believe, for they were "men of like passions" with ourselves; but being animated by the love of Christ, and by an unswerving regard to every letter of His name and every iota of His truth, they were enabled to prefer the interests of the Redeemer to their own, and to brave with more than Roman courage the evils to which their adherence to the public cause of truth and righteousness exposed them. By these graces many in the Secession Body also have been distinguished in times past; and if the blood-consecrated, time-honoured banner, which they unfurled for the principles of the Covenanted Reformation, is yet to flaunt on the breeze—if this cause is to be maintained and perpetuated, then it is specially needful that those who are and those who aspire to be standard-bearers—to whose hands it is in a principal measure entrusted, and on whose shoulders a great responsibility rests—should be men of self-denial and holy courage. That you may possess their excellencies in some goodly degree, we would exhort you to be frequently conversant with the things that are unseen and eternal. After an enumeration of the troubles that had to be endured in connection with the preaching of the Word, Paul says—"We look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal."

Secondly—*The ministry is to be exercised in the spirit of humility.*

The opposite of this grace is pride with Protean shape. There is

perhaps no sin which insinuates itself so readily into the heart ; and certainly there is none so peculiarly hateful to God, or against which He has recorded such severe denunciations. Now, called as the ministers of the gospel are to deal with that Word in which pride is so thoroughly reprobated, and to rebuke the pride of others, it becomes them to be scrupulously careful to afford little room for its development in themselves. Should there be a hankering only after that part of the work of Christ which meets the public gaze, an eagerness for what—to use a modern phrase—have come to be designated “ first-class congregations,” and a disposition to look down upon those whose lot has been ordered to minister to congregations outwardly poor and uninfluential ; should there be a shrinking from fields of labour, because there are few laurels to be gained—from posts of duty, because they are not sufficiently good or sufficiently great—from spheres of usefulness, because the aspect they present is discouraging, and the labour they demand is difficult, arduous, and self-denying ; if, instead of putting the question who shall be most like Christ, we inquire, with manifest feverish anxiety to have the answer returned in our favour, “ who shall be greatest ”—who shall stand highest—it cannot be difficult to detect the root whence this itching after honour and fame has sprung, and it may be feared that God will cause His frown to come upon us. Let humility then, as a robe, envelope your entire man. “ Be ye clothed with humility, for God resisteth the proud, but He giveth grace to the humble.”

Oh ! how numberless are the motives with which we are furnished for cultivating the grace of humility. What are we ? Poor, weak, empty, earthen vessels, having nothing but what we have received, and should we be proud ? Has God been pleased to call us from a lowly station in life—as He called David from following the sheep—that He might make us the ambassadors of His grace ; and should we be proud ? Do we share in common with our fellow-creatures in the guilt and depravity in which the human race is involved, and yet, while there is much remaining imperfection and sin about us, are we invited to stand before the Lord and minister in His name ? Surely, then, we ought not to be proud and haughty. Ought not this consideration to produce in us feelings akin to those of the prophet when he exclaimed—“ Woe is me, for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” Did we properly realise the infinite greatness of the Master, there would be in us something of the same self-debasing, Christ-exalting spirit of the Baptist when He said—“ There cometh One after me, the latchet of whose shoes I am unworthy to stoop down and unloose.” And what is the language of Paul ? “ Unto me who am less than

the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." But above all human examples of lowliness of mind, we have that of Christ Himself. "Learn of me," he says, "for I am meek and lowly in heart." At the feet of the Great Teacher it becomes all, and especially those who are or aspire to be His public servants, to sit. Imbibing His humble spirit, all the vain considerations of self-importance shall be dispelled, and we shall be unable to glory in His presence.

Thirdly—*The ministry is to be exercised in the spirit of fidelity.*

Ministers of the Gospel are stewards, "and it is required in stewards that a man be found faithful." Epaphras is kindly spoken of by Paul as "a faithful minister of Christ." Ministerial fidelity has two objects in regard to which it is to be exercised—viz., *the truth of God and the souls of men.* Fidelity to the truth will lead to its maintenance in every particular, whatever the sacrifice which it may cost. A Gospel is given us to preach, not a Gospel to make. It must not, therefore, be pared away in accommodation to the corrupt likings of men, nor altered in a single jot in order to please the unrenowned taste. The truth as it is in Jesus must be held fast and held forth by the ministers of the Word as they tender the honour of the Redeemer and their own comfort and happiness when they come to give in their account. Nor is it to be forgotten that such fidelity must characterise the whole period of ministerial life. Should we resile from ascertained truths, because of the inconvenience to which the maintenance of them may expose us, how confused must we feel when called to assign a justifiable reason for doing so at the tribunal of Christ; on the contrary, if, through the aid of Divine grace, we are enabled to hold on unto the end, how encouraging to hear the language of approbation and welcome from the Saviour's lips. From the golden cloud and from His majestic throne He will address every one who preserves his allegiance and continues steadfast unto the end—

"Servant of God, well done—well hast thou fought
The better fight, who singly hast maintained
Against revolted multitudes the cause
Of truth; in word mightier than they in arms;
And for the testimony of truth hast borne
World-wide reproach—far worse to bear
Than violence, for this was all thy care
To stand approved in the sight of God,
Though men adjudged thee perverse."—*Pollak.*

The honour which this utterance will confer will more than compensate for any dishonour cast upon us for Christ's sake in the world; and the felicity on which such shall enter as are then addressed after this manner, will infinitely and eternally counterbalance the few and

short-lived hardships to which they were subjected on account of adherence to the truth in time.

But ministerial faithfulness has respect also to the souls of men, and demands that we deal honestly with them in warning them of their guilt and danger. "Son of man," said the Lord to Ezekiel, "I have set thee a watchman to the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, O wicked man, Thou shalt surely die, if thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity; but his blood will I require at thine hand." Now, among the various things which this charge implies, plainness of speech cannot be considered as doubtful. "If the trumpet give an uncertain sound, who shall prepare himself for the battle." And surely, when called to treat with men on matters of eternal moment, it is indispensably necessary that the instructions we offer be such as admit of no dubiety. The watchman was not confined to one note, though under the necessity of giving a definite sound; and in like manner the ministers of the Word may, in the discharge of the duties of their office, employ all the power of reasoning, pathos, and eloquence of which they are capable; but one thing they must not omit to do, and that is to give due warning, and to make that warning so plain that it cannot be misunderstood.

We may readily grant that this is a painful part of ministerial duty, and that there are many considerations which would tempt us to soften down the intimations of coming woe. On no account, however, must these be yielded to. But while we may not intentionally give a milder description than the Word warrants when constrained to speak of the matter, yet, if there is a studied avoidance of the subject—if we are more concerned about the graces of style and the ornaments of learning than to be plainly understood—if the truth be hid amid the superabundance of the drapery in which it is displayed, however the natural taste of our hearers be gratified—still if we use no pains to inform their judgments, affect their hearts, and impress their consciences, what can be expected but that they shall perish in their iniquity, and that their blood will be required at our hands. It will be small comfort to us on a death-bed, and in view of giving an account of our stewardship, that we have never violated the rules of rhetoric, if we have failed to employ such means as might, under the Divine blessing, convince men of guilt and misery, show them the way of salvation, and bring them to the Saviour—if sin and Satan have been permitted to carry on their operations without molestation, and the weapons of our spiritual warfare have never been brought to bear on the strongholds of evil in the heart.

Fourthly—*The ministry is to be exercised in the spirit of great tenderness.*

While it may be quite legitimate to ask regarding any composition designed for pulpit use, Is it sound, faithful, and pointed? we must not forget to inquire also whether it be expressed in such a way as to evince that we are animated by a tender affection for those to whom we minister? While we are to speak the truth only, we must also bear in mind that it is equally our duty to speak it in love. While we must on no account palliate or extenuate sin—while it must ever be the object of our aversion and condemnation—and while there may be occasions when the lightning glance of indignation may flash from our eye, and its frown settle momentarily upon our countenance, yet towards the sinner himself we must try to cherish bowels of kindness, and seek to produce the impression in his mind that, although we can have no sympathy with his sin, we have a deep and heartfelt commiseration for himself.

It will be proper, therefore, to avoid that style of pulpit ministration which, notwithstanding its soundness, plainness, and faithfulness, is fitted to produce the impression that the speaker would have a pleasure in actually inflicting on the persons of sinners the judgments which he denounces against their sins. Such exhibitions are calculated to excite prejudice against the truth; now the opposition of the natural heart to the Gospel is strong enough without our doing ought even unintentionally to make it stronger. We should rather seek to disarm it, not indeed by toning down the truth itself, but by the affectionate and kindly manner in which we endeavour to present it.

If we would succeed in this, we must cherish high views of the value of the soul and heart-affecting convictions of the danger to which ungodly men are exposed. It was because he was animated by such views that Paul could say—"Many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ;" and was it not from the same cause that Jesus Himself wept over guilty and devoted Jerusalem. In the true imitator of the Lord and His inspired Apostles, there will be no frigid apathy, no listless indifference; but whether the immediate object of his ministry be the conversion of sinners or the edification of saints, he will speak from a fulness of heart melting with compassion and glowing with love. Keeping in mind that the Gospel is a message from the God of love, and that the ambassadors of Christ act most in accordance with the compassionate nature of the Great Master when the law of love is written on their heart and the language of kindness flows from their tongue, be it yours to copy the approved example of him who has said—"We were gentle among you, even as a w

cherisheth her children ; so being affectionately desirous of you, we were willing to impart unto you not the Gospel of God only, but also our own souls, because ye were dear unto us."

In drawing to a close, we may be allowed to remind you of that *intense earnestness* which should characterise the ministry. Holy fervour should be a feature in the character of every Christian, and much more in every Christian minister. Are men in earnest in other callings, and shall those who engage in the noblest avocation seem to be slack ? To use the language of Baxter—"Stir up yourselves to the great work of God when you are upon it, and see that you do it with all your might. Though I move you not to a constant loudness, for that will make your fervency contemptible, yet see that you have a constant seriousness"—i.e. earnestness—"and when the matter requireth it, then lift up your voice and spare not your spirits, and speak to them as men that must be awakened either here or in hell.

. . . Oh, speak not one cold, careless word about so great a business as heaven or hell. Whatever you do, let the people see that you are in good earnest."

Let us remind you further of that *seriousness* which should ever be exemplified. If you would attain to this in any good degree, you must try to live above the world, and maintain a close and constant walk with God. Yes, we repeat it : the soul and the secret of Scriptural seriousness is fellowship with God. And if this be habitually cherished, it will manifest itself as if you were unto the "manner born." To employ the language of the Christian bard—

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide
That tells us whence his treasures are supplied."

It can scarcely be necessary to warn you against levity. This is eminently unseemly in the ministry at any time, but most of all in the pulpit. There

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin where you should woo a soul ;
To break a jest where pity would inspire
Pathetic exhortation ; and to address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
So did not Paul."

No ; all the extraordinary ministers of the Word who bore a Divine *commission, either before or since the coming of Christ*, felt that the

Word of the Lord was a "burden." They knew that God was serious both in the promises He made and in the threatenings He denounced; that in ministering the Word they were engaged with serious things; and therefore, that it would be utterly incongruous in them to cherish anything but serious feelings, or utter ought but serious sentiments, when speaking in the name of the Lord.

We might further have reminded you of the *wisdom* with which the Word is to be addressed to the various classes of men, and the different aspects of Divine Providence; as also of the *zeal* for the glory of God that should animate all who speak in the Divine name—but, with merely mentioning these points, we forbear. In conclusion, our heart's desire for each of you is that he may know the power of the Gospel in his own soul; be richly qualified for making it known to others; that he may be eminently successful in gathering in souls to the blessed Shiloh; and ultimately receive a great and gracious reward from the hands of our common Lord and Saviour, Jesus Christ.

LEGALISM.

ONE of the greatest hindrances to the exercise of faith is the spirit of legalism which is natural to fallen man. It looks at God only through the law. When the soul, feeling its guilt, dreads the punishment which the law threatens, then the legal spirit cries, "What must I do to be saved?" And when the consideration is how heaven is to be attained, the same spirit asks, "What shall I do to inherit eternal life?"

This legality in the heart is the offspring of ignorance and self-conceit. It does not know God, and therefore it distrusts Him. It has never realised its own utter inability to accomplish anything absolutely good, and therefore it fancies it can work so as to satisfy the demands of the divine law.

What, then, is the true revelation which Jehovah has made of Himself? How does He draw near the sinner, so as to beget confidence towards God in the self-condemned soul? A simple anecdote may perhaps assist some anxious heart to a clear understanding of the state of the case:—

Nearly forty years ago, a pious young clergyman of Hamburg felt his bosom yearning with desire to rescue from ruin some of the wild young blackguards of that city. He and a few like-minded friends waited upon God in prayer continually till He sent the means to open a little Reformatory. Thither Wichern, the young minister, removed his mother, and took up house with a dozen of rough, he

born and bred in crime. "He shut himself up with them," says the Rev. W. F. Stevenson, "in the hope of winning hold upon their wild natures. They were mostly hopeless incorrigibles, given up by everybody who had tried a hand upon them. What will he do with these vicious, hardened beings? How shall they be won from the old ways, and become gentle, teachable, sober, busy, honest? Only by loving them. One special difficulty was their distrust. When Wichern kindly reached out his hand to welcome a lad one day, he drew his quickly back lest he should be struck. Kindness seemed to them only a cunning disguise, under which some mysterious project for their hurt lay hidden. They watched every act with a suspicion that was quickened by all they had hitherto known of life. How was this distrust overcome? Wichern assured them of an entire forgiving and forgetting of the past; that there was to be no punishment for any thing they had ever done; and that his mother was to be their mother, his home their home. They heard and gazed in amazement. But as time wore on, and they found it was true, their whole heart warmed to their new life. Love was the atmosphere of the house; and the harshness of their own experiences gradually gave way to it, until the same spirit was awakened among themselves."

This earthly thing is a picture of God's method of driving out terror and distrust from our natures. "Behold," said the angelic messenger, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, *as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Jehovah is thus love itself; and yet He is ever just, even while the justifier of the greatest sinner that believes in Jesus. It is only our ignorance of His holy love, and of the Saviour freely offered in the Gospel to whosoever will, which leads us to dread Him with the terror of the slave. In his *Fulfilling of the Scriptures*, Mr. Fleming mentions the case of a most hardened criminal that was sentenced to be executed in the town of Ayr. The Lord convinced him of his sin, and revealed His Divine mercy, as exhibited in the crucified

Redeemer, that on his way to the scaffold the man could not help crying out, "Oh, He is a great forgiver! *He is a great forgiver!*" And then He added, "Now hath perfect love cast out fear. I know God hath nothing to say against me, for Jesus Christ hath paid all; and those are free whom the Son makes free."

Do we desire to be made partakers of the same happy confidence? Let us go often to Bethlehem and gaze on the Infant of days laid in the manger; to Gethsemane, and contemplate the Godman sweating great drops of blood; to Calvary, and stand in awe at our Incarnate Creator dying that He might atone for our guilt; and surely we shall grow into the knowledge of the character of our God and Father, and find His perfect love casting out all our slavish fear. And yet we shall grow in another kind of fear, the fear of offending Him whose love makes our hearts bound with gladness. We shall hate and dread sin with an ever-deepening intensity, even when our joyous voices swell the chorus—"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation."

Is there one reader who has not yet believed the love that God hath to us? You must, dear friend, be very unhappy when you think of Him who cannot pass by transgression, and of the day of death and judgment. True it is that your sin must be punished either in yourself, or in another capable of becoming your surety and substitute. "Without shedding of blood is no remission." God Himself hath, however, provided a Lamb, His only begotten Son, for a burnt-offering. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord had laid on Him the iniquity of us all." "Through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Receive not then the grace of God in vain. He makes known to you His compassionate love in Jesus. Do you believe it? Are you willing to accept God's free pardon? Do you close with His offered love in Christ? Then you are forgiven all trespasses. You are accepted in the Beloved. "It is God that justifieth: who is he that condemneth?"

And now, that we may advance a step in the consideration of our subject, let us rehearse the experience of one who became a great preacher of the truth as it is in Jesus:—"I lay," said Martin Boos, "I lay for years together upon the cold ground, though my bed stood near me; I scourged myself till the blood came, and clothed

with a hair shirt ; I hungered, and gave my bread to the poor ; I spent every leisure moment in the precincts of the Church ; I confessed and communicated every week." Boos, moreover, gave himself an immense deal of trouble to lead what he thought was a holy life, and by every one who knew him he was accounted a saint. The saint, however, was miserable, and could not but cry dolefully, "O wretched man that I am ! who shall deliver me ?" Going to see a pious old woman on her death-bed, he said wistfully, "Ah ! you may well die in peace !" "Why ?" inquired she. "Because you have lived such a godly life," answered Boos. "What a miserable comforter !" said the old woman smiling ; "if Christ had not died for me, I should have perished for ever, with all my good works and piety. Trusting in Him, I die at peace." These words gave new light to his soul. God's way of peace, through the blood of His Son, was understood and accepted joyfully. Henceforth the joy of the Lord was his strength.

This story brings out both the aspects of legalism, guilty dread of God, and great efforts to work out a righteousness that will secure His favour. It toils that it may merit love, and knows nothing of free love, already welcomed and enjoyed, as a motive power in the heart. It looks ever at what *it* can do *for* God, not at what *God* does *for* us, and offers *to* us. It clings to its own worthless doings as a covering in God's sight, and rejects the clothing of wrought gold—the perfect obedience of Christ—the only wedding garment which is fit to be seen at the marriage-supper of the Lamb. It can render no loving service, for in its eyes God is only a hard taskmaster. Measuring Him by its own narrow, selfish nature, it cannot comprehend that "they are dearer to God that seek something from Him, than they who strive to bring something to Him." Therefore, it forces itself to yield a wretched, halting, heartless service, with the view of buying blessings from heaven, and refuses the free gift of pardon and peace, love and life, the child's place and the child's new nature in and through Jesus Christ.

Paul describes the error of this spirit of legality, and exhibits the only true ground of hope, when he says, "The Jews being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God ; for Christ is the end of the law for righteousness to every one that believeth." (Romans x. 3, 4.) In other words, when I take the Lord Jesus as my Redeemer, not only are my sins then forgiven because of His sufferings, but I am at once and for ever accepted by the Father, on account of the perfect obedience which my Saviour rendered on earth to the Father. He is the Lord my Righteousness, provided I am in Him, and in Him, my Father is ever

well pleased with me. I require not to serve that I may win the place of a child; but becoming a child at once when I lay hold on Christ as my Saviour, I delight in serving my loving Father. The service cumbers not. It is not a toil for wages or mere reward, but a daily thank-offering from a heart that knows and believes the infinite love that God hath to us.

The prodigal's first thought (Luke xv.) as he ruminated over his contemplated return to his father's house was, in the spirit of legalism, to offer himself as a "hired servant;" but the gushing tenderness of his parent's love at once buried all his distrust, and bound him soul and body to the promotion of his father's pleasure, by bonds such as no mere worker for wages ever knew.

Even when we have been begotten again to a lively hope, the spirit of legalism requires to be watched and prayed against, like every other lust of the old man. If we have been distinguished in any way by sovereign grace, it will try to exalt us above measure, as if *we were something*, and had some meritorious claim on God; and when such a result as self-glorifying is apprehended by the Great Physician, He may deem it necessary to permit a messenger of Satan to buffet us. *A sinner saved by grace* is the highest style and title of the noblest of God's family on earth. The farthest advanced in the Divine life will be the most ready to confess himself with Paul as "the chief of sinners," and to rejoice in the faithful saying that it was *the lost* whom Christ Jesus came to save.

When Dr. Carey, the celebrated Indian missionary, was supposed to be dying, he was asked what should be the text of his funeral sermon. "Oh," said he in reply, "I feel that such a poor sinful creature as I am is unworthy to have anything said about him; but if a funeral sermon should be preached, let it be from the 51st Psalm and the first verse, 'Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies blot out my transgressions.'" When his will was opened, it was found to contain the following instruction to his executors:—"I direct that my funeral be as plain as possible, and that the following inscription, and nothing more, be cut out on my gravestone:—

WILLIAM CAREY,
Born Aug. 17, 1761; Died——
'A guilty, weak, and helpless worm,
On Thy kind arms I fall.'"

A labourer in God's vineyard at home, who had been much blessed in his work for Christ, once visited a young lady who was dying under a slow but mortal disease. He spoke to her of having hope of heaven to comfort the heart, when leaving this world behind; and

replied, "You may well have hope, you who have laboured so much for Jesus." Tears filled the eyes of her visitor. "Alas! alas!" he said, "you are much mistaken. I feel my nature so corrupt that I would not like any creature to see within. Only to my gracious God can I unveil all, that He may send me health and cure. I cannot remember a sinless day, or an untainted action. My best thoughts, and words, and deeds have been defiled. But though I had a righteousness of my own working, had I even the righteousness of the angel Gabriel to deck myself with, I would put all off at once, if I might put on the righteousness of Christ. It possesses infinite merit, as the obedience to the death of the Almighty Lawgiver to His own law. I count all but dung that I may win Christ, and be found in Him, covered with the robe of His glorious righteousness. He is the Lord *my* Righteousness." Ere long the young lady learned for herself that Christ is made of God to us wisdom, and righteousness, and sanctification, and redemption; and she died glorying in the Lord.

It is, however, more especially when Christians have been ensnared by some besetting sin that the legal spirit awakes again, and prevents an immediate application to the fountain opened. Its language then is, "I am such a heinous backslider, God cannot love or forgive me." Thus it limits God, dishonours the blood of Christ, and, if indulged, takes away all power from the soul to resist renewed temptation. My friend, if this be your case, let me entreat you to believe God when He says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Insult not the Majesty of heaven by questioning His truth. He means what He says. He delights to multiply pardons. Stay not away then from your God in Christ. He is waiting to be gracious to you. Your only ruin is away *from* Him. Your only safety is *under His shadow*. Cast yourself on Jesus, and you shall find complete pardon, entire acceptance, and grace all-sufficient to purify and make you a partaker of the Divine nature. All our well-springs of light, life, and love are in God, and in Him alone. "*Whosoever will, let him take the water of life freely.*"

A fair young woman, the only child of her widowed mother, had been seduced from her poor but happy home. Her solitary parent, in her lonely cottage, had no resource but in prayer. Some months passed away. At length, abandoned by her deceiver, but hoping still in her mother's love, the poor girl at midnight returned to her old home. Lifting the latch she found the door unbarred, and crept softly to bed at her mother's feet. Awaking soon, the mother discovered that all **her prayers** had been answered in the return of the penitent wanderer.

When asked how she could sleep while her door was unfastened within, she declared that never, by day or night, had it been barred since her daughter went away. She had ever cherished the expectation that her child would be restored, and could not bear the thought of her finding a barred door, come home again when she might.

The door to our Father's home and heart is never barred against the returning prodigal. Nay, He has set before us an *open* door that no man can shut. The door is Christ, the Mediator between God and man, able to lay His hand upon both. "By Me," says Christ, "if *any* man enter in, he shall go in and out and find pasture. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh to Me I will *in no wise* cast out." In despite then of all legal doubts and fears, and whatever be our condition, let us hasten to our Father in Jesus. "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The best corrective of legalism is to consider our relation to God in the light which thus beams from the mercy seat; its only perfect cure comes from being rooted and grounded in the love which passeth knowledge. Planted in this rich, revivifying soil, our fruit will assuredly be unto holiness. Our Father in heaven will be glorified, and our own joy will be full.

GOD'S HAND IN THE HISTORY OF SPAIN, MORE ESPECIALLY IN THE CONQUEST OF GIBRALTAR BY BRITAIN.

THE operations of an overruling Providence in the arrangement of terrestrial affairs, though frequently a source of bewildering perplexity, are always a theme of profitable contemplation to those who take pleasure in tracing, reverently and devoutly, the doings of an Almighty Hand. That these providential dispensations should immeasurably transcend the loftiest conceptions of created intellect is not to be wondered at. Their intricate and perplexingly involved evolutions are the device of the Infinite Mind, and they are executed by Infinite Wisdom on a theatre as wide as the universe and eternity can make it. How, then, should created intellect grasp such a stupendous theme? Our created and necessarily limited powers of comprehension, even when exerted to their utmost stretch, can only grasp a small portion of concurrent providential dispensation at a time. And as we stay to decipher the mystic characters presented to our mental vision, the great roll is gradually and unceasingly unfold-

ing, and the characters inscribed upon it are passing away beyond the range of our observation, thus rendering a broad comprehensive perception of the whole record altogether impossible. God alone sees the end from the beginning, and comprehends the entire scheme of providence at a glance. He surveys it perfectly in all the matchless wisdom of its conception, the unjarring harmony of its operation, and the unfailing certainty of its results. But as for us "creatures of yesterday, who know nothing," it is only after some distinct evolution of providence has run its cycle, that we can with any degree of certainty or precision comprehend the design of God in its arrangement. The devout Cowper, realising this truth, has given expression to it in the following simple and beautiful lines :—

"God moves in a mysterious way
His wonders to perform ;
He plants His footsteps on the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill ;
He treasures up His vast designs,
And works His sovereign will."

But besides the necessarily limited powers of our creature intellect, we are frequently incapacitated for a profitable and dutiful apprehension of God's dealings in the world by our own culpable indolence and apathy. We are so apt to rest satisfied with the recognition of mere mediate and secondary causes, that we forget in a sinful degree, and sometimes altogether, that "Verily there is a God that judgeth in the earth." In the changes and revolutions of time we look too much to the mere instruments which the Great Disposer employs in working out His desigus—to this emperor or that king or queen, to this statesman or that philosopher or philanthropist. But to read history aright—that is, profitably and intelligently—we must endeavour to discover the purpose of God as indicated by the events recorded by the historian. Undoubtedly these are working out some great problem worthy of the Almighty to demonstrate, and surely worthy of our earnest attention. In thus studying the operations of Providence, we shall have our faith strengthened, our hopes animated, and our spirits cheered and comforted, when otherwise we might be overwhelmed with darkness and doubt, perhaps with dismay. We are thus enabled to see the hand of God guiding and controlling all events, bringing order out of confusion, good out of apparent evil, and making the very wrath of man to praise Him. It is indeed both pleasant and profitable thus to follow the hand of God, with awe and reverence, as He gradually and majestically unrolls that pregnant scroll which discloses the destinies of our race. And as we decipher

now a word, then a sentence, and by-and-bye a chapter of providential Scripture, let us with uplifted hearts give glory to the God of heaven.

These reflections have been elicited by the contemplation of the past history of Spain, particularly that which relates to the conquest of Gibraltar by the British, in the light projected upon it by recent events. And it has occurred to us that it might not be altogether uninteresting or unprofitable to present our readers with a brief recital of the Lord's dealings with this part of European territory. Spain is a land invested with peculiar interest. Its history as it is being exhumed from the grave of centuries of comparative oblivion excites our interest in no ordinary degree. Its very degradation and misery appeal to our sympathy as Christians, especially when we contrast its present condition with its former proud and powerful position among the nations of the world. It has special interest to the Bible student. We know its spiritual destitution appealed powerfully to the compassion of the great apostle of the Gentiles, as it may still do to ours. Further, there seems good reason for concluding that the Tarshish of Scripture was situated in the Spanish Peninsula, probably in Andalusia, the centre of the present religious reformation in that land. Were this the time and place, we should be glad to present the grounds upon which this hypothesis rests. This would lead us, however, too far from our present object. But viewed in this light, how greatly is the Christian's interest in that land increased, and his desire intensified that the unfulfilled prediction may be speedily accomplished that the "Kings of Tarshish" shall yet bring gifts and presents to the enthroned Redeemer. Such a consideration as this gives a significance to the present amazing changes occurring before our eyes in Spain, that may well cheer the hearts and strengthen the hands of those who are now bearing the burden and heat of the day, as it undoubtedly gilds the future with the radiance of a heavenly hope. It seems to furnish a key to the mysterious operations of God's providence, which are thus made to appear as the initial steps preparatory to the full accomplishment of His own promise of giving Tarshish to Christ. Spain, after being wrested from the possession of its original Celtic inhabitants, passed successively through the hands of the Carthaginians, Romans, Alans, Vandals, and Visigoths. In the year 710 Count Julian, Governor of Mauritania, a Spanish province in Africa, in revenge for an indignity done to his family, first admitted the Moors into his own fortress, and then accompanied them across the Straits, and landed with them on the ~~Rock of~~ Gibraltar. The Moorish officer by whom this conquest was effected was ~~named~~ Taric, from whom the rock received the name

Arabic, the Mount of Taric—now somewhat corrupted into Gibraltar. From this strong and commanding position the Moors urged forward their conquests first in the adjacent districts, and then in those more remote, until in a comparatively short time almost the whole peninsula was subject to their power. Still Christianity was tolerated. Amid the feuds and wars waged between the rival governors and petty kings of the different Spanish provinces, the Christians enjoyed a considerable amount of toleration and liberty. Gradually the Christians rose to power and influence, until ultimately several of the provinces were ruled by Christian kings. Though these kings were Popish, yet they were not then the abject slaves of the Pope which their successors afterward became. Thus matters proceeded until the accession of Henry IV to the throne of Castile in 1450. This monarch signalled his accession to power by attacking Granada, the great stronghold of the Moors in Spain. As a preliminary to this he recovered the fortress of Gibraltar; and thence, like Taric seven centuries before him, he pushed his conquests so successfully that the Moorish King of Granada, Mahomet X, became a vassal of Castile. Gibraltar then became an integral part of Spain, and continued so for two centuries and a-half.

In order to obtain a clearer perception of the hand of that God who is wonderful in counsel and excellent in working, as well as to enable us to form an intelligent estimate of the value and importance of the trust thus confided to Spain, in having the key of the Mediterranean placed under her care, it may be necessary to refer very briefly to the position and prospects of Spain at this period. It will be remembered that at this time Spain was the most prosperous, and on many accounts the most promising and hopeful, nation in the world. This will appear evident, whether we consider her unrivalled naval and military prowess or her extensive possessions. It was not without reason that she was at this time regarded as threatening to become the centre of an universal empire. Her influence was paramount in Europe. Partly by discovery and partly by conquest, sometimes by matrimonial alliances, her possessions were rapidly extending far and near. In one way or other France, Portugal, the Netherlands, Italy, &c., all seemed as if in danger of being absorbed by Spain. Nor was our own land altogether exempt from the likelihood of the same fate. Particularly was this the case with Portugal. Nothing seemed more probable than that Portugal, either by intermarriage or conquest, would be drawn into this all devouring vortex of Spanish empire. And what an enormous increase of power and territory would thus have accrued to Spain. The Portuguese had long carried on a most lucrative trade in the precious metals with the coast of Guinea. Their dia-

coveries extended all round the western, southern, and eastern coasts of Africa, and across the Indian Ocean to Hindostan. Indeed the whole of the East Indies, being heathen, were supposed to be the property of the Pope as the great spiritual father, and were by him bestowed upon the Portuguese. Yet all this immense territory and wealth seemed to be almost within the grasp of Spain, and might at any moment in reality become hers.

Besides this, either by discovery or conquest, she was adding to or extending her possessions with extraordinary rapidity. It was at the close of the century of which we are treating that Christopher Columbus, under the auspices of Spain, made his great discovery when he landed on the hitherto unknown shores of the western world, which offered to Spain incalculable stores of wealth, as well as immense territory. Indeed her power was such as to enable her to make her own terms with any nation in the world, while her prospects for the future were of the brightest description. And when about a century later she launched the terrible Armada, with which she purposed laying Britain prostrate at the feet of Rome, she sent a thrill of dismay through the hearts of our forefathers that drove them to their knees at the throne of the Highest.

Nor was God unmindful of the spiritual interests of Spain at this time. On the contrary, He was now, and had been for centuries, visiting her and dealing very bountifully with her in this respect likewise. Long centuries before this period of her history He had sent the Gospel within her borders. The Vaudois and Waldenses had long been employed as instruments in the hand of God in carrying the truths of the Gospel into the Peninsula. And so far from their efforts being unavailing, they were attended with a very large measure of success. The doctrines of God's Word which they taught seemed to find a genial soil in Spain. Great multitudes, and many in the highest ranks of society, embraced the Reformed doctrines. Indeed it appeared to both the friends and enemies of the truth as if these doctrines were about to be embraced by the whole nation.

Such, in brief terms, was the material and spiritual condition and prospects of Spain when the God of Providence placed under her care the vastly important stronghold of Gibraltar. And surveying the nations of Europe at the time and comparing them with Spain, we may well ask, where could that important trust have been reposed with more, nay with as much propriety. When we consider the amount of interest which Spain as a nation had in the possession of Gibraltar, commanding as it did the whole of her extensive Mediterranean seaboard, the power with which the God of Providence had invested her for enabling her to keep it, and the near

had so long employed for rendering her worthy of so important a trust, and enlightening her as to her duty to Him and to the world, we are constrained to admire the wisdom and goodness of God in this arrangement of His Providence. God thus, as it were, provided Spain with everything that she could wish or require for advancing His glory and promoting the highest interests of mankind, and then left her to prosecute the glorious mission thus assigned to her. The subsequent, mournful history of Spain shows in what manner she fulfilled her noble mission, and how she requited God for all the goodness which He bestowed so abundantly upon her. The very goodness of God was so abused as to furnish the occasion of dishonouring Him, and ultimately precipitating the ruin of the land.

In the year 1479 the two powerful Sovereigns, Ferdinand and Isabella, formed the resolution of endeavouring the expulsion of the remaining Moors or infidels from the Peninsula. Previous to embarking in such a sacred enterprise, however, they wished to invoke the blessing of God upon their efforts. For this end they applied to the Pope, whom they regarded, at least in spiritual matters, as God's Vicar upon earth. The Pope was very willing to grant the coveted boon, but for a consideration; in short, at a price from the consequences of which, after a lapse of three centuries of almost incredible humiliation and misery, Spain has not yet recovered. The condition attached to the contract for the Pope's benediction was the repression of the Reformed doctrines and the extermination of the heretics who taught them. For the purpose of accomplishing this object the more successfully, the infamous Spanish Inquisition was established in 1480—first in Castile, the hereditary kingdom of Isabella, and afterwards in Aragon, the hereditary kingdom of Ferdinand. And now commenced a course of cruelty and crime the fierceness and enormity of which will never be fully known in this world. Spain had now reached the zenith of her glory. From the establishment of the Inquisition we may warrantably date the commencement of the decline of Spain. Religious and civil liberty thus assailed, and indeed extinguished, soon produced the inevitable consequence of national decrepitude and disaster. Enterprise was arrested, and commerce languished under the absurd and suicidal restrictions imposed by a bigoted and intolerant priesthood. Especially was this the case under the reign of the sanguinary and bigoted Philip II. Under his terrible sway the fairest and richest portions of Europe were converted into the most dismal wastes. Spain was now palpably, in sight of the whole world, failing entirely in her mission. The power, and influence, and wealth which God had bestowed upon her, she was ~~and~~ and impiously turning against the very Hand that had

bestowed them, as well as against the wellbeing of all who came within the range of her influence. Dark and secret plotting and intrigue against the liberties and highest interests of humanity now became the leading characteristic of Spanish policy. It was therefore only to be expected, from God's method of dealing with sinning nations hitherto, that Spain having sown the wind should sooner or later reap the whirlwind. But God is a God of long-suffering and forbearance. He did not summarily hurl Spain from her exalted position down into the abyss to which she by-and-bye sunk. He mercifully measured out now one chastisement, then another, sometimes more at other times less severe. Thus He remonstrated with and admonished her for about 230 years after the establishment of the Inquisition within her borders. Disaster and ruin settled down upon her like an awful nightmare. Towards the close of the seventeenth century she had become so weakened and humbled that there was every appearance of her becoming a mere outlying province of France. Louis XIV of France was practically King of Spain. In order to repress the encroachment of France upon Spain, and through Spain upon the Continent of Europe generally, a combination was entered into between England, Holland, and Austria, called the Grand Alliance, in 1701. In the prosecution of the ends of this Alliance, the Allied Powers found it necessary to open active hostilities in 1704. An English fleet, under the command of Admiral Sir George Rooke, entered the Mediterranean and cast anchor off the coast of Catalonia, with the view of aiding, if necessary, the Catalans in throwing off the yoke of the French puppet that held Court at Madrid. The Viceroy of Catalonia, however, succeeded in preventing any expression of popular feeling. In deep disappointment and mortification, therefore, Sir George Rooke weighed anchor and took leave of the coast of Catalonia. On the way home, however, and before leaving the Mediterranean, he resolved to attempt the conquest of Gibraltar. And nothing could show more clearly the debility and imbecility to which Spain had now sunk than the fact that she should have left such an important stronghold almost entirely without defence. Or, rather, should we not say that it affords a striking illustration of the manner in which God accomplishes His own purposes. After the merest semblance of resistance from the miserable garrison left to guard that position from which Spain had been twice previously conquered, the English Admiral, after a two days' siege, entered Gibraltar in triumph and took possession of it in name of Queen Anne of England. And thus Gibraltar was taken from Spain and given to Britain. And despite the extraordinary efforts made by the combined Powers of France and Spain to wrest it from our grasp, it has continued in the

possession of Britain till the present day. The motives by which Britain has been actuated in keeping possession of Gibraltar apart, we cannot fail to recognise the same Divine wisdom in this arrangement that we beheld in the fifteenth century when it was placed under the care of Spain. That miserable country had, by her very weakness and degradation, become as great a menace to Europe now as she was two centuries and a-half before by her wealth and power. It was therefore only to be expected, as meet and proper, that she should be made to surrender Gibraltar to some other Power more able to keep it. It was not meet that a stronghold which projected its shadow not only over the whole of the Mediterranean, with all the immense interests more immediately involved, but far beyond that, over the whole eastern world, should be in the keeping of a Power so feeble and unprincipled as Spain had now become. It was of the first importance that it should be in the keeping of a Power sufficiently influential and powerful to command the confidence of all interested, and that would save Europe from that state of chronic alarm which would be engendered by frequent wars in order to retain possession. It was likewise of paramount importance that it should be held by a Power so enlightened as to hold it with a due regard to the interests of other Powers. And where, let us ask, could such a Power have been found at that day—perhaps at this day—except in Britain. Before God entrusted this important piece of European territory to her, He had prepared and qualified her for holding the trust in some measure for His glory and the good of mankind. The blessed light of the Reformation, against which Spain had shut her eyes, or rather which she had extinguished in blood, had been cordially embraced by Britain. Its ennobling, because Scriptural principles, had been incorporated in the very constitution of the country. Britain had devoted herself to the Most High by solemn oath and covenant. She had vowed to maintain His truth and the civil and religious liberties of the subject inviolate, against all aggression, come from what quarter it might. She had given practical effect to her principles on more occasions than one. In 1688 she cast off for ever the last remnant of the incubus of a Popish and tyrannical dynasty. In no other country in Europe were the principles of civil and religious liberty so well understood and so consistently and vigorously prosecuted as in Britain. And as her enlightenment increased, so did her influence and power, until she came to be recognised as one of the first, in some important respects the very first Power in Europe. And upon the whole the trust has been in some good measure held by her worthily, as far as the integrity of the Mediterranean and the interests of surrounding nations have been concerned.

But not only do we see the wisdom of God displayed in this arrangement, we also see His goodness and mercy; and that not merely to our own and other nations interested in a free Mediterranean, but even to Spain herself in her highest interests. This is rendered still more manifest in the light of recent as well as present events. It looks as if God had mercy and goodness yet in store for Spain, the land which is supposed to have furnished a goodly quota of the gold that adorned His temple in the days of Solomon. In the light of these events occurring in our day, we see the mercy and goodness to Spain that underlay her loss of Gibraltar. It was taken from her in order to be employed as a mean for her future salvation. In 710 the Moors took Gibraltar, and thence pushing their conquests, very soon laid nearly the entire Peninsula at the feet of the False Prophet. In 1450 a Popish Prince, Henry IV of Castile, took Gibraltar, and within a comparatively short term of years he and his successors expelled the Moors and laid the whole Peninsula, laden with the most degrading fetters, at the feet of the Pope. In 1704 the first steps were taken in a more blessed and glorious conquest, when the British flag, the symbol of civil and religious liberty, was planted on the heights of Gibraltar. Thus an infinitely more powerful and exalted Conqueror appeared upon the scene. Gradually and silently He has till now prosecuted His campaign against darkness and tyranny. He too has chosen Gibraltar as the base of His operations. Under the protection of British power the friends of Christ in Gibraltar laboured for many years for the spiritual emancipation and regeneration of Spain. It furnished an asylum also for the persecuted disciples of Jesus who fled from the terrors of the Inquisition or the dungeon. On that one free spot in Spain the friends of the Redeemer met, and united in effort and prayer for the subjugation of the Peninsula to Messiah. There they consulted together and concerted their plans, aggressive or defensive, and superintended and directed their execution. And when the "set time" came it was from Gibraltar that the agents proceeded whom God had prepared for assailing the power of Antichrist in the very citadel of his empire in the land. From the immediate contiguity of Gibraltar to Spain, and yet its independence of it, no place could have been selected that afforded such facilities for the accomplishment of this benign and glorious enterprise. From it alone the light of the Gospel radiated over the benighted land. From it the Prince of Peace is now going forth to conquer Spain for Himself. We can in this see an end worthy of Himself in giving Gibraltar in trust to Britain. We can now recognise amid all the changes and revolutions in the history of Spain the hand of Him who ruleth in Jacob to the ends of the earth, arranging, controlling, and directing

every event, in infinite and unerring wisdom, so as to subserve the advancement of His own kingdom in the earth.

From this brief outline of God's dealings with Spain, and His disposal of Gibraltar, surely our hearts may be comforted and cheered amid all that is dark or distressing in the events of time. Such manifestations of His wisdom and goodness, His unslumbering watchfulness and care over His cause and people, may well strengthen our faith and confidence in Him. We see how He makes the wrath of man to praise Him, and restrains the remainder thereof. How He controls and overrules the passions of men so as to work out His own wise purposes, and makes the seemingly most adverse prove in reality the most propitious circumstances for their attainment. With such exhibitions of the wisdom and goodness of God before us, we may well exclaim with the apostle of old, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out."

SECESSION FACTS AND DATES.

THE following jottings are not made with the design of giving anything like an account of the acts of the Secession. They are simply intended to connect chronologically, and present in a small space, the various vital events connected with the Secession. The defections and abuses which occasioned it were not of rapid growth. They date from the Revolution Settlement, hence the first date is 1688. It is hoped that these chronological notes will not be deemed superfluous by those who are acquainted with Secession history, and will be useful to those who are not. They are intended to be continued till all the principal events connected with the Secession have been recorded :—

DEFECTIONS IN THE CHURCH OF SCOTLAND.

1688.—The Revolution, at which ended the persecution of the Presbyterians, by the Episcopal Church of Scotland, under the direction of the royal house of the Stuarts.

1690.—The first Scottish Parliament, after this event, disestablished Episcopacy as the national form of Church government, because it was found to be "a great and insupportable grievance to this nation, and contrary to the inclination of the generality of the people ever since the Reformation." In its second session this year it re-established the Presbyterian form of Church government, according to its ratification and establishment in 1592. An Act was also passed imposing the oath of allegiance in the room of all previous oaths. The defects in this, the Revolution settlement, are, that the Second Reformation was ignored, together with the National Covenant against Popery, and the Solemn League and Covenant against Prelacy, and that the Presbyterian form of Church government was established, because it was in accordance with the wishes of the people, and not because it is in accordance with the Word of God. Patronage was abolished by this Parliament.

October 16, 1690.—The General Assembly of the Church of Scotland

first time after the Revolution. Only 60 of the old Presbyterian ministers were now alive. A law was passed which allowed the Episcopal curates, intruded on the Church during the persecution, to remain without being reordained, or deposed for their Episcopalian views of Church government.

1694.—The Assembly, at the dictation of Parliament, passed an Act "to receive into ministerial communion such of the late conformed ministers, as having qualified themselves according to law, shall subscribe the Formula." Several hundred curates were retained on this condition. This was the beginning of moderatism.

1704.—Rev. John Macmillan, Balmaghie, was deposed for holding anti-government principles. He joined the "Society-men" or "Cameronians." These refused to join the Established Church on account of its Erastianism. They professed, also, to withdraw their subjection from the State, because the King and Parliament did not swear the Covenants.

—Rev. John Hepburn, Urr, was deposed for maintaining that the Church should be altogether independent of any interference on the part of the State. He continued to preach to his own party.

1711.—Patronage was re-imposed by the Jacobites in the British Parliament for political purposes.

1712.—The Cameronians renewed the Covenants at Auchensaugh.

1714.—The Simson heresy case began. Mr. Simson was accused of teaching Pelagianism and Arminianism, but he was virtually acquitted.

1717.—The "Auchterarder Creed," which among other things maintained "that it is not sound and orthodox to teach that we must forsake sin, in order to our coming to Christ, and instating us in the covenant of grace," was declared by the Assembly to be unsound and most detestable.

1718.—The "Marrow controversy" began. Mr. Hog, of Carnock, re-published the "Marrow of Modern Divinity," with a preface of his own. Several ministers took offence.

1719.—Principal Haddow, St. Andrews, published a sermon against it, which led to much discussion. The Assembly took up the case, and appointed a committee to examine the book and report.

1720.—The report was laid upon the table. The book was condemned. Ministers were prohibited from speaking in its favour, and the people enjoined not to read it. Messrs. E. and R. Erskine, Boston, and nine others used means to get the condemnation repealed. These twelve were called the "Marrowmen." In

1721.—Twelve questions were propounded to them for answers. Messrs. R. Erskine and G. Wilson were appointed to reply. They did so; and in a masterly manner defended the book and its subject, which was simply the doctrine of free grace.

1722.—The "Marrowmen" were rebuked at the bar of the Assembly.

1726.—Mr. Simson was again charged with Socinianism. In

1728.—He retracts by the advice of friends; and in

1729.—The Assembly drop the matter for the sake of peace.

1729.—Owing to the reluctance of ministers to take any part in forced settlements, the Assembly appointed a committee, on whom this disagreeable work should devolve. The military were sometimes called on to assist at obnoxious settlements.

1730.—Seeing many patrons refused to present a minister, the right of presentation devolved upon the Presbytery. In some cases the Presbytery presented a minister to the parish. In the majority of cases, however, the congregations were allowed to elect one for themselves. This was conceded, because of the belief that the people had a "Divine right to choose their own pastors." The Assembly resolved to alter this practice.

1731.—An overture was introduced to the Assembly, and sent down to Presbyteries to consult and report anent this practice. It was proposed, that in such vacancies, the heritors, Presbyterian or not, and the elders, were to recommend a minister, and the congregation to be allowed to approve or disapprove.

1732.—Reports were returned from 49 Presbyteries; 18 gave in no report. Of the 49, 31 rejected the overture; 12 approved, with important alterations; and 6 without alterations. So determined were the ruling party to make it law, that they voted the 18 Presbyteries to be in its favour. Against this conduct Mr. E. Erskine and others tabled a protest. It was not received. Upwards of 1,700 persons petitioned against the passing of this overture into law. Their petition was not noticed.

October 10, 1732.—According to private arrangement, the prevailing party in the Church resolved to fix upon Mr. E. Erskine to make a public example of him for thwarting their designs, and through him to crush the rising spirit of freedom. At the opening of the Synod of Perth and Stirling, Mr. Erskine, at the close of his sermon, referred to the late proceedings of the domineering party in the Assembly. The members of Synod took offence, especially at the appeal applying the subject to their consciences. A committee was appointed to investigate and report. They drew up four charges against him. These they declared to be proven, and ordered him to be rebuked. He did not appear at the bar of the Synod. The matter was delayed till next meeting; but 12 ministers protested against these proceedings.

April 12, 1733.—Mr. Erskine was called upon by the Synod to retract. He would not; but read a paper adhering to his former protest. The case was remitted to the Assembly.

May 14, 1733.—The case came before the Assembly, which ordered Mr. Erskine to be rebuked and admonished, at the bar, by the Moderator. At the same time, the Synod of Perth and Stirling were thanked for their diligence in the matter. Mr. Erskine protested against this sentence. Messrs. W. Wilson, A. Moncrieff, and J. Fisher adhered to it. The protest was not read. The paper was accidentally knocked off the table. A member picked it up, and, on glancing over it, denounced it as an insult to the Assembly. The officer was sent after the four brethren to summon them to attend next forenoon.

May 15, 1733.—They appeared. As they again refused to retract, they were commanded to appear at the next meeting of the Commission; and were told that if they did not show signs of sorrow for their conduct, and retract, they should be suspended. Another protest, which was not read. The officer was ordered to put them out.

August, 1733.—The Commission met and divided on the question, "Suspend from the exercise of ministerial functions, or delay the case." The former was carried. Protested against.

November 14, 1733.—The brethren acknowledged that they continued in the exercise of their ministerial work. They would not retract. By a large majority, they were loosed from their several charges, and declared to be no longer in connection with the Church of Scotland. Protested against.

December 5, 1733.—The brethren met at Gairney Bridge and constituted the Secession Presbytery. The most of the time was spent in devotional exercises. They drew up a statement of the whole case.

1734.—This statement was published as "A Testimony to the Doctrine, Government, and Discipline of the Church of Scotland," &c. This is called the *Extra-Judicial Testimony*. In it they state the reasons for the Secession.

1735.—They publish their reasons for non-accession. This was occasioned by attempts at reform made by the Assembly. The Rubicon of the Secession was now passed.

1736.—The Presbytery, at the request of many in different parts of the country, create new congregations. Owing to the death of Mr. Hepburn, several "societies" also requested supply.

1736.—The final sanction was given to "an Act, Declaration, and Testimony for the doctrine, worship, discipline, and government of the Church of Scotland." This is the *Judicial Testimony*. About this time the Duke of Argyle, in the House of Lords, denounced the Seceders as instigators of the Porteous riots. Because several of the national clergy read the "Porteous Acts," numbers left and joined the Secession.

1737.—The Rev. Messrs. R. Erskine and T. Mair joined the Secession. In October

Mr. J. Nairn joined ; and in December Messrs. John Hunter and Andrew Clarkson were licensed as preachers. Because of enforced settlements, many came from the National Church.

1738.—Mr. J. Thomson, Burntisland, joined the Secession. During these two years upwards of 70 petitions were sent from various parts of the country praying for supply. The Assembly endeavour to crush the Secession, to reduce the ministers to their duty, and reclaim the people, by appointing the ministers to be aided to answer for their irregular conduct.

March, 1739.—Each of the Secession ministers received a copy of a libel. They were summoned.

April 13, 1739.—The Presbytery met at Culfargie, and agreed to appear at the bar of the Assembly, but to give in a formal declinature of the authority of that court.

May 17, 1739.—The brethren attend as a Presbytery, with Mr Mair, Moderator, at their head. They presented their declinature, and retired to their own place of meeting.

1740.—The Seceders were deposed by the Assembly, and their churches declared vacant. They now numbered 9 ministers and 7 preachers. Some diversity of sentiment arose in the Presbytery about the national fast appointed by the king. It was agreed to observe a fast on the same day, because there was cause for it, and not because of the royal proclamation.

1742.—The Act concerning the doctrine of grace was published in opposition to Arminian errors preached and cherished in the National Church.

1742.—A draft of an Act for renewing the Covenants was drawn up and approved by all, except Mr. Nairn. He dissented, and gave reasons, because the Presbytery (1st) lamented the conduct of those who impugned the present civil rulers because they were not Covenanters, and (2d) condemned the opinions of those who would propagate religion by the sword.

1743.—The Presbytery published "Answers to Nairn's Reasons for Dissent." Mr. Nairn left the Secession, joined Mr. Macmillan, and with him formed the "Reformed Presbytery." Shortly after he returned to the National Church.

December 28, 1743.—The Presbytery engaged in covenanting.

February 14, 1744.—The renovation of the Covenants was made a term of ministerial and Christian communion. Congregations began to engage in this duty.

October 11, 1744.—The Presbytery divided itself into three Presbyteries and met afterwards as the "Associate Synod."

1745.—The Burgess oath question began to be discussed.

1746.—The religious clause in it was condemned by a majority. Mr R. Erakine was absent ; but afterwards he asked the Synod to reverse the sentence. They would not. He gave in a protest.

April 8, 1747.—Two questions on this subject were brought before the Synod—1st, Shall we make the former decision a term of communion till the whole question be remitted to Presbyteries and Sessions? 2d, Shall we proceed to call for reasons of protest and answers thereto? The former, by 29 to 22, was decided to be taken up first. Mr Adam Gib, and others, protested against this order of procedure. Mr Mair, and others, wished the matter delayed for the sake of peace. The question was, however, put, and carried in the negative. Only 20 out of 55 voted ; 23 refused to vote ; the others were neutral.

April 9, 1747.—The 23 met in another place as the Associate Synod. The Secession was now split. Both parties claimed the original name, but were distinguished—those who continued in the same place of meeting as *Burghers*, and those who met elsewhere as *Anti-Burghers*.

ANTI-BURGHER OR GENERAL ASSOCIATE SYNOD.

1748.—After Mr. Nairn's case had been debated in this Synod, he was excommunicated. The Reformed Presbytery libelled and summoned the Synod to compare before it at Braehead, in the parish of Dalserf, on February 15th and 16th. The Synod deposed the Presbytery.

1752.—Rev. T. Gillespie was deposed by the National Church because he would not take part in an intruded settlement. This was the beginning of the Relief Body.

1754.—The Synod passed an Act against Arminianism. Mr. Mair objected to some of its statements.

1757.—After much debate, Mr. Mair was deposed for holding and teaching Arminianism.

1759.—Mr. Moncrieff proposed a question—"If it is called for duty, to lay before the King our grievances concerning the present state of religion in these lands, together with a dutiful and suitable petition for redress of the same." The motion was unanimously rejected, not on the ground, however, that Magistrates had nothing to do with the public state of religion, or ought to have no hand in the promotion of Reformation work. The substance of the reasons is as follows:—That Seceders could not assume that these public evils were *their* grievances: That there is no Scriptural warrant or example for the Church going to civil rulers to *petition* for a Reformation; but as with the prophets to deliver a message from the Lord on some extraordinary occasion, or when called on or brought in Providence to stand before rulers on Christ's behalf, and not to seek justice for themselves: That "if the Lord should have nothing to do with us all our days, in a way of dealing with civil powers about the public state of religion, we ought patiently to acquiesce: And to satisfy ourselves with aiming at faithfulness, within the sphere of our ordinary ministry: " That they had no particular call in Providence to approach civil rulers anent this matter: That as Seceders they had no *legal* standing, and could not approach the King: That were they permitted to approach Parliament, it must be by addressing "The Lords *Spiritual* and Temporal," which they could not do, as there is no Divine warrant for *Spiritual Lords*.*

1761.—The first Presbytery of Relief met.

1763.—The Rev. R. Carmichael, Coupar-Angus, was deposed for teaching that there should be no National Church; that creeds and confessions were unnecessary; and that Presbyterianism is unscriptural.

1783.—Rev. Mr. Smeaton, Kilmaurs, and some followers in Ayrshire left. They asserted that the Lord's Supper was not rightly dispensed, because the elements were not "lifted" before consecration. The Synod regarded this practice as one on which mutual forbearance should be exercised. This was the "Bread controversy." This party soon vanished.

1788.—The Synod divided itself into four Synods, and afterwards met under the name of "The General Associate Synod." The Synods were those of Edinburgh, Glasgow, Perth, and Ireland. The Synod of Glasgow extended to Nova Scotia.

1791.—It was hinted about this time that the Confession of Faith, 1st, allowed the Magistrates too much power in sacred matters; and 2d, taught persecuting principles. An overture was also laid upon the table anent revising the Testimony.

1792.—A committee was appointed to draw up the draft of an Act on these matters.

1793.—A committee was appointed to draw up the draft of the New Testimony, and to embody the Synod's view on the question of the Magistrate's power in sacred matters.

1796.—The draft in question was laid upon the table. It explained the Confession of Faith in such a manner as to leave the impression that it taught persecuting principles, and allowed the Magistrate to make and retain converts in religion.

1799.—The Synod decreed that the second question in the Formula should be limited, in meaning, by the Act of 1796. The acknowledgment of sins was also altered from its original form. Professor Bruce dissented. Others joined him in his protest.

1801.—The "Narrative" having been finished, was to be printed, but not made, as yet, a term of communion.

1804.—The "Narrative and Testimony" was now published. Against some of its

* See "Gib's Display," vol. II. pp. 230-245.

statements, and proceedings connected therewith, Messrs. M'Crie, Whytock, Hag. Bruce, Chalmers, and Aitken protested.

1805.—The Synod engaged in covenanting. Against the matter of the Bond and acknowledgments of sins, in some points, the above ministers protested. After a lengthened controversy in

1806.—Four of these ministers, who "objected" to the narrative and testimony "as departing from the received doctrine on the connection between Church and State, and the national character and obligation of our Covenants, . . . soon after formed themselves into a Presbytery, under the name of the Constitutional Associate Presbytery." About 16 congregations were under their inspection. The Anti-Burgher Synod was now split into *New Light Anti-Burghers* or *Voluntaries*, and *Old Light Anti-Burghers* or *Constitutionalists*.

THE LATE REV. THOMAS GILCHRIST, KIRKINTILLOCH.

MEMOIRS have been very often in our pages of late. Within the short space of four years, God, in His Providence, has removed from us about one-third of our ministers, a far greater proportion than we are usually called on to part with in the same period. But in mourning on account of, and trying to improve their death, we are not to overlook the Lord's kindness in enabling *all of them* to manifest, during life, that they loved the work to which they had been called, and the cause for the maintenance of which we are associated, loved to labour in the ministry, whether for a longer or shorter period, so as to be missed on earth, and show that they had gone to be with Christ, which is far better at death. "The memory of the just is blessed."

It is but a short sketch we can give of the life of the last, and the youngest of our seven, to whom, in the brief period referred to, God has said, "Come up hither, and shine with Me for ever in the firmament above."

Mr. Gilchrist was born at Lanark on the 18th October, 1845. He was the fifth member of a family of seven, three of whom only survive him. His eldest sister, to whom he was deeply attached, died about two weeks before his settlement at Kirkintilloch. She had an intelligent acquaintance with the Word of God, bore her severe and protracted affliction with Christian resignation, and died relying on the merits of Christ, and rejoicing in hope of the glory of God. His father is a highly respected elder in the congregation of United Original Seceders, Carluke, with which the family have all along been connected. As both his parents are still alive, we will only say of them, that though some miles from church, they are, when in health, exemplary in waiting on Divine ordinances, and in maintaining a walk and conversation becoming the Gospel.

Mr. Gilchrist was educated at the Grammar School in Lanark. He

occupied the highest place in his classes, and carried off a number of prizes, as proofs of his diligence and proficiency in learning. At what time he was brought under serious impressions we are not informed. We have before us a short diary, which he had begun when he was a student, and which shows that he had been enabled to give himself to God in early life, but it gives no information as to the time when the saving change was effected. And as many of the people of God, who are born in Christian families, are like John the Baptist, sanctified from the womb, we are not over anxious to know the time of their new birth. Satisfied with knowing that they are sons, we can wait until we reach our Father's house, for the full knowledge of the time at which they were made sons. From all accounts, however, it seems that, like Josiah, he had sought the Lord God of his fathers, and had had a predilection for the Gospel ministry, in his youth. At any rate, we know that when the time arrived at which he had either to prepare for business, or for College, he, though scarcely sixteen, was deeply exercised as to the path of duty, and was often crying in the language with which his diary begins, "O send out Thy light and Thy truth," &c. But as soon as he was persuaded that God was saying to him, 'Son of Man, go speak to the house of Israel,' he at once commenced his preparation for the work to which he had been called. And, great as was his delight in literary pursuits, he entered Edinburgh University for the first time in November, 1861, not for the literary attainments, but for the preparation he would there acquire for the great work to which he had been enabled to devote himself. To this noble end everything else was made subservient.

After having been three sessions at the University, Mr. Gilchrist, in the summer of 1865, entered the Divinity Hall of the Synod of United Original Seceders—presided over by Professor Murray, D.D., to whom he was deeply attached, and whose lectures he highly appreciated. In May, 1866, he united with the Synod in renewing our National Covenants. To this work he looked forward with considerable interest, and for its right performance we have reason to know he sought special preparation. Satisfied that this nation had already enjoyed the privilege of giving itself in Covenant to God, he was persuaded that it was not merely the duty of the nation to acknowledge its Covenant obligations and claim its Covenant privileges, but the duty of a minority of the nation in seasons of backsliding to swear and subscribe a bond of adherence to these venerable deeds. And having an intelligent acquaintance with the work in which he was engaged, that time was to him what, we believe, it was to not a few, a time of refreshing from the presence of the Lord.

After having completed his second session at the Hall, Mr. Gilchrist,

at the request of the Mission Committee, agreed to take charge of the mission operations at Ayr, which our friends there have so vigorously and so efficiently prosecuted for many years. Of his labours and success as the home missionary, we shall allow our esteemed brother, Mr. Robertson, to speak.

"The missionary services of Mr. Gilchrist in connection with the Ayr Home Mission commenced in November, 1866, and terminated in the beginning of November, 1867. On account of Mr. Gilchrist's absence from Ayr during the session of the Hall, his period of labour in the mission field did not extend over ten months. During this short time, however, he was most abundant in labour, and evinced to all with whom he came into contact that he was a workman who needed not to be ashamed, rightly dividing the Word of truth. He entered upon his missionary services at that stage of his preparatory studies for the Christian ministry which was most favourable to his own comfort and the success of his labours. He had entered upon the study of sacred theology; he had an intimate and accurate acquaintance with Divine truth in its revealed connections and bearings; he had deep experience of the power of the Gospel upon his own soul; he had love to his Master and love to His service, and was possessed of good natural talents which had been improved by diligent study. He was in all respects eminently fitted for the arduous labours of the home mission field.

"His first appearance in Ayr secured for him the affection and esteem of all who heard him, and that affection and esteem increased to the end. His addresses bore evident marks of a sound judgment, a fine taste, a well-furnished mind, a heart imbued with love to sacred truth, a habit of accurate thought, and of correct composition. They were well fitted to edify and instruct the people of God, to comfort and encourage the children of affliction, and to convince and enlighten the wayward and wandering. He spoke of sacred things as one who had seen, and heard, and handled, and tasted the Word of Life. His devotional exercises always breathed an ardent and lofty tone of Christian piety, indicating that he was at home with God and very familiar with the Throne of Grace.

"His constant and unwearied diligence in the faithful discharge of his manifold and important duties in the mission field was attested once and again in the report of our Committee forwarded to the Synod. His journal was kept with the greatest care and attention. It contained minute and accurate accounts of the various cases of interest that had come under his observation, and was regularly read by him at the monthly meeting.

"The district meetings were remarkably well attended during the whole period of Mr. Gilchrist's labours in Ayr. The average attendance at these meetings was about the following:—Cross Street School, 90; Prestwick Toll, 36; Kilmarnock Street, 28; Peebles Street, 20; Newton Green, 17. The attention on the part of the audience generally was solemn and profound.

"The time spent in mission work during the short period of Mr. Gilchrist's sojourn in Ayr, as also the number of families visited, bears evidence to his diligence and activity. Hours spent in mission work, 850; meetings held, 185; families visited, 1,389; visits to sick, 409. Thus he was abundant in labours, blessed in his work, esteemed by the congregation here, and, I doubt not, approved by God."

During his curriculum both in Arts and in Divinity, Mr. Gilchrist, gained the esteem and affection of his fellow-students, especially of our own connection, with whom he lived on terms of the closest intimacy. At the Synod's annual competition for bursaries he regularly took his seat as a competitor. His papers always showed diligence and careful preparation, and for several years he carried off the first bursary on

the list. Having completed his college curriculum during the winter of 1867-8, and passed his examination before the Presbytery with marked approbation, he was, on the 4th August, 1868, licensed by the Edinburgh Presbytery of United Original Seceders as a preacher of the everlasting Gospel.

It may be proper at this stage to mention that it was during his last session at college the short diary to which we have referred was begun. For some years previous to this he seems to have made occasional records of his experience, but his earlier papers have not as yet been discovered. Our space will not permit us to give many extracts, but we may remark that the diary shows an experimental acquaintance with Divine things we would not have expected even in him. As the first entry both states the design he had in view in preserving such a record and shows how strong was his desire for the right improvement of sore inward temptation, we shall give it very much in full.

“Edinburgh, 6th December, 1867.—O Lord, send forth Thy light and truth to lead and guide me in the difficult task of seeking faithfully to record somewhat of my spiritual experience. . . . O Lord, make me faithful in remembering that I have to deal with a heart-searching God. Though it may be painful to record all my heart sins and abominations, yet the record of these may, in some after time when perused, fill my soul with gratitude because of the great things the Lord has wrought for me. Let, O God, I entreat Thee, Thy strong hand make help for me. I am oppressed, undertake for me. May I have to record many gracious deliverances wrought for me, and when the record is filled, if spared to that season, may I have cause to exclaim (as I have now cause), Ebenezer, hitherto hath the Lord helped me.

“Since my arrival in Edinburgh about a month ago, I have been terribly oppressed with sore temptations. These are known only to God and my own soul, but with such power have they come as almost to threaten to sweep me into any depths of iniquity. . . . The Lord is righteous in thus afflicting, and though the furnace through which I am passing is very hot, I would not desire to be taken out of it until God’s gracious purposes are accomplished. Empty me of all self-glorying, and enable me to rejoice in Christ only. Humble me under Thy mighty hand, but save me from that false humility which is rather unbelief. This, I fear, is my besetting sin, and I can only pray, ‘Help my unbelief. Save me from that terrible deadness which freezes the soul and paralyzes all its energies. Shed abroad the love of God in my soul, and help me to rejoice in hope of eternal glory, where sin shall be all unknown. Because Thou livest, O gracious Redeemer, may I live also. Amen.’

“Sabbath, December 15.—Morning reading and forenoon service led me to consider what I have done for Christ. Would that I were more humble, because of my standing idle all the day, and were stirred up to occupy until Christ come. In the afternoon enjoyed much of the Divine presence in ordinances. Text—‘O wretched man that I am,’ &c. The Christian’s exercise beautifully described. How much cause I have to bless God for what I know regarding this conflict, and that, sooner or later, through Christ I shall conquer. May I be enabled ever to look out to Christ, and so be strengthened and cheered.

“December 21.—How stubbornly I refuse to be cured of that inveterate malady of looking into self, instead of looking out to Christ.

On the Fast-Day, observed by our congregation in Edinburgh a

few weeks after this, Mr. Gilchrist was enabled in the most solemn manner to renew his personal Covenant with God. The extract from the diary on the day of Covenanting, and the personal Covenant itself, may seem to be somewhat long, but in presenting them for the confirmation of the faith of experienced saints, and as an encouragement to the young to go and do likewise, we are persuaded our readers will not grudge the length.

“Edinburgh, January 16th, 1868.—This has been spent as a day of fasting and humiliation, on account of the sins with which, as individuals, as a church and nation, we are chargeable. Endeavoured in some measure to enter into the spirit of the day, and enjoyed somewhat of God's presence. May it be a day of blotting out of all my iniquities. In the afternoon was engaged in reading Sturrock on Personal Covenanting, and was moved, I trust, by God's spirit, to renew my covenant with God. Since I was first led to yield myself up to God, which is now six years ago, I have not walked earnestly and humbly in His Covenant, and even since my renewal of it, publicly at Glasgow in 1866, I have to mourn on account of unbelief and drawing back from God. O may I have grace given me not to turn back any more. Having opened my mouth unto the Lord, I would not go back. Having committed myself—body, soul, and spirit—into Christ's hand, may I know and feel that I am safe, and henceforth dedicate myself to Christ's service, to live only for His glory. I would be persuaded that He is able to keep that which I have committed unto Him. May this be made a precious time of breaking the bands of sin, and of turning back all my spiritual foes. Hold Thou me up, O Lord. Fight, and I must prevail. Redeemed by Christ, I am no longer my own.”

PERSONAL COVENANT.

“Having been grieved with sore temptations in my soul, and feeling my need of Divine aid and help, and having been inclined hereto by the Holy Spirit, I would desire to renew my personal covenant with God. I have to mourn that, notwithstanding vows private, and more public in the past, I have gone back in heart at least, and have not been steadfast in God's covenant. I would here solemnly own and acknowledge, that I am utterly ruined in myself by sins both of nature and practice, and that in God only my help can be found. Feeling, therefore, my utter inability to do any good thing, and my utter unfitness for such a service as this, yet in obedience to God's commandment, seeking to exercise faith in Christ, and in dependence on the promised grace of the Spirit, I would anew sincerely as in God's sight take God the Father as my God and Father in Christ; God the Son, as my only Redeemer and Saviour, my Strength and Righteousness; and God the Holy Spirit, as my only Guide, Sanctifier, and Comforter. I would take the covenant of free and rich promise as my only charter to the heavenly inheritance, and God's Word as my guide thereto. Of the Triune Jehovah, I would desire on the ground of Christ's work to say, the Lord is my Portion.

“I would desire also, in dependence upon grace, to renounce the service of the devil, the world, and the flesh—to dedicate myself entirely to the service of that God, whom I claim as my own, pleading that I may be emptied of self and filled with grace. I would desire to live entirely for the Lord, and, above all things, to seek not mine own comfort, but the advancement of His cause and glory in the world. In fine, I desire to serve the Lord in all commanded duty. All that the Lord hath spoken I will endeavour to perform. May I rise above unbelief, rest only and entirely upon free grace, alike for justification and sanctification, and be formed by God to show forth His praise. I desire to walk very closely with Christ, and ever to realise His presence. Deeply conscious of my own weakness, I have to invoke the bestowal of promised grace. May God's grace be sufficient for me, and may His strength be made perfect in weakness. Hold up my goings, that I slide not out of Thy ways, O

God. In this dependence, I would desire to abide by this for ever, as I would hope to meet God in peace at death and in judgment; and in token hereof, I on this 16th January, 1868, subscribe with my hand to the Lord, THOMAS GILCHRIST."

The entries in the diary have been continued only for a few weeks after he was licensed as a preacher, the last one being 26th August, 1868. His zeal in the Master's service, and the weakness with which, alas, he was afflicted so soon after his settlement, doubtless prevented him from resuming what was evidently to him a labour of love. We shall therefore conclude these extracts, which give so many evidences of the deeply exercised and ripening Christian, with the entries on the day of his license, and on the day on which he first appeared as a preacher in Kirkintilloch—the sphere of his short but, we believe, profitable ministry.

"August 4.—To-day I was set apart to the work of preaching the Gospel. Had some pleasure in seeking preparation for this solemn exercise, and earnestness that I might be set apart of God to this work, separated unto the Gospel of Christ. I was licensed by my own minister, Mr. Hobart, and was afterwards briefly addressed by him. In the evening preached my first sermon at Pollockshaws, from the words Rom. i. 16, 'I am not ashamed of the Gospel of Christ.' Was enabled to speak with some degree of liberty and comfort. Oh, that I could dedicate myself wholly to the service of God, and go forward in the spirit of Paul, determining to know nothing save Jesus Christ and Him crucified."

"August 23.—Preached to-day at Kirkintilloch. Had in some measure the presence of God in prayer and in preaching, and I trust that what has been spoken in weakness will be raised in power. The people were well out, and listened attentively."

A short time after he had been licensed as a preacher, Mr. Gilchrist was called both by the congregation of Glasgow, to be colleague and successor to his esteemed Professor, Dr. Murray, and by the congregation of Kirkintilloch, to succeed the late lamented Dr. Blakely. To have two such calls presented to him, at the beginning of his work, was, no doubt, very gratifying; but instead of allowing his mind to dwell on them as evidences of his success, he viewed them as affording new grounds of anxiety, and new subjects of prayer. After referring to the calls in a letter to an esteemed friend, announcing the death of his eldest sister, which happened about this time, he says, "You may wonder at my mind being taken up with these things just now, but it is difficult to keep down anxiety regarding a matter which must so soon take some shape or form. May we be enabled in contemplating all worldly arrangements to remember that we are pilgrims here." But though anxious to know the path of duty, and firmly persuaded that the Lord would make that known to him, through the courts of His house, he felt it to be a duty he owed both to the Presbytery and the congregations calling him to state, that whilst he would bow at once to the decision of the supreme court, he had in his own mind a decided preference for the call from Kirkintilloch. The Presbytery having decided in accordance with his

preference, and the friends in Glasgow having kindly and generously fallen from their appeal to the Synod, he was, on the 29th April, 1869, set apart to the office of the holy ministry, and the pastoral inspection of the Kirkintilloch congregation. On the day of his ordination, he received a hearty welcome, both from the members of the congregation, and several friends in the neighbourhood. On the following Sabbath he commenced his labours as a minister, by preaching to a large and attentive audience a powerful and carefully prepared sermon on Gal. vi. 14—"God forbid," &c. The subject of his first discourse was the key-note of his ministry. On this subject he delighted to talk with his brethren, and when on this subject he could say to his people, "I will very gladly spend, and be spent for you." Accordingly, it was with increasing delight that he preached Christ in all His fulness and freeness to them from Sabbath to Sabbath in the sanctuary, and that he visited them from house to house as he had strength and opportunity during the week, that classes for the young were formed, and district prayer meetings organised, the whole machinery, in short, of congregational work, judiciously put in motion. And we have reason to know that his services in the pulpit, in the family, and amongst the young were highly appreciated. Indeed, it seemed to the people as if, through their young pastor, the Lord was giving them a time of refreshing from His presence—a time of but short duration, but through which, we doubt not, they have been in some measure prepared for bearing up under, and obtaining the good of, the sore trial with which they have again been visited.

On the 6th October, 1869, Mr. Gilchrist was united in marriage to Miss Martha Barclay, daughter of Mr. John Barclay, Saltcoats. With this happy union, he was relieved, as he sometimes said, of a responsibility for which he never had much qualification. To Mrs. Gilchrist, so active, so cheerful, and so well qualified for the work, he cheerfully handed over the providing for the daily ministration of the house, in order that he might give himself to his proper work—prayer, and the ministry of the Word. But when, as it seemed, he had got his work fairly commenced, the first symptoms of the disease by which he was ultimately cut off had begun to appear. These, as was to be expected, were not at first clearly understood. They were believed to be the fruits of over-exertion, in beginning his ministry, which, through the Divine blessing, a little rest would speedily remove. But that "little rest" Mr. Gilchrist, though often very weak, would not allow himself to take. Like Gideon's army, though faint, he would still pursue. In February this year, his congregation and friends became so anxious about him, that they insisted on entire cessation from labour at least for a time. To this he reluctantly consented, and preached what



turned out to be his last sermon, in his own church at Kirkintilloch, on the evening of the fourth Sabbath of February, from Malachi iv. 2—"Unto you that fear my name," &c. Through a change, first to Lanark, his native place, and then to Ayr, it was thought that his strength would be recruited; but as he made no improvement, he determined (God willing) to return to Kirkintilloch, to live and die amongst his people. During all this trying time, he had in Mrs. Gilchrist a true helpmeet. Though she had but little practical acquaintance with affliction, her warm heart and active hands made up for her want of experience. Most assiduously did she watch over and attend to him by night and by day. Most cheerfully did the members of the congregation render all the assistance in their power, and most earnestly did they cry unto God to bless the means for his recovery. When told that the prayers of his people in this respect were not seemingly to be answered, that the opinion of the medical gentleman who had carefully examined him was not very favourable, he calmly said, "God reigneth, and no disease can go any further than He in wisdom and love sees meet to permit." On the recommendation of his medical adviser, he was, on the 29th of April, the anniversary of his ordination, removed for the last time from Kirkintilloch to his father's house at Springbank, near Lanark. The impression, however, produced during his short ministry in the town and neighbourhood was so favourable, that on the night before he left, Messrs. Downie of Kirkintilloch, and Kirkland of Lenzie, presented Mrs. Gilchrist with a purse of fifty-five sovereigns, as an expression of sympathy, on the part of a few friends, with herself and her husband, in the trying circumstances in which they were placed. This substantial token of sympathy on the part of those with whom he had little or no connection, Mr. Gilchrist felt to be so overpowering that he said he scarcely knew how to express his gratitude either to God or to man.

For a short time after he was removed to Springbank, it seemed as if, through the Divine blessing on the constant attention of his friends, the disease would be counteracted, and his life spared a little longer to his relatives and the Church of God; but, as the sickness was to be unto death, the weakness gradually increased until on Friday, the 17th June, he fell on sleep in the 25th year of his age and the second of his ministry. "Mark the perfect man, and behold the upright: for the end of that man is peace."

"This sacred Herald, whose sweet mouth
Spread Gospel light abroad
Like Timothy, was but a youth,
And yet a man of God."

Having quoted so largely from his diary, it would be superfluous to dwell much further on his character. As a friend Mr. Gilchrist was always cheerful, warm-hearted, and faithful. As a preacher he occupied a high place. His sermons were well thought out, carefully prepared, and delivered with a gravity, an earnestness, and an unction that at once arrested the attention and captivated the minds of his hearers. In listening to him one felt both that he was master of his subject, and that with Paul he could say, I believe, therefore I speak.

But if there was one thing for which Mr. Gilchrist was more distinguished than another, it was his zeal for the glory of God in the welfare of Zion. Knowing how ardently the Lord loved her, and how glorious were the things He had spoken of her, he manifested, both in health and in sickness, that, with the Psalmist, he could say, "If I forget Thee, O Jerusalem, let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Nay, it seemed as if he constantly heard the Lord saying to him, "Ye that make mention of the Lord keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth." Accordingly, though from the nature of his complaint he was unable to speak much during his last illness, his great delight was to talk of the Church, and his great desire for recovery was in order that he might engage with more zeal and activity in her service. Some have talked as if meetness for the Church in heaven consisted of practical forgetfulness of the Church on earth. But this is not a characteristic of meetness for heaven that is given in the Word of God. On the contrary, we find that it was when Moses, and David, and Paul were meet for the Church triumphant, that they manifested such an extraordinary interest in the welfare of the Church militant. It was when Christ was to go to His throne that He manifested how His whole heart was concentrated on building up, comforting, and providing for His Church on earth. In like manner, Mr Gilchrist showed his growing meetness for the Church above in the increasing depth of his interest in the Church below. All his brethren who visited him during his last illness know how, after receiving them with his usual cheerful smile, he immediately engaged them in conversation about his work, the Synod, or the cause of God in our land and in the world. When telling a friend, a few days before his death, that he had no hope of recovery, and that the Lord had given him, in some measure, submission to His will, he added, "But when I think of leaving the Church, whose service the Lord knows I love, and in which I at one time thought He had more work for me to do; when I think of my friends, and of my congregation to be so soon vacant again, the

thought is almost overwhelming, and it is difficult to attain to right exercise to say, Lord, Thy will be done." Yes; his congregation had a strong hold of his affections. In being translated to the general assembly in heaven, he was thinking of and praying for his beloved flock on earth. Shortly before his death he commended his young and sorrowing wife and all his friends to the care of *his* covenant God. His last words were, Lord Jesus, come quickly. On Tuesday, the 21st June, his remains were followed to Lanark Burying-ground by a large concourse of people, including a goodly number of his brethren in the ministry and of his friends from Kirkintilloch. Our enjoyment of his services as a minister has been short, but it is matter of thankfulness that we were permitted to enjoy them at all. In thinking of our trials let us not overlook our mercies. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE LIMITS OF LIBERTY OF CONSCIENCE.

No. III.

In former articles we have stated that liberty of conscience is too commonly misunderstood and perverted in the present day. It is so to an extent which often reminds us of Madam Roland's words, when her eye rested on the Statue of Liberty on her way to the guillotine, "O Liberty, what crimes are done in thy name!" It is confounded with an individualism, which spurns alike the authority of God and the rights of society, and which would virtually make the conscience of every one the supreme and irresponsible arbiter of his belief and conduct. In opposition to this lawless principle, we have shown that conscience, in every case, is not only subject to the authority of God speaking in His Word, but is responsible to God for interpreting His Word in harmony with His very mind and meaning in it. We have also shown that in ecclesiastical society, the freedom of the individual conscience is regulated and bounded by the authority which God has given His Church, when that is exercised in harmony with His revealed will. And now, following out our proposed plan, we come to apply the same principle to civil society, and to show that the liberty of the individual conscience is limited by the authority which God has given the State, when that authority is employed for the good of the nation, in a legitimate and Scriptural way.

By the State we mean the government by which a nation freely rules itself in a nation through

which it puts forth the power which God has given it to make laws, to administer justice, and generally to order its affairs for the common good. Thus defined, the State is nothing apart from the nation : it is the organ of the national will ; it is the trustee of national responsibility, and the executor of national duty, within the sphere of civil things. We call attention to this, for in discussions of this kind, it is too common for those who oppose State action with reference to religion, to argue as if the State was some mysterious power, outside the nation and apart from the nation, armed only with the terrible sword of coercion and penal vengeance, against all who conscientiously dissent from its religion, no less than against all who violate its laws. One would think, to hear such argue, that the only conceivable ideal of State action about religion is that of the Popish governments of Europe, when they compelled all men to worship the beast, or that of the mighty despot of Babylon, when he commanded all nations to worship the golden image he had set up, under pain of the burning fiery furnace. For our part, having no special purpose to serve, we are content to take the State as it exists in this era of constitutionalism and liberty, and under the form of such representative governments as that of Britain. In a country like this we live in, the State must represent and act out the national will in matters that concern religion and conscience, as in all other matters. And when we speak of what the State is entitled and bound to do for the religion and the Church of Christ, we simply mean what the nation is entitled and bound to do through its constituted authorities.

Again, when we speak of State authority, when legitimately and Scripturally exercised, as limiting the liberty of the individual conscience, we are as far as possible from implying that the State has in any circumstances the right to coerce conscience. Indeed, it cannot do it though it were to try, as reason and experience alike abundantly bear witness. It is beyond the power of any government on earth, though armed with all the terrors of the fellest despotism and with all the torturing appliances of the Inquisition to boot, to compel a man to believe that to be true or right which his conscience tells him is false or wrong. The moral nature of man is so constituted that it yields to moral suasion only, and any attempt to force its convictions by penal laws or penal inflictions only rouses it to unyielding resistance, as the limpet clings the more tenaciously to the rock the more you try to force it away. Persecution has made many martyrs ; it has also made many hypocrites ; but it has never made one honest convert, and while the laws of man's mental and moral being continue to be what God has made them, it never will and never can. It is bad policy for the State to employ compulsory measures in religion, and it is

morality ; it is a sin against both God and man, as being an unhallowed attempt to rob men of that right of private judgment which is the God-given birthright of every human being ; and it is insulting to religion as though it could not conquer a way for itself by its own spiritual weapons. The State may not coerce conscience then, but neither may any individual or party urge the plea of conscience as sufficient to tie up the State from such exercise of its authority about religion as God's word and the best interests of the nation authorise and require it to put forth. And all that we mean when we speak of liberty of conscience being limited by the authority of the State is simply, that no one has the right to plead conscience for resisting the authority of the State, when that is legitimately and Scripturally exercised in favour of the true religion and of the righteousness which exalteth a nation. Our position is just that, laid down with such admirable clearness and strength in these words of the Confession of Faith—"Because the powers which God hath ordained and the liberty which Christ hath purchased are not intended by God to destroy, but mutually to uphold and preserve one another, they who upon pretence of Christian liberty shall oppose any lawful power or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God."

The proposition, thus stated, is axiomatic in its force and self-evidence. It is simply inconceivable that God has given conscience a right and liberty to oppose His own ordinance of State authority when that is lawfully employed. But it is evident that this settles nothing definitely as to the actual limits of liberty of conscience, till we have determined what exercise of State authority about those matters of moral and religious obligation with which conscience concerns itself, is lawful. There are very many in the present day who hold that the only lawful and right thing for the State to do about religion is to let it alone. There are others who hold that the only legitimate action of the State about religion is to give equal countenance and support to all the various professions of religion which may exist among its subjects, to Popery as much as to Protestantism, and to all the conflicting sects of Protestantism indiscriminately. We hold what, up till recently, was the doctrine of all the Churches of the Reformation, that the only lawful course for the State to pursue is to ascertain what is the true religion—what is the religion which is sanctioned by God in His Word, and which consequently will alone secure the true and highest wellbeing of the nation—and having ascertained that, to give positive national countenance and support to the profession of it, and of it only. And we hold, moreover, that the government, as representing the nation, is employing the

national power and resources on behalf of what it has ascertained from the Word of God to be the true religion, no party can justly complain of being wronged or coerced in conscience—no party is entitled to plead conscience as warranting resistance—but on the contrary, all are bound to submit “for conscience sake,” so long as they are left perfectly free to maintain and profess their own opinions and are deprived of no natural right. We cannot confirm and illustrate these positions at any length in the course of a brief article. We can only state a few general principles on which they are based.

1. *The State derives its existence and authority from God.* “There is no power but of God.” “The powers that be are ordained of God.” “Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for *he is the minister of God* to thee for good.” In the light of these passages we see the falsehood of the common opinion that the authority of civil government is derived originally from the people. It is conveyed, indeed, through the medium of the people, to whom God has given the right of determining what form of government they shall live under, and of choosing the individuals who shall administer it. But while the people have the right to choose how they shall be governed, and who shall govern them, they are not the source of governmental power: that comes primarily from the Supreme Ruler, the Fountain of all authority and power; in whatever form exercised it is His ordinance, and they who exercise it are His “ministers.”

2. *As the State derives its existence and authority from God, it is the responsible subject of His moral government.* It is inconceivable that God has invested civil society with the powers of legislation and rule—powers capable of being wielded with immeasurable influence for good or for evil—without making the holders of them responsible to Himself. And that nations, represented by their rulers, *are* the subjects of His government, directly responsible to Him, appears alike from the relations in which He reveals Himself as standing to them, from the commands He addresses to them, and from His providential actings toward them. He proclaims Himself their King and Judge: He is “Governor among the nations;” He is “King of kings and Lord of lords;” “He judgeth among the gods” or rulers, for so the word there signifies. He commands them to yield subjection to His authority as administered by His Son: “Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son lest He be angry and ye perish from the way.” And He has ever asserted in His providence that moral supremacy over nations as such which He claims in His word, by rewarding or punishing them according as they

have used their national power for Him or against Him. When did a nation, through its rulers, ever own His authority, and lend itself to the advancement of His religion and cause, without being prospered and exalted? When did nations, through their rulers, ever take counsel against Him and His Anointed, saying, Let us break their bands asunder and cast away their cords from us, without being broken with a rod of iron and dashed in pieces as a potter's vessel?

3. *The State being the responsible subject of the King of nations, it is its duty and interest not only to regulate all its official procedure by His revealed will, but to employ its authority in every lawful way to have the knowledge of His will diffused among its subjects.* There are several propositions in this statement, all of which are important, and some of which have been denied, and therefore we may be excused for looking at them separately.

(1.) We have assumed that the supreme and indispensable rule of State action is *the revealed will of God*—that is, of course, among nations which enjoy a revelation of His will in the Scriptures. Many seem to imagine that because civil government is founded in nature and not in grace, its rule of action is the light and law of nature, and not supernatural revelation. A more unfounded and absurd notion cannot be. How does it apply in analagous cases? The parental relation is founded in nature: ought a Christian parent therefore to exercise his authority solely in accordance with the law of nature—precisely as a heathen must do—in utter obliviousness of the Bible which commands him to train up his children in the nurture and admonition of the Lord, and supplies him with the only effectual means and motives for doing it? The relation of master and servant is founded in nature: are the obligations and duties of a Christian master toward his servant therefore no other or higher than those which nature teaches an African or Hindoo? Is he to be the Christian in all things as a man, and the heathen whenever he speaks and acts formally as a master? The absurdity of such arguing is palpable to all; and is it less absurd to argue that, because magistracy is founded in nature and not in grace, therefore the civil ruler in a Christian land, and with the light of supernatural revelation to guide him, is to be guided only by the light of nature, and is to be as innocent, in all his official actings, of any recognition of the Word of God or of the religion of Christ as the King of Timbuctoo? The truth is, the light of nature itself teaches that, if the Supreme Ruler of men has given a written and complete revelation of His will, all men in all the relations of life are bound to make *that* the supreme and sole rule of their conduct. And when we open the Bible, and see how much of it expressly refers to the duty which nations and their

rulers owe to God and to His Christ, it is plain that they are no more at liberty to disregard what is so directly addressed to them than Pharaoh was at liberty to disregard the messages God sent him through Moses and Aaron, or the proud King of Babylon was at liberty to disregard the Divine command given him by Daniel to "break off his sins by righteousness."

(2.) If then the Bible is the supreme rule to civil rulers in their official as well as in their private capacity, no one will dispute our assertion that they are bound to regulate all their official procedure in accordance with it. Whether modelling the nation's constitution, or framing the nation's laws, or administering the nation's affairs, they are specially bound by the very height and responsibility of their functions, as the ministers and vicegerents of the King of nations, to recognise the authority and carry out the written instructions of their King. In devoutly making God's revealed will the rule of their official conduct they realise the inspired description—"He that ruleth over men must be just, ruling in the fear of God." In ignoring God's revealed will in their official procedure, they bring upon the nation they represent the guilt of national atheism and rebellion.

(3.) But the responsibilities of civil rulers as the ministers of God go farther than this. It is an obvious principle, laid down in the Larger Catechism, that, "what is forbidden or commanded to ourselves we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places." According to this principle, just as civil rulers are bound to know and obey the revealed will of God themselves, they are bound, "according to their place," in the legitimate use of the influence and authority which God has given them, to provide that it be known and obeyed by all their subjects. They have, indeed, no direct authority in spiritual things: they have no power to usurp the functions of the Church by directly and authoritatively dealing with men's consciences about the things of God; but, without going beyond their own proper sphere of civil authority, they have very largely the power of helping the Church to spread and maintain the true faith and worship of God in the land; and as they regard the glory of their Divine King, and the good of their subjects, they are bound to employ it. They may not, in any way, try to force what they believe to be the religion of Christ on the consciences of their subjects, but it is quite within their province to provide that the *outward means and ordinances* of that religion shall be so plentifully enjoyed by their subjects, that if any of them remain strangers to the knowledge and the power of it, it shall be on their own responsibility. It is theirs, for example, to enact that the Word of God shall be read and taught by properly-

qualified men in all the schools of the nation. It is theirs to give all needed legal countenance and support to the pure and faithful preaching of the Word, so that none may be ignorant of the healing and heart-transforming message but those who will not hear. And, in short, as the Church is God's grand institute for directly enlightening the nations in the knowledge of His will, and maintaining His authority and worship among them, it is the duty of the rulers of nations to protect the Church in the discharge of her spiritual functions, to give legal sanction to her Scriptural faith and polity, and to help her with the national resources, in as far as she needs help, to enthrone in the nation's conscience the Word and law of the nation's King. Reason teaches all that to be the duty of the State in a Christian land; Scripture in numerous passages too plain to be honestly set aside teaches it also; nothing in Bible exegesis is weaker or more unsatisfactory than the attempts of Voluntarism to evade the plain import of such passages as those which command the "kings and judges of the earth" to "kiss the Son;" which require prayer to be made for "kings and all in authority," that they may so act as that all "under them may lead peaceable lives in all *godliness* and honesty;" and which announce it to be the purpose and will of God that "kings shall be the nursing fathers and queens the nursing mothers" of the Church, that they shall bring "presents and gifts" to His Son as King upon His holy hill of Zion, and that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

(4.) But all that is not merely the State's duty. It is, as we have said, its interest. It is only in doing it that the State can fully realise its special function and end as the "minister of God for good." For granting, as we do, that the special and primary end of the State is the moral and material good of its subjects, it is undeniably certain that it can reach the end fully and effectually, only by ruling in harmony with God's inviolable law, and lending its influence to promote His religion. If the power of true religion has no hold of the consciences of a community, mere civil law may repress and punish gross crime, but it will never dry up the source of crime, and far less produce a pure and healthy morality. And where there is no true religion and morality, mere State policy, however wise, will never secure real and lasting national prosperity. God, we have seen, governs nations on moral principles: He has so ordained natural laws, to say nothing of special interventions, that righteousness alone exalteth a nation; and so long therefore as He reigns, no civil government on earth can hope to realise even the *first and direct end of its existence, in the maintenance of justice, and virtue, and order*.

peace, and all the conditions of material comfort and prosperity, without itself ruling in the fear of God, and at the same time employing every lawful means to promote His knowledge and fear among its subjects. This much reason and history declare, and how emphatically does Scripture declare the same thing when it threatens that "the nation and kingdom that will not serve the Church shall perish; yea, those nations shall be utterly wasted!"

4. *As it is the duty and the direct and highest interest of the State to employ its authority for the maintenance and diffusion of true religion, it has an indisputable right to do so, so long as it acts in harmony with the nature of religion and respects the natural rights and liberties of its subjects.* Whatever the State is bound to do, it is fully entitled to do. There cannot be responsibility without freedom to discharge it, nor duty without right to do it. If, then, it is the duty of civil rulers, as the responsible ministers of God, to employ the authority He has given them for the advancement of His religion, they must have liberty and right from Him to do it. They are entitled, without human dictation, and as responsible to Him alone, to judge what is the true religion they are to embrace and advance; and they have also the right, without human interference, and as accountable to Him alone, to employ the power and resources entrusted to them for the protection and propagation of that religion alone. Of course, if, in the doing of this, they misrepresent the national mind and offend the national conscience, the nation can exercise its constitutional right by depriving them of office. But so long as they represent the nation they are entitled and bound to give national recognition and support to what they have satisfied themselves from the Word of God is the profession of the true religion, however a minority in the nation may dissent from it. To the exercise of this indisputable right, however, we have mentioned a twofold limitation by which it must ever be regulated.

(1.) In employing their official power about religion, civil rulers must always act in harmony with its nature. True religion is a voluntary service. It is the free homage of enlightened reason and conscience to a Father in Christ. When it ceases to be that, it becomes the mere outward form and pretence which is infinitely hateful and dishonouring to Him who desireth truth in the inward parts. From its very nature, then, it cannot be promoted by compulsion and brute force. Penal laws and persecuting measures may, as we have said, make men hypocrites, but can never make them religious. Instead of promoting, the civil ruler injures and dishonours Christ's religion if he tries to enforce it by the power of the sword. And Christ Himself forbids it. He said to Peter—"Put up thy

sword." His Apostle declares that the weapons of His warfare "are not carnal but spiritual, and mighty through God." All His benign triumphs are won by "the sword of the Spirit, which is the Word of God," and what civil rulers have to do about religion is, not to use this celestial weapon with their own hands, but to give it free play and scope to reach the hearts of all their subjects, by enacting that the Word of God shall be read in all the nation's schools, and countenancing and supporting the Church which makes true and Scriptural profession of it, in preaching and propagating it throughout all their dominions.

(2.) So also, in employing their authority about religion, civil rulers are bound to respect the natural rights and liberties of their subjects. They are bound to see that no man suffers as to his life, his health, his property, his liberty, his rights of citizenship, simply because of his religious opinions, if these opinions are not injurious to the good of society. We say, if these opinions are not injurious to the good of society, for civil rulers are not at liberty to tolerate, on the contrary they sin against the very first duty and end of their office if they do not use their authority to suppress, all principles and practices which, though baptized with the name of religion, tend to destroy the morality and order and peace of society. We cling to the old doctrine of the Reformation, that the magistrate is the guardian of both tables of the law, and that as God's minister for good to men he can show no toleration to any system which, under any pretence, openly insults and blasphemes the Majesty of heaven, or would demoralise and unsettle the community over which he rules. But where there is nothing in the doctrines and practices of a religious body subversive of the public welfare, he is bound to see that the adherents of that body are left free and undisturbed in the exercise of their religion, even though it may be widely apart in some respects from the religion of the State. The right of private judgment belongs by the gift of God to every human being: for the exercise of that right every human being is responsible to God only; and while civil rulers claim the free exercise of the sacred right themselves, they are bound to respect it in the humblest of their subjects, and to see that no one suffers persecution either at their hands, or at the hand of any other, because of his religious opinions.

5. *Civil rulers having an indisputable right, within the limits just specified, to give national countenance and support to the religion of Christ, no individual or minority of individuals is warranted on the plea of conscience to resist their giving it.* We fully grant that there is a measure of hardship in the minority of a nation seeing the national countenance and support given to a profession of religion from which

they conscientiously dissent. And we grant that the hardship naturally works a peculiar feeling of soreness, when the favoured profession is not only protected by the shield of national law, but supported with the produce of national taxation to which they must needs contribute their share. But while there is hardship, there is no coercion of conscience, no injustice, no reason why that dissenting minority should not submit "not only for wrath but also for conscience sake."

(1.) For first, if the authority of the State is exercised in the only way in which we have seen it can be legitimately exercised, no force or constraint is put on the conscience of any. No one is in the least prevented from exercising his right of private judgment. Much less is any one compelled in any measure to embrace and profess the religion of the State. Each subject of the realm is left free to read the Bible for himself, to judge of the meaning of the Bible on his own responsibility, to profess and propagate his own religious opinions as freely and as widely as he can desire, to worship God according to his conscience, sitting under his own vine and fig tree, none making him afraid; yea, to exercise all his civil rights with as much freedom as the adherents of the established faith. It will be so where the authority of the State is legitimately exercised: it is so in reality in our own land of enlightenment and liberty; and though we are constantly hearing Voluntaries crying out, as if they were being incessantly martyred, that a State establishment of religion involves compulsion, and intolerance, and persecution in the very essence of it, yet when we enter their splendid churches and see how freely they are worshipping, and when we enter their ecclesiastical courts and mark the freedom and loudness of debate they are privileged to use in the settlement of all their own affairs, and follow them to the polling-booth and the municipal council-chamber and the benches of the Imperial Parliament, and see with what liberty they enjoy all their political rights, we confess the martyr-cry ceases to distress us, for we cannot in the least see in what respects the existence of a State Church in the land, Erastian though it unquestionably is, has made them persecuted men.

(2.) Again, if the State, while legitimately exercising its authority about religion, represents the nation, a dissenting minority in the nation cannot complain of coercion or injustice, seeing in all societies the rights of individuals must always be regulated and bounded by the rights of the governing whole. Society has rights as well as individuals; and if the rulers of a society must surrender their right of judgment and of action whenever a minority plead conscientious opposition to it, there must be an end to all legislation and all government, whether in the State or in the Church, or in any associa-

tion of men. If any are aggrieved by the action of the State in reference to religion, let them use all constitutional means to convince the nation that the action is wrong, and so to secure that the action shall cease. If they cannot do this they must submit, or be convicted of the intolerable arrogance and presumption of willing that the conscience of the nation shall bow down and do homage to their conscience.

(3.) If the State must not countenance and support that form of religion which it judges to be Scriptural and right because some of its subjects plead that they are conscientiously attached to another form of religion one of two consequences follow. Either the State must recognise and favour no form of religion at all, or it must recognise and favour all forms of religion indiscriminately and alike. The former course is a disowning of the being and claims of its Divine King, which amounts to national atheism. The latter course implies such an ignoring of all distinction between truth and error—such a confession of the impossibility of attaining certainty as to what is the true religion, as amounts to national scepticism and infidelity. Surely there is a more excellent way! And there is only one!

(4.) But is there not injustice and coercion of conscience, it is asked, in the State levying taxes on its subjects for the support of a profession of religion of which they do not conscientiously approve? There would be, we reply, if the tax-payer was responsible to God for the use to which the State puts the money with which he supplies it. But as God has given the State the power of levying taxes for the oncarrying of the government with which He has entrusted it, he holds it alone responsible for the use it makes of the power whether in imposing the taxes or in distributing them. And as He has given the State this right and power of taxation, He has made it the duty of all, out of conscience toward Him, to pay the legally imposed tax, "asking no questions for conscience sake." It was on this principle that our Lord and His apostles commanded the payment of tribute to the heathen Emperors of Rome, though each of them was the *Pontifex Maximus* of Paganism, and though a portion of the tribute they received went to sustain the priests and the rites of Pagan idolatry. Nay, as if anticipating that some unenlightened and tender-conscienced convert might conscientiously scruple to pay the taxes which went to a purpose so objectionable and vile, Paul not only commands the payment of "tribute to whom tribute is due," but insists that those charged with it "must needs be subject not only for wrath but for conscience sake." What need have many of our modern advocates of liberty of conscience to study the thirteenth chapter of the Epistle to the Romans!

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the late Dr. Mc'Crie's "Review of Orme's Life of Owen," which contain in brief compass the pith of the argument we have been leading :— "That men *in a state of society* can enjoy a liberty in religion, absolute and uncontrolled, no one who has thought attentively on the subject for a moment will affirm. Such a proposition could not be maintained without maintaining at the same time that one man, in the exercise of his liberty, cannot encroach on that of others, and that there is no such connection between civil society and religion as to require any regulations on the part of the former respecting the latter. For as far as any regulations of this kind are made, individual or private liberty is proportionately laid under restraint."

Literature.

A Treatise on Relics. By John Calvin. Translated from the French Original. With an Introductory Dissertation on the Miraculous Images as well as other Superstitions of the Roman Catholic and Russo-Greek Churches. By the late Count Valerian Krasinski. Second Edition. Edinburgh: Johnstone, Hunter, & Co. 1870.

THE Church of Rome has gradually multiplied and developed her dogmas, but she never repeals them. Of course to repeal or alter one of them would be to renounce the infallibility she has always claimed and has just lodged in the single person of the fatuous old man she calls her head. For this reason, no refutation of her doctrines or practices ever comes to be out of date. The old weapons of the Reformation armoury are as powerful and deadly as ever against the old unchanged blasphemies and corruptions. This is true of the "Treatise on Relics," launched by the great Reformer of Geneva against that worship of old bones and rags, and endless consecrated trumpery, which goes on to this day, as travellers tell us, in the Popish Churches of the Continent. That little treatise is here republished, as it was translated and prefaced with an elaborate introductory dissertation by the late Count Krasinski. We are glad to see that a second edition of the work has been called for, for there can be no better refutation of the newly proclaimed infallibility, than to see the outrageous nonsense, and worse than African fetishism, on which the infallible Pope pretends to set the seal of Heaven.

The introductory dissertation occupies more than two-thirds of the volume. The design of it is to prove that, in respect of the worship of relics, images, and dead saints, as well as the use of holy water, candles, and incense, Popery is simply the old Roman Paganism baptized in the name of Christianity. The author shows clearly, and

very much from the admissions of learned Roman Catholic writers, that these things crept into the Church from a compromise with Paganism, made partly by the early Christian Emperors and still more by the rulers of the Church themselves. The Emperors, guided by State policy, made certain concessions to the prejudices of their numerous and powerful Pagan subjects, with a view to conciliate them and make sure of their allegiance. The Christian clergy, basking in the sunshine of imperial favour and loaded with imperial largesses, grew worldly, and began to relax discipline: anxious to swell the numbers of the Church, and to make it in every sense supreme and predominant in the empire, they received multitudes of Pagans into its fellowship who gave no sufficient evidence of conversion to the Christian faith, and brought the love of their old idolatries and superstitious practices with them; of course, if these were to be retained, their unrenewed Pagan tastes must be gratified, and so some of the rites of the idol temples were allowed to find their way into the Christian sanctuary, till the pure worship of Christ which had existed in the Church of the Catacombs became transformed into the devil worship of Popery. A great lesson, never more needed than now, of the fearful danger of a policy of concession, and compromise, and expediency, whether pursued by a professedly Christian government or by the rulers of the Church of Christ!

As a Polish exile, Count Krasinski had special reasons for knowing and feeling interested in the policy of Russia. One very interesting chapter of his essay is devoted to the government and superstitious worship of the Russo-Greek Church. That Church, he tells us, comprehends within its pale fifty millions of souls, whilst it exercises an immense influence over seventeen millions more in Turkey, and Austria, and Greece, who profess the same faith and worship, though governed by separate hierarchies. Of that vast Church, the Emperor has been, since the time of Peter the Great, the supreme earthly head; and when we think that he thus combines in his one person the high prerogatives of Imperial Autocrat and Pope—that he rules the mighty population under him at once in body and in conscience, wielding them at will by his absolute civil decrees, while having the power to enflame their religious fanaticism in favour of his enterprises through the subservient priesthood—we can see what a formidable power on the earth is the despotism of Russia. From this gigantic politico-religious system Count Krasinski apprehended great danger to the liberties and civilization of Europe. The danger has been averted for a time by the result of the Crimean war. But it is not removed. The aggressive policy that provoked that war is traditional, and is still cherished. It will continue to do so for a long time: and

as prophecy seems to indicate, when the time comes for her to use the vast strength she is now hoarding, she will play a conspicuous part in that final struggle of the nations, which is to end in the overthrow of the Antichrists both Eastern and Western, and usher in the millennium. Meanwhile it is a thought to stimulate Christian solicitude and prayer, that the Church to which the enormous population of Russia belongs is, as this well-informed writer shows, sunk in an ignorance and superstition essentially Pagan, corrupt and degrading as that of Popery which it closely resembles.

We commend this thoughtful and interesting essay. Calvin's name is enough to commend the treatise it prefaces. That is more effective than if it were more formally argumentative. It is stocked with those simple hard facts which are worth a cart-load of arguments. The plan of the Reformer is to expose the absurdity of the Popish worship of relics, by simply enumerating the number of articles, all alleged to be the same veritable and identical relics of the same person, which were shown at different places at the same time. Thus, he states, that, in his time and within his own certain knowledge, there were shown in different towns and places, which he mentions, no fewer than fourteen of the veritable nails which affixed the body of our Lord to the Cross; four iron spears, each of which was the veritable one with which the soldier pierced Him; two coats, each of which was the very coat woven throughout without a seam, for which the soldiers cast lots; six linen sheets, each of them the very one, and of course the only one, in which His body was wrapped; and as many pieces of the true cross as, says Calvin, "would form a whole ship's cargo." One Church at Treves could boast the knife with which He carved the Paschal Lamb; three Churches—at Rome, at Genoa, and at Arles respectively—had each the very dish on which the Paschal Lamb was placed at table, which shows, says the grave Reformer, that "the customs of that time must have been quite different from ours, because, instead of changing viands as we now do, the dishes were changed for the same food;" and a Church at Genoa reckoned itself specially holy and fortunate in being able to present for the kisses and the adoration of the faithful a piece of the tail of the ass on which He rode into Jerusalem. The section devoted to the Virgin Mary commences thus:—

"The belief that the body of the Virgin was not interred on earth, but was taken to heaven [the dogma of the Assumption of the Virgin which the Ecumenical Council, now sitting, is expected to decree], has deprived them of all pretext for manufacturing any relics of her remains, which otherwise might have been sufficiently abundant to fill a whole Churchyard; yet, in order to have at least something belonging to her, they sought to indemnify themselves for the absence of other relics with the possession of her hair and her milk. The hair is shown in several Churches at Rome, and at Salvatierra in Spain, at Maçon, St. Fleur, Cluny, Nevers, and in many other towns. With regard to the milk, there is not perhaps a town, a

convent, or nunnery, where it is not shown in large or small quantities. Indeed, had the Virgin been a wet nurse her whole life, or a dairy, she could not have produced more than is shown as hers in various parts. How they obtained all this milk they do not say. . . ."

As wise for them not to say; but after this we are not surprised to hear that Calvin knew of as many skulls and faces of the decapitated Baptist as would give him at least three heads; that he mentions where his readers would find duplicates and even triplicates of the bodies of some of the Apostles and Saints; and that he describes the relics of an angel, which they would see at Carcassone, in the shape of the sword and shield with which Michael the Archangel fought against the devil!

We commend this valuable little work to our readers. They will rise from its perusal, as we have done, wondering much at three things—first, that the great and holy God should have borne so long with a system which has taught such lies and idolatries in His name; second, that the priesthood of Rome should have had the boldness, the blasphemous audacity, to invent such lies and palm them on men for God's infallible truth; and third, that rational men, in myriads, should have been so blinded, and degraded, and lost, as for ages to believe them. The first wonder shall probably remain so till the mystery of God is finished; the other two have light, but what lurid and awful light, cast on them in that passage which foretels the character and doom of "the man of sin, the son of perdition:"—"Whose coming is *after the working of Satan* with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, *God shall send them strong delusions that they should believe a lie*; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Rochdale Discourses. A Memorial Contribution by fourteen Clergymen connected with the United Presbyterian Synod in England. With a Preface by Professor John Cairns, D.D. Second Edition. Edinburgh: Johnstone, Hunter, & Co. 1870.

THIS volume contains fourteen discourses contributed by as many ministers, who have been, or presently are, connected with the United Presbyterian Church in England. It borrows its local title from its design, which is to commemorate the opening of a new church in connection with the denomination, in the town of Rochdale. A drawing of the church, which by the way has received the somewhat Episcopal name of "Trinity," to be like its neighbours we suppose, adorns the frontispiece. With its lofty spire and ornate architectural details it is a very splendid, and must be

Whether less sumptuous churches might not be more in harmony with the genius of Presbyterianism and with the responsibilities of the Church of Christ which so sorely wants money to spread the Gospel among the perishing, it would be well, we think, seriously to consider. It is evident, however, that those who erected this one are determined that if Presbytery do not win its way to the reason and the hearts of Englishmen, it shall at least make a sufficiently powerful appeal to their bodily senses.

But we forget that it is the volume, and not the church which occasioned it, that we have to criticise. As a volume of sermons, we have no hesitation in saying that it does high honour to the preaching power of the United Presbyterian Church in England. Of course we are aware that she has sent some of her best men there, and when preachers like Drs. King, and M'Farlane, and Edmond, and M'Leod, combine their lights, it is only to be expected that the effect will be unusually brilliant and arresting. But, speaking generally, we think it will be admitted that even the younger and less known men who are here associated with them, rise above mediocrity in the conception and thought and style of their discourses, and, in some cases, in the yet higher and more essential qualities of preaching. Without attempting to make comparisons, we may mention the two discourses in the volume which we have read with greatest satisfaction. The first is by Dr. Hamilton Macgill, on the "Perpetual Obligation of the Fourth Commandment;" an admirable defence of the great Sabbath law and of the Decalogue generally, from the "perverse disputings" of men like Dr. Norman M'Leod, well reasoned, lucid, convincing, earnest. The other is by the Rev. W. M. Taylor, from the words, quoted as in the marginal reading, "Shine ye as lights in the world: holding forth the word of life." (Phil. ii. 15, 16.) This is an excellent sermon, full of good sense and effective illustration, and with an earnest practical purpose running through it. It is faithful too, as the following sentences will show:—

"But we must not only keep this truth pure, we must also give it prominence. Men do not light a candle to put it under a bushel, or under a bed, but they set it on a candlestick, and the elevation is always in proportion to the area they wish to enlighten. In like manner, if we would make the truth about Christ shine, we must give it prominence. God has given us a banner not to be folded up and laid past, but to be displayed, and it is every man's duty to set forth the truth which he has himself discovered. It is here, I think, that in these days we are most at fault. We have the light, but we are ashamed to let it be seen, and we darken the lantern. Instead of boldly asserting the truth, we go about almost as if we should apologise for being Christians. Under the guise of charity we are becoming latitudinarian; and, lest we should provoke a controversy, we timidly hold our peace. But there are some things in regard to which it is a sin to be silent."

Now, having mentioned some of the good things in this volume, we may be permitted to quote what we take to be the worst passage

in it, the worst, we mean, in taste and in spirit. It is at the close of Dr. M'Farlane's discourse on "Apostolic Preaching":—

"What reason have we to be thankful that the truth has never got corrupted amongst us! Our Master has preserved us as sound in the faith as are any of our sister Churches, for we will not be tempted to render evil for evil—we will not even insinuate as to the heterodoxy of any of them—not even of that dear and hopeful sister, at whose birth we were glad, and for whose peace and purity we must sincerely pray, albeit now and then unkind and most untruthful hints as to our having erred from the faith are more than whispered by some soured or churlish ones within her house. Let it be so. The most happy thought in the matter is, that we can afford to meet the baseless accusation with an honest and indignant negative. We can appeal to the people we feed, to the well-filled and finely-graced chairs of theology we support, and to the admirable contributions to literature which are daily issued from our press. We can appeal to our Master himself, who knows us best, for the truth of our assertion, that in no iota or tittle of the ancient creed of our fathers has the United Presbyterian Church changed or gone aside. To subserve very mean—it may be envious, it may be revengeful—passions, such unworthy imputations may be cast; but they will recoil, and our honest wish is, that, in that recoil, not the Church to which we allude, but the few ill-conditioned persons within her pale, may sustain the shock, only to be thereafter moved into some place of weeping, where penitence and faith find pardon and peace."

Here is a brave piece of self-gloriation and of denunciation of Drs. Wood, Bonar, Begg, Gibson, Millar, Forbes, and the like, born evidently of the exceeding charity and brotherly love, from which the present Union movement has also sprung. Dr. M'Farlane declares that he will "not be tempted to render evil for evil;" yet he charges these men, and all who like ourselves have questioned the orthodoxy of a party in the United Presbyterian Church on the subject of the extent of the Atonement, with "whispering most unkind and untruthful hints," with being "soured or churlish ones," with making "baseless accusations," with "casting unworthy imputations to subserve very mean, it may be envious, it may be revengeful passions." Now, we do not know what Dr. M'Farlane means by "rendering evil for evil," but on the supposition that he has been slandered, it is evident that in imputing such bad motives, he is at least "rendering railing for railing." We would rather not allude to the solemn appeal he makes to the Master, that "in no iota or tittle of the ancient creed of our fathers has the United Presbyterian Church changed or gone aside." We believe the appeal is made honestly, but surely it is made recklessly and inconsiderately. Does Dr. M'Farlane not know that Dr. Balmer explicitly admitted that on the question of the extent of Christ's death he, and of course the majority of the Synod who supported him, *had changed* from the faith of their fathers? Has he never read a judicial document emitted by the "fathers" of the Secession Church, in which they formally condemn the Rev. Thomas Mair for teaching exactly what many in the United Presbyterian Church now teach, as to a double reference in the Atonement? Surely in making such an appeal he has forgotten the command, "Be not rash with thy mouth." We are ~~going to see this~~ *figured by such a passage.*

Life Work of Peter the Apostle. By the Rev. John Thompson, A.M., Birkenhead. Edinburgh: Johnstone, Hunter, & Co. 1870.

THE inner and outer life of the Apostle of the Circumcision is here illustrated in a series of expository discourses on the principal passages in which reference is made to him. As pulpit expositions these discourses are of a high class. We do not say that they are remarkable for depth or power, but they are admirably fitted to interest and instruct and impress the popular audiences for which they were intended. Mr. Thompson is evidently possessed of a superior, well-balanced, and highly cultivated and accomplished mind. He makes no parade of learning, but any one competent to judge can see that he has carefully studied his subject with the help of the best authorities, and all can appreciate the general judiciousness of his sentiments, the aptness of his illustrations, and the unaffected simplicity and grace of his style.

Mr. Thompson takes an unusual view of the meaning of the famous words, "Thou art Peter, and on this rock will I build my Church." He brushes away very forcibly the opinion of those Protestant writers who concede that the "rock" does in some sense refer to Peter. But he gives his own reason for thinking that the "rock" is God the Father. That reason is, that it is natural to suppose that the pronoun "this" relates to the immediately preceding clause, "flesh and blood hath not revealed it unto thee, but *my Father who is in heaven.*" Mr. Thompson ought to have noticed, however, that that is wholly a subordinate clause, that the immediate antecedent to the relative "this" is evidently the pronoun "it," and that "it" again refers to the substance of the confession just made by Peter—namely, "Thou art the Christ, the Son of the living God." Assuredly the only natural view is the common one, that "this rock" is the matter of Peter's confession, that is, Him whom he had confessed.

Why does Mr. Thompson explain the "keys" committed to Peter of doctrine only, and not include discipline and government also, especially as these latter *are* keys of the visible kingdom of heaven, and are greatly undervalued in our day? And why does he forget his Shorter Catechism and seem to countenance the narrow selfish religion of the day so far as to say, on page 25, that "the chief end of man upon the earth is to reach the salvation of God?" And why, in Prelatic England, and in preaching on the Council of Jerusalem, did he not seize that best of all opportunities for expounding and defending the sole Divine authority of the Presbyterian polity he professes and represents? He indeed alludes to the matter at the close of his discourse, but in a very brief and cursory and ~~unimpressive~~ factory manner.

But while we would wish to see him a more zealous

we rejoice to find him so zealous a Protestant. He seizes the many opportunities his theme affords him to expose the groundless and blasphemous pretensions of the Papacy. For this we praise him, as having done an eminently seasonable and too generally neglected duty.

On the whole, with the abatement stated, we commend this as a very readable and profitable book. Like the other two volumes we have noticed before it, it is got up in the elegant and finished style of printing and binding so characteristic of Messrs. Johnstone & Hunter.

Letters to a Friend. By the late Rev. Charles Bridges, Rector of Hinton-Martel, Dorset. Edinburgh: John MacLaren, Princes Street.

THESE letters, written to a young female friend, whom the venerable writer evidently loves as a sister in Christ, are full of many very precious thoughts. They are the spontaneous outflow of the heart of a man taught by the Spirit, ripe in spiritual wisdom and experience, and who lived so very near to God his Saviour, that his garments seem always to have smelled of myrrh and aloes and cassia out of the ivory palaces. And they are all the fresher and better of being spontaneous, like the pure honey that drops from the comb, or the sweet juice that gushes from the gently squeezed grapes. Here are a few of these thoughts picked out here and there almost at random:—

“The great matter that is wanted in religion is solidity, not excitement.”

“Humility is the grand conservative grace, without which the work that may be useful to others will be blasted to ourselves. Pray for humility *without measure*, to be clothed with it from the sole of the foot to the head. This is indeed the adorning of the new man, because it is most eminently to put on the Lord Jesus, and the mind that was in him.”

“I was telling my people the other day, if the corruptions thus brought out and detected had been left unsubdued, what would be the last conflict—the tremendous moment of changing worlds—but a display of the devilishness of the heart that would overwhelm us in despair? And therefore most thankful should we be for any discipline that weakens and gradually crucifies them.”

“When I begin to praise,” Bunyan says, ‘my doubts vanish.’ A thankful spirit is much to be cherished and prayed for. It is a preservative from the palsy of brooding, so disabling to our energy and usefulness.”

“They that wait upon the Lord shall *renew* their strength.’ (Isa. xl. 31.) The marginal reference gives the more precise meaning. They shall *change* their strength, new strength, different according to a new state. But *always sufficient*, always felt to be so, made perfect in weakness.”

“‘Show me wherefore thou contendest with me’ (Job x. 2) is a needful prayer while passing under the cloud. And perhaps it may be answered by the Lord carrying you into the vision of hitherto unknown corruption (Ezek. viii), such as none but He can teach or support the confidence during the discipline of the lesson.”

“I presume that the Apostle, when he tells us to leave the first principles that we may go on to perfection (Heb. vi. 1), does not mean that we are to cast them away, but only that we should not stop at the threshold. For my own part, I feel the publican’s prayer to be the very breath of my soul. And that not because it keeps me stationary at the alphabetical stage, but because any spiritual sensibility of need quickens earnestness and effort for the application of the remedy, and makes that application more and more precious. I feel also that inadequate perception often keeps us very low. Prayer is too often the expression of our

If this is all we have to bring to the Lord, it is very far vergency, and bids no promise of a rich and fruitful harvest.

vest. Prayer should be *pleading*, not bringing our wants and troubles only, but God's promises and covenant engagements."

It is a striking evidence of the imperfection that exists in the best of men in this world, that all the spiritual enlightenment of Mr. Bridges did not prevent him embracing and adhering to the High Church figment of Apostolical Succession, and that all his humility and Christian charity did not prevent him indulging the offensive exclusiveness which that doctrine engenders. This comes out to some extent in his work on the "Christian Ministry." It comes out avowedly and broadly in one of these letters. He speaks of apostolical succession as "a Divine ordinance," and refuses to admit the Scriptural ground-warrant and authority of new dissenting credentials of commission. "I see in them," he says, "no apostolical authority, consequently no apostolical succession." This is sad, and such views expressed by such a man call upon us to search our hearts, whether under the blinding influence of early prepossession or ecclesiastical prejudice, we also may not be building "wood, and hay, and stubble" on the true foundation.

The Council at Rome and the Claims of the Popedom. By the Rev. Robert M'Corkle, A.M. Glasgow and London: W. R. M'Phun & Son. 1870.

MR. M'CORKLE is one of those "watchmen" who feel it to be a part of their duty as they keep ward on the walls of Zion to answer the question, "What of the night?" In this very seasonable publication he sets himself to establish three positions:—*First*, that "the Pope has no authority in Scripture for the office which he assumes;" *second*, that "the Pope has no authority to summon the Œcumenical Council, convened at Rome on the 8th day of December, 1869;" and *third*, that "the claims of the Popedom are proved to be unwarrantable and monstrous, from the nature of the questions proposed to be determined by the Council." To say that he makes good each of these positions is to say too little. He does it ably, conclusively, unanswerably, and with the rousing fervour of honest zeal against Popery which wrought the Reformation and dictated the National Covenant, but is now nearly gone back to its native heaven. That Mr. M'Corkle grasps the true design of the Infallibility dogma we have no doubt. He views it as a grand scheme of the Jesuits to create "one great centralizing, all-controlling power," through which they shall be able to rule directly and absolutely the adherents of the Roman faith throughout the world, and so not only support the tottering supremacy of Rome, but place it on a firmer and more unassailable foundation than ever. He anticipates, what events subsequent to the publication of his pamphlet have confirmed,

course now entered on at Rome will lead to the severing of the Romish Church in certain parts of the Continent of Europe." Still, he justly warns us, that "Rome derives fresh energy even from despair;" that "she will not die without a convulsive struggle that will shake churches and kingdoms to their centre;" and that "gathering up all her materials and instruments of evil into one body—a body of which Jesuitism, 'the concentrated essence of Popery,' is the soul—she will yet at the close of her career come forth in her most envenomed form of opposition to God, and Christ, and man, and to the most sacred rights and interests of human society." His fears of the tremendous evil Rome may yet work in her dying struggle for supremacy are connected very much with the ascendancy she is aiming to secure, and is so likely at present to secure, in our own land. He points to the fact, that in the support given by the Legislature, the House of Lords with its Protestant bishops especially, to the concurrent endowment of Protestantism and Popery in Ireland, "a chief pillar of the Protestant Constitution has fallen." He hints, and the late Dr. John Campbell proved, we think, that there is ground for the hint, that "a similar spirit of disastrous change is brooding over the throne." He shows that through the progress of ritualism in England "the State Church is more to be dreaded as an enemy than the State itself." And in the following sentences he points to what is assuredly the greatest and most alarming source of danger:—

"On the side of Rome, every movement bears the mark of determined purpose and concentrated energy; on ours, there is not even heard the sound of preparation for the conflict. A spirit of indifference and of opposition to all decided measures paralyses our whole course of action. Nay, in the very time of danger, the bulwarks of Protestant doctrine are by our own hands on all sides broken down, the defences of distinctive principles long maintained by us are overthrown, and the progress of the invading enemy is thus marvellously aided."

Mr. M'Corkle believes in the continued obligation of our National Covenants, and has done much in pleading for reformation on the basis of them. He tells us here that his only hope for the future lies in the friends of the Reformation cause closing their ranks and "binding themselves by vows of devoted allegiance to Christ, and of fidelity to each other." If this be so, and we believe it is so, what a responsibility lies on the witnesses for the Covenanted Reformation, to press on the conscience of the Church and nation the obligation of the great national vows that already bind them and the fearful guilt of breaking them! We cordially wish this pamphlet a wide circulation.

Report of the Minutes of the Times, submitted to the Synod of the Reformed Presbyterian Church, Glasgow, 1870. Glasgow: George Gallie, 99 Buchanan Street.

to see the energy and uncompromising

fidelity with which this Synod is maintaining the principles of the Covenanted Reformation, which the quondam majority in it are now openly and shamefully abandoning, at least as to any judicial testimony to them, for the sake of latitudinarian union. We do not exactly know what the members of this Synod think of us, but when we see the old blue banner of the Covenant in their hands, and mark the spirit in which they are upholding it, we certainly claim them as our "natural allies," and if any sympathy of ours can encourage them in their good fight we are sure they cordially have it. This report seems to us to be very much what such a document should be. It displays a close and comprehensive observation of passing events. It sets these in the light of the "sure word of prophecy," and of the great moral principles of the Divine government which determine the character and the responsibilities of men and nations, and under that light it judges of the moral significance of these events and their future probable issue. It shows, moreover, an enlightened and zealous attachment to the principles and attainments of the Second Reformation, as indicating the *acme* of our national and ecclesiastical glory and marking the measure of our decline. The two following passages will show something of the manner and spirit of the document :—

"We have much more reason for serious apprehensions regarding the cause of education by those who hold that the State has nothing to do with the Church or religion. We most readily accord to these persons, many of whom are sincere friends of religious education, the credit of earnestness and sincerity. They are anxiously solicitous for the welfare of the community, and the godly upbringing of the young; still, their political and religious opinions unfortunately lead them to play into the hands of sceptics and secularists. Their opposition to a national recognition and support of religion leads them to dismiss religion from national schools. It is with pain and sorrow we see a growing disposition on the part of many who heretofore earnestly contended for national Scriptural education to lower their tone and plead for a compromise in regard to this matter. No government; no local board of education; no church nor association has any right whatever to impose any restrictions on the Word of God. No parent or guardian has any right to withhold the bread of life from the young; and the nation which panders to the sinful, depraved tastes and opinions of a few noisy sceptics and secularists, and endeavours to conciliate Papists by dismissing the living oracles from its schools, cannot escape the righteous judgment of Him who is the author of the Word, and whose command to old and young is, "Search the Scriptures." Let our prayers ascend to the God of Truth, beseeching Him to arise and plead His own cause, to turn the counsels of His enemies to foolishness, and to secure to us and to our children the inestimable blessing of a thorough Scriptural national education."

"On the subject of civil government, and the allegiance which nations and their rulers owe to Christ, public opinion seems rapidly inclining to a denial of the claims of the Messiah upon civil communities. The sentiment is gaining ground every day, that nations and their rulers are not bound to recognise and support the cause of truth; in fact, take nothing to do with the Church; thus practically robbing the Mediator of His crown as King of Nations. Churches who heretofore faithfully testified and nobly contended for the Scriptural principle of the doctrine of "Establishment of the Church" have now virtually, if not actually, abandoned it, or reduced it to an indefinite abstraction, to be cast aside into the "open questions." This abandonment of a most important truth—this doctrine so intimately connected with the glory of the Church—large extent occasioned by the negotiations for an

Presbyterian Churches. . . . One of the strongest objections we entertain to the union of the Old and New School Presbyterian Church in America, and the proposed union in this country, is, that in both cases, the practical subjection of civil rulers in their official capacities, and as the representatives of the nation, to Prince Messiah, is overlooked, whilst no attempt is made to return to and occupy the platform of the Covenanted Church of Scotland, from which all sections of the Presbyterian Church have sprung, and of which they profess to be the descendants and representatives."

The Soul's Inquiries Answered in the Words of Scripture. A Year Book of Scripture Texts. Arranged by G. Washington Moon, member of the Council of the Royal Society of Literature. London: Hatchards, 187 Piccadilly. 1870.

THIS beautiful little volume is the conception, and in its letterpress the execution of Mr. Moon, the same gentleman whose able and trenchant criticism exposed the pretensions of the Dean of Canterbury to be an oracle in the matter of "The Queen's English." Its title describes its plan and character. Under every day of the year, there is a question put and an answer given, both in the words of Scripture. One text contains the question, and two texts are given as the answer, which latter are always appropriate, and often very happily selected. If the daily manna here presented does not supersede a regular personal gathering from the pages of Scripture, it is well fitted to satisfy and refresh the inquiring soul. A blank diary is interleaved, in which notable mercies and experiences may be recorded under the days signalled by them. The idea of the book is felicitous, and it is well wrought out.

The Scots Worthies. By John Howie. From the Author's Original Edition. Revised and corrected by the Rev. W. H. Carlaw, M.A., Helensburgh. With numerous Illustrations on Wood. Edinburgh: Johnstone, Hunter, & Co. Parts III to VI.

THE successive parts of this work as they appear quite sustain the promise of the beginning. Honest John Howie, we venture to say, never appeared in so attractive a garb before. The finely executed wood engravings are worth the price of the whole. There are also occasional notes by the editor, and we hope there will be a biographical notice of the author, himself no mean "worthy," to preface the whole. If our readers have not the *Scots Worthies*, they ought to have it, and with this edition issuing in sixpenny parts they have no excuse for wanting it.

Obituary Notice.

THE LATE MR. JOHN GILLIES, EDINBURGH.

IF the elders that rule well are to be counted worthy of double honour, we are amply justified in honouring the memory of this truly worthy elder by a brief notice in our pages. He was one of the few men we have known whose character and manner of life always instinctively brought up before our mind the description of the truly good man, which begins—"Mark the perfect man, and observe his uprightness." And if so much of the description was fulfilled

by his life, we are glad to say that the rest of it was realised by his death, for his "end was peace."

Mr. Gillies was born of respectable parents, in the Isle of Skye, in the year 1799. The means of education were not so plentiful in that remote district of the Highlands then as now, and though his good parents took care that he should be able to read the Gaelic Scriptures, he had to acquire a knowledge of the art of writing and of arithmetic by his own assiduous application after he attained to manhood. His father's farm not being large enough to furnish him with employment, he came to Edinburgh in 1820 to push his own way in the world with no other means of doing it than a stock of good principle, a stout heart, and a pair of able and willing hands. After trying various employments he resolved to acquire the art of a printer. In order to this an apprenticeship of seven years was indispensably necessary. This was a difficulty which, at the age of between twenty and thirty, very few men would have had the courage to face. But with characteristic decision and perseverance he faced it and conquered it. And we think it to his honour to mention, that though he had a uniform wage of only ten shillings a week during the whole seven years of his apprenticeship, and though during a considerable part of the time he had a wife and small family to support, yet with the noble resolution to "Owe no man anything," which was a part of his religion all through life, he so balanced his expenditure with his means, as to maintain an honest independence. The same qualities of resolute perseverance and self-denying application which carried him honourably through his apprenticeship made way for him in his profession, till he rose first to be a foreman, and then to be a partner, in the highly respectable printing firm with which he was latterly connected. We may add, that we have evidence of the very high respect in which he was held, by all associated with him in the business he followed, in a warmly appreciative sketch of him which appeared after his death in the *Scottish Typographical Circular*, from which we cull the following sentence:—"He was temperate without asceticism, and of strong religious convictions, without being at all austere; faithful to his employer without subservience; and a helpful exemplary shopmate. Altogether, we have lost in Mr. Gillies another of the nobler class of Scottish working men."

After his coming to Edinburgh, Mr. Gillies attended for some years the Gaelic Chapel in connection with the Established Church of Scotland. There he occasionally heard the celebrated Dr. M'Donald, "the Apostle of the North," whose sermons appear to have made great impression on him, as once and again the writer of this has heard him quote sentences which had occurred in them, even shortly before his death. But there is reason to believe that he attained his first gracious experience of Divine things under the preaching of the late Professor Paxton. Happening to go one day, on the invitation of a friend, to hear that distinguished preacher, he was so impressed with the soul-satisfying richness and heart-subduing fervour of his eloquence, that he at once resolved to attach himself to his ministry. In 1826 he was admitted to fellowship as a member of Dr. Paxton's congregation in Infirmary Street; and so rapidly did he grow in Christian intelligence, and make the power and influence of his consistent Christian character to be felt all around him, that nine years after, he was elected out of that very large congregation to fill the office of the eldership. But such was his humility and self-depreciation that he could not be prevailed upon to accept the office; nor was it till eighteen years after, in 1853 if we mistake not, that he could be persuaded to take on him the responsibilities of an office which all beside himself thought him singularly well-qualified to fill. The disruption in the Original Secession, occasioned by the resolution of a majority of its ministers to unite with the Free Church, had then taken place. For many years previous to that event, Mr. Gillies had worshipped in connection with the congregation of Dr. M'Crie, whose able ministrations he much enjoyed, and to whom personally he was much attached. But in matters of truth and duty he called no man master on earth. He had satisfied his conscience that the principles of the Covenanted Reformation were those of the Word of God, essentially connected with the interests of Christ's kingly rights and glory in these lands, and given by Him to His faithful witnesses to hold.

- His sake; and animated by these convictions, he

his like-minded partner in life left the ministry they had valued so highly, and cast in their lot with the congregation in Edinburgh which adhered to the Synod, where, as we have said, his proved high principle and worth soon secured his election to the eldership.

Here, however, fresh trials awaited him. Painful circumstances to which we need not now allude, led to a disruption in the congregation. Its pastor, and a party adhering to him, saw it to be their duty to place themselves in a position of antagonism to the Synod. The remainder were not numerous, had to meet for worship in a small rented hall, and could obtain only occasional supply of preaching; but Mr. Gillies believed they were right, and that one consideration was enough to place him and keep him, in the face of all difficulty and discouragement, at his post, at their head. And although it was seven long years ere they succeeded in obtaining a minister, with a few men of like spirit with himself he kept his post at their head, doing much by the weight of his character and the example of his unswerving fidelity to confirm the less resolute, until faith and prayer and constancy in duty were rewarded, not only in the settlement of a minister, but in the erection of a comfortable church. Our friend not only held fast the principles of the martyrs and first seceders but he had a large share of their public spirit, and such was his sense of the Lord's goodness in thus providing for the continued maintenance of the Secession testimony to the truth and cause of Christ in Edinburgh, that with tears in his eyes, he was often heard to say, he could now exclaim with Simeon—"Lord, now lettest Thou Thy servant depart in peace."

Mr Gillies was twice married. His first wife, according to the testimony of all who knew her, was as remarkable for her intelligence and wisdom as for her gentleness and decided piety. His second wife survives him, and we are therefore prevented from saying more regarding her, than that in giving her to him the Lord provided him with an entirely suitable companion, and a most affectionate nurse, in the evening of his days. He was soon to need her faithful and unremitting care. Some years before his death, he was attacked with cataract, which greatly weakened his eyesight, and latterly left him almost blind. His love of active employment and fondness of reading made this a heavy trial to him, but as the hope of its removal by an operation grew unlikely, he became more and more resigned and cheerfully content under it. In the summer of 1868 he had a shock of paralysis, which, though he largely rallied from it, permanently weakened his physical powers. Such, however, was the unusual vigour and robustness of his constitution that he had four or five successive shocks of the same prostrating malady in the course of the two following years, ere his strength finally gave way. These attacks weakened his memory, but did not at all impair the soundness of his judgment. And his conversation showed that though the outward man was perishing, the inward man was being renewed day by day. He sometimes expressed a fear as to his personal interest in Christ; but the evident eagerness with which he grasped the promises, and the evident comfort he derived from them, showed the operation and the influence of a living faith. His fears were the offspring of self-jealousy and self-distrust; he knew *Whom* he had believed, even when he had doubts about the genuineness of his own believing; and to all about him his faith showed itself by its fruits, one of which was an untiring delight in spiritual conversation; and another, a spirit of exceeding thankfulness. If any allusion was made to his trials, he was almost sure to reply by a smiling reference to his marvellous mercies. His gratitude and content and cheerfulness grew with the progress of his infirmity: the afflictions that sour the nature of the worldling only sweetened and mellowed his more and more; an evidence of the sanctifying power of grace and of ripening for glory. He loved the habitation of God's house; and though he walked with much difficulty, he insisted on being led to church to the last, and worshipped in it on the Sabbath before his death. He had another paralytic attack that evening, which left him greatly prostrate, though it did not deprive him of consciousness. In the course of Monday he had several chapters read to him, and on his wife asking if she would read another, he replied, "Yes, if it's short, sweet." These were his last articulate words. *Early on Tuesday morning he fell into a peaceful sleep, and slept on till, late in the afternoon, he awoke, and, after a few moments' rest, he slept in Jesus.*

Thus has peacefully passed away at the ripe age of seventy-one, one of a class of godly elders, who were formerly the peculiar glory and strength of the Secession, though now not often met with, even there. He was a man of rare Christian integrity. We have sometimes thought that he might have sat for the picture of "Old Mr Honest," in Bunyan's wonderful allegory. He was prudent, but he had no pretence and no carnal policy: he was not in the habit of concealing his convictions and still less of playing false to them; he was transparently upright and single-hearted—"an Israelite indeed in whom was no guile."

Connected with this feature of his character was his faithfulness in rebuking sin. No one in the establishment where he was employed could utter a profane word within earshot of him without being instantly and faithfully but kindly rebuked. Even if the transgressor was a customer whose orders were of some importance to the firm, the rebuke was administered all the same, for he would rather risk all the profits of his trade than not keep "a conscience void of offence toward God and toward man."

Yet he was genial and hearty and cheerful withal. His cheerfulness beamed forth with peculiar radiance on the Sabbath. He "counted the Sabbath a delight, the holy of the Lord, honourable." We have heard one of his sons remark, that the happiness which his father felt and diffused all around him on that day was one of the pleasantest reminiscences of his early home, and convinced him that the pictures which Dickens and other popular writers drew, of the sourness and moroseness with which the professors of evangelical religion embitter their Sabbath observance, were a groundless caricature.

Mr. Gillies had special delight in the exercises of the fellowship meeting. For many years such a meeting assembled weekly in his own house, and during his lingering illness he wearied for its recurrence as for one of the chief solaces and refreshments of his life. His remarks at such meetings were often instructive and edifying, for he had not only a superior knowledge of the Scriptures and of Christian experience, but could draw from the stores acquired from a very extensive course of choice religious reading. With the late Dr. M'Crie's works he was specially familiar. Newton's *Cardiphonia*, with its sanctified good sense and full illustrations of spiritual experience, was also a peculiar favourite. He had the whole of it read through to him, twice, shortly before he died. But the Word of God was the man of his counsel. Daily he communed with God his Saviour through the prayerful study of its pages. It was the grace thus derived that made him the upright, vigorous, influential, and universally respected Christian, and ruler in Christ's house he was. And we must obtain the same grace, in the same way, my reader, if like him we are to "shine as lights in the world, holding forth the word of life."

FOREIGN MISSION COMMITTEE.

At a meeting of this Committee which was held on August 2, and which was pretty fully attended, a sub-committee was appointed to draw up a brief statement of the claims of the Mission and of the need of liberality on its behalf, to be submitted, through sessions, to the congregations of the Church. It would be altogether out of place for us to anticipate this statement which the Committee has appointed to be drawn up, further than to remark, that we have no doubt it will receive such conscientious and earnest consideration from sessions and congregations as the importance of the subject demands. The Committee also agreed to recommend India to the Synod as the field for its contemplated missionary operations; and in keeping with this recommendation we have thought that the following extracts from a letter which the Convener has received from Dr. Murray Mitchell, and which was read to the Committee, may be useful in at once giving information and exciting interest:—

"Calcutta, 18th April, 1870.

"My dear Sir—I have had very great pleasure in receiving your letter of the 9th March. I am exceedingly rejoiced to hear that the Original Secession Church contemplates the sending out of at least one missionary to India. I am sure that all Presbyterian Missions—indeed all Evangelical Missions in this country will give your agent or agents a most brotherly welcome. The field is wide; there is ample room for all.

"I think you do well in contemplating a Mission to the Aborigines. Hitherto the visible success among the Aborigines has been much greater in proportion to the effort put forth than it has been among the more civilised Hindoos. The reason of this is easily seen. The civilised Hindoos are enslaved by an ancient system of belief and practice which affects every action and every thought; the Aborigines have only a crude and confused dread of demons as their religion—demons from whose power they would be glad to escape, if they knew how to do it.

"I believe that the power of the blessed Gospel in glorifying God is as clearly seen when the Gospel is preached among the Hindoos as among the Aborigines; still, the visible progress is smaller. It would be a greater trial of faith to your members if the Mission laboured for years with few or no converts, than if you were enabled to report palpable tokens of the Lord's approval.

"Next, if your Mission is to be to the Aborigines, to which portion of them shall it be? If you believed you could speedily send out two Missionaries, I might be disposed to recommend Cachar and the neighbourhood. The Lushai clans in that region are open to the Gospel, and as yet nothing has been done for them. The teaplanter in Cachar would, if dealt with at once in a spirit of wisdom and faithfulness, sympathise with the missionary and receive some spiritual instruction themselves. But I could not recommend that a single missionary should go forth to this great field; two men at least would be required.

"The place that on the whole presents itself to me as the most inviting is Chanda, in the neighbourhood of Nagpore. This is quite distinct from Chindwara, in which our missionary, Mr. Dawson, labours; but the Aboriginal people are the same in both localities. Chanda will soon be connected by rail with Nagpore and Bombay. Thus our missionaries at Nagpore would be at hand as allies and fellow-labourers; and yet your work would not be counted a branch of ours. The Aborigines are chiefly Gonds. Thus the labours of Mr. Dawson in the preparation of a grammar and Gospel, and those of Mr. Hislop who edited a lengthy Gond poem, would be most servicable to your missionary.

"Almost equally inviting is the work among the Santals in Western Bengal. We have just commenced work among them; and your missionary could be posted near ours, at some station on what is called the Chord line of Railway. Thus again your agent would have a brother missionary within easy reach, and yet your work would be distinguishable, nay, distinct, from ours.

"Whether at Chanda, among the Gonds, or on the Chord line of Railway among the Santals, the missionary would enjoy a very good climate.

"Regarding the cost of supporting the missionary, Dr. Smith can give you full details. Much depends on the question of his being married or not. We make a difference between the pay of married and unmarried men; and nearly all churches and societies do the same. Again the pay rises generally with length of service. And again, there is a very great difference between the expense of living in Calcutta or Bombay, and an out station—especially one among or near the Aborigines.

"You will easily understand that there may be other expenses than passage money and salary. It may be necessary to build a house. At Chanda it is possible one could be rented; but among the Santals I fear this could not be. The expense of this would vary with the kind and character of the house. A sufficient house, which would last some ten or fifteen years, might cost £100; and more, if it were made to last longer.

"I think when the Lord of the harvest provides you with a suitable labourer you should let him come out without absolutely fixing his station. We should be prepared to tell him what field appeared most suitable for him; and he could go and see it. He might at once settle there, if there seemed a clear opening; otherwise he might go and look at one or two other fields. Still the understanding might be distinct that he was to labour among the Aborigines.

"I have not answered your question about salary perhaps with the clearness you desire. Well, among the German Mission to the Kols, I believe unmarried missionaries get 70 rupees per mensem and a house, with travelling expenses, medical attendance, &c.; married missionaries never less than 90 rupees per mensem; and when they have families, 100, 110, 120 rupees, or more. I look on these sums as the lowest which could be offered; but a devoted man would come out desiring to take only what was absolutely necessary, and not draw his salary as a mere matter of course. Roman Catholic missionaries receive very little; but we could not imitate their system.

"Let me hear from you if there be any point which you would wish to see more clearly stated.

"May the Lord bless this effort on the part of your body, and may He provide and qualify the agent!

"Believe me, my A

Yours,

Notes on Public Affairs.

At the moment we write all Europe is gazing in breathless suspense on the terrible struggle now going on between France and Prussia. In the course of a single week three bloody battles have been fought, and it is reckoned about 100,000 human lives destroyed. We are not concerned to trace out the political causes which led immediately to the conflict. We recognize a higher Power at work than earthly kings and armies. We are disposed to say as the poet Young said on a night of fearful storm: "The Lord is abroad." "Be ye afraid of the sword; for wrath bringeth the punishment of the sword, that ye may know there is a judgment." In the light of such inspired declarations as that, we are bound to see in the present war the judgment and wrath of Him who is Governor among the nations. We know from prophecy that the judgments of God are to fall with signal weight and destructiveness on those nations of Europe which have given their strength and power unto the beast. We know that no European nation has served Popery more devotedly and more effectually than France, which is at present getting lamentably the worst of it in the present war. It was a king of France who presented the Pope with those States of the Church—that patrimony of Peter—which made him a temporal sovereign directly and in his own right. It was a king of France who, with his Jezebel of a mother, wrought the horrible massacre of St. Bartholomew. It was a king of France who perjured himself by revoking the Edict of Nantes, by which a million of Protestants were banished, and tens of thousands persecuted atrociously, many of them to the death. It was the present ruler of France who forced back the Pope upon his revolted subjects and has for 20 years propped up his tottering temporal throne with bayonets, and made it possible for him to convene that Council at Rome which has put the climax on Papal blasphemy and pride by proclaiming his infallibility. And now for all the national support that France and its rulers have given to Antichrist, God is making it to partake of Antichrist's plagues; and when we see the French armies out-generalled and driven back; when we see the plains of France soaked with the blood of myriads of its sons; when we see the dynasty of the Emperor apparently at an end and another revolution with its turmoil and strife in the near distance, we are forced to own that there is a judgment day for sinning nations in the present world, and that "verily there is a God that judgeth in the earth."

Eccliaistical Intelligence.

CLOSE OF THE DIVINITY HALL.

THE recent session of the Hall was closed on Tuesday, the 2d August last. Besides the Professor and students, the Rev. Dr. Manson, the Rev. Messrs. John Robertson, James Smellie, John Ritchie, Thomas Hobart, John Barr, and William B. Gardiner, with Messrs. William Forrest, Carluke, and Thomas Howie, Pollockshaws, elders, were present at the closing services. The Rev. Thomas Hobart, Convener of the Hall Committee, opened the proceedings with prayer. The Rev. John Barr delivered an able and interesting valedictory address on "The Uses and Advantages of Creeds and Confessions." The cordial thanks of the Hall Committee and students were given to Mr. Barr for his address, and a unanimous request was presented to him to publish it in the *Magazine*.

Professor Murray reported that ten students had attended the Hall during the session, that all of them had been regular in their attendance, had manifested diligence in their studies, and performed the prescribed exercises in a satisfactory manner. The Rev. Dr. Manson, the father of the Synod, having expressed the pleasure it gave him to hear the Professor's report, addressed a few words of encouragement to the students, and concluded with prayer.

At the meeting of the Hall Committee immediately after the public services were closed, it was agreed to recommend that the Rev. William F. Aitken, Midholm, be requested to deliver the valedictory address at the close of the next session of the Hall; that three Bursaries of the value of £7, £6, and £5 respectively be competed for this year; that the competition be open to all students of Divinity and Arts in connection with the Synod, and that an intimation of the time and place of meeting be inserted in the September number of the *Magazine*.

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THE
ORIGINAL SECESSION MAGAZINE.

NOVEMBER, 1870.

THE LIMITS OF LIBERTY OF CONSCIENCE.

No. IV.

THE remarks we have made on this subject in former papers will have shown how closely it is bound up with questions of present interest and of the gravest importance. We have tried to indicate its practical bearing on some of these questions. At present we propose to consider its bearing on the toleration of Popery. There is no topic which the course of events is forcing more urgently on our consideration. There is none which duty to God and to our country calls more loudly on us to consider.

How comes it that while the Papacy seems to be losing its hold of every other country in Europe, it is every year taking a stronger and more commanding grasp of Britain? That is a question well worth pondering. We are not now formally to answer it. We simply point to the humiliating and alarming fact. No one can deny that Popery has made more rapid progress in this country during the past forty years than it did during the seven times forty preceding, if we except the short period of its ascendancy under that infatuated tyrant James the Seventh. No one can deny that this rapid progress of Popery has been owing very much to the concessions which the Government has gone on making to the incessant and clamorous demands of the priesthood. And it is just as undeniable that a main plea put forth by politicians, and very generally accepted by the nation in justification of these concessions, has been that, to refuse them, would be to refuse to Roman Catholics their just right to toleration and liberty of conscience. On this plea, among others, the penal laws which had been enacted against Popery after the Revolution were repealed by the Act of 1778. On this plea also the Catholic Emancipation Bill, by which Papists were admitted to political power, was

passed in 1829. And on the same specious plea they have since been declared eligible to all, save two or three of the highest offices of State, they have been exempted from the obligation to swear to maintain the Protestant succession to the Crown, they have had a permanent endowment granted to their college and propaganda at Maynooth; and, not to mention other favours, they are receiving some four hundred thousand pounds annually out of the national exchequer for purely sectarian and proselytising purposes. All this has been yielded to them on the plea of toleration and equal rights; and every one can see that if the plea is good for granting them so much, it is good for granting them much more. It sanctions and requires the removal of every trace of Protestant ascendancy from the constitution and administration of the nation. It demands that the Popish priesthood shall be put, in all respects, on a level with the Protestant ministry, whether by a process of levelling up or of levelling down. It necessitates the abolition of the Protestant coronation oath itself, for, if Papists have an equal right with Protestants to make the nation's laws, they have surely an equal right to administer them, not only in all subordinate departments of government, but in the supreme seat of power. Having given the Papist the right to legislate, it seems neither just nor consistent to deny him the right to reign; and having already altered the oath of allegiance to give relief to his conscience, we cannot refuse to alter the correlative oath of the Sovereign, when it becomes plain that it too is an insult and a grievance. That is the inevitable landing-place of the principle; and it is surely time to inquire whether a principle which would open the way for a tool of the Jesuits ascending the throne of Britain, can be either truly Protestant or truly liberal. We hesitate not to say it is neither, and that the great principle of toleration and liberty of conscience is utterly perverted, when it is made a plea for the granting to Papists of political power and influence, and to Popery of national countenance and support.

Much confusion and error have arisen on this whole subject from mistaking or overlooking the ground on which any religious system is entitled to toleration. It is not enough, as many think, that its followers call it their religion, and plead conscience in adhering to it. It has no claim to toleration unless the State has ascertained it to be such that it can be tolerated, in consistency with the constitution, and with the best interests of the nation. For the State to grant unlimited toleration to a religion whose principles and practices are at variance with the constitution, and with the moral and social good of the nation, is to sin against the very first end of government. On the other hand, for the State to refuse the fullest toleration to a profession of religion, which, though different in some respects from that established by law,

is nevertheless compatible with loyalty, and altogether conducive to the public good, is to sin against the liberty and rights of conscience. It thus appears that all forms of religion are not entitled to the same toleration; and therefore accurate writers on the subject distinguish between negative and positive toleration, or, as Paley puts it, between a "partial" and a "complete" toleration. A negative or partial toleration is the leaving of the subjects of it free to profess their creed, and practice their worship, and manage their own affairs, unmolested and undisturbed, while yet they are excluded by law from all civil offices of power and trust, and from all direct countenance and aid from the State. A positive or complete toleration is the recognition of the subjects of it, as eligible to all civil offices and employment, and to all public privileges whatever, short of the actual establishment of their religious profession. Now, to toleration in its negative form all religious sects are entitled, so long as their members obey the laws, and do not interfere with the rights and privileges of their neighbours. And toleration in its negative form we would cheerfully accord to Papists on these conditions. We acknowledge their right to the free exercise and profession of their religion. We admit that they have as good a right as any subject of the realm to worship God according to their consciences, as well as to be protected in their life and property, and personal liberty, and all their natural rights as men and citizens. We have no difficulty in owning that some of the old penal laws against them were unduly rigorous, though "it was a wholesome rigour in the main," and that any law which would condemn a Papist to lose even a hair of his head for his religious belief, is as wrong in principle as the canon law itself, which condemns every Protestant heretic to the flames. But when not content with enjoying liberty of worship, and the full protection of our just and impartial laws, they demand that the walls and bulwarks of our Protestant constitution shall be thrown down, that they may be admitted to mould our national laws to their own sectarian ends, and to employ our national resources for their own sectarian purposes, we say they are demanding a great deal too much, and that our Government, in yielding to the arrogant demand, as it has long been doing, is a traitor to its high and solemn trust, and to the cause of God and of the country.

Let it be observed that this is not a question as to the excluding of Romanists from any natural right. Many seem to imagine that it would be nothing short of robbing them of their natural rights to deny them a seat in Parliament, and an equal share with Protestants in all grants for religious and educational purposes. But this is absurd. A natural right is that which every man is born to enjoy. But every member of a society is not born to rule that society. And every

is not born to sit in its supreme council or to administer its laws. It is the right of every society, subject to its fundamental constitution, to choose its own office-bearers and its own beneficiaries. And it is the right of every nation, subject also to its fundamental constitution, to choose what individuals shall make and execute its laws, and what religious bodies shall share in its endowments. And if it is a nation like ours, with a Protestant constitution, it has an indefeasible right, and it is its solemn duty to commit its Government and all its public affairs only to Protestant hands, and to employ its resources for the advancement only of Protestant purposes. So that if there is any natural right in the matter, it is the right of this Protestant nation to protect its own constitution, by denying all political power and influence to those whose very religion binds them to hate that constitution, and to count it a sacred duty to employ all the power and influence that may be given them to undermine and subvert it.

Neither, let it be observed, is this properly a question as to the toleration of a religion. We hear it constantly said—"You grant unlimited toleration to the religious profession of every Protestant sect: on what principle of justice or consistency can you deny it to the religion of Roman Catholics?" But those who put such a question show an ignorance of the nature of Popery of which they ought to be ashamed. Even if it were purely a religion, it is a religion so false, and corrupt, and demoralizing as to shut its adherents outside the pale of positive and active toleration. But it is not purely and properly a religion. It is a politico-ecclesiastical system. It is both a civil and an ecclesiastical power. In the person of its head, who styles himself the vicar of God on earth, it claims a temporal as well as a spiritual supremacy, both alike absolute, both alike essential to its very being. It is a huge trading corporation, organised under special charter from "the god of this world," for the purpose of buying to itself the wealth, and power, and freedom, and bodies, and souls of men, in exchange for certain spiritual wares which it has the sole right of manufacturing and retailing. That is what the Word of God and its own laws declare Popery to be—a politico-idolatrous despotism—a lawless conspiracy against all the rights of man, human and divine, and against all his liberties, civil and religious—and those who speak of it as though it were purely a religion, and plead for the admission of its adherents to power, and rule, and endowment in the name of religious liberty, are raving as strangely and senselessly as if they had been drinking the intoxicating wine of Rome's fornication. No argument which may be used for the toleration of a mere religion will avail to justify the toleration of a system which, under the name and guise of religion, masks a vast and deadly conspiracy against all the civil and religious liberties of men.

The question then is not, Ought the State to protect Papists in the enjoyment of their natural rights? nor is it, Ought the State to protect them in the peaceful profession of their creed and observance of their worship? but it is, Ought the State, in view of the complex character of Popery as a politico-religious system, to admit its adherents to civil office and power, and to grant them as a sect its positive countenance and aid? To that question all true-hearted Protestants can give but one answer. And that it must be a negative answer the following, among other reasons, we think will show.

1. *Every Papist is the subject of a foreign potentate, to whom he owes supreme and primary allegiance in all things, civil as well as sacred.* As the vicar of Christ on earth, the Pope claims to wield an absolute supremacy over all men and all things. By the canon law he is declared to be the fountain and head of all authority, temporal as well as spiritual. In the dark ages, when he had the power and the courage to enforce that law, he actually deposed kings, laid kingdoms under interdict, freed subjects from their oaths of allegiance, and made the haughtiest monarchs do homage to him for their crown. He cannot venture to give effect to the law in the same high-handed fashion now, but it is still the law of the infallible Church, unalterable as that of the Medes and Persians, bound upon the conscience of every Papist by sanctions more terrible than those which enforce any earthly law. In a recent volume of essays edited by Dr. Manning, the head of the Papal hierarchy in England, it is declared that "the right of deposing kings is inherent in the supreme sovereignty which the Popes, as vicegerents of Christ, exercise over all Christian nations."* And the same Dr. Manning, just before setting out for the Romish Council, delivered an address, in which he thus represents the Pope as answering those who would counsel him to submit to the King of Italy:—"I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the supreme judge and director of the conscience of men—of the peasant that tills the field and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong."† That is the doctrine of Papal supremacy, as it is taught at this moment to the Papists of Britain, and what must they learn from it? Is it not that the Pope is lord paramount of the British Empire, as of every other? Is it not that, if, in any case, loyalty to the Queen is incompatible with loyalty to the Pope, speaking through the priesthood, their allegiance is primarily due to him who is to them as God upon earth? Is it not that, if, in any case, obedience to the

* *Essays on Religion and Literature.* Second Series. 1867. Pp. 416.

† *Bulwark*, November, 1869, p. 132.

laws is inconsistent with a regard to the will or the interests of the Pope, as declared by the priesthood, their duty is to set aside the laws, preferring the risk of civil pains to the certainty of the more terrible penalty of denunciation from the altar? It must be so, for if the Pope is the head of all legitimate authority on earth, those who own his authority must regard all Protestant laws as unjust laws, and every Protestant Sovereign as a lawless usurper, and rebellion against both, when it can be successfully practised, as a virtue rather than a crime. This is not mere theory. The laws of Britain are notoriously outraged by Papists at this moment. The enactments that regulate the law of mortmain are being studiously evaded, while a vast amount of real and personal estate is accumulating in the hands of the Romish Church. By the provisions of the Emancipation Bill the erection of monasteries is absolutely forbidden, but in open defiance of the law they have been erected, and have gone on multiplying, till now there are 69 of these communities of pestilent shavelings in the land. By the provisions of the Emancipation Bill also, and of a special Bill passed in 1851, it was rendered a crime punishable by a heavy fine for any Popish ecclesiastic to assume titles of territorial jurisdiction in Britain and Ireland: these statutes have also been systematically trampled on, and now Government has hastened to repeal them at the bidding of the men who were insulting and defying its authority by breaking them. And when we look across to Ireland and observe how rank sedition is being preached up by the Popish press; how convicted Fenians have been treated by many of the priests as martyrs; and how a priest, at a public meeting lately, advocated the assassination of unaccommodating landlords, we see enough to satisfy us that Popery is really the cause of all the turbulence and lawlessness that have agitated that unhappy country, and that have cost the nation so much to keep down. Most evident is it, from reason and from all experience, that the feudal and spiritual vassals of the Despot of Rome can never be loyal citizens in a Protestant State; and, by consequence, for the Government of a Protestant State to grant them positive toleration is simply to put power into their hands to overthrow the Constitution, which it is the very end of its existence, its most sacred and paramount duty, to uphold and defend. It is to admit the Trojan horse of sedition and conspiracy into the very citadel of our liberties. It is to furnish the mutineers with implements with which to scuttle the ship. How blind the infatuation of admitting to make and administer our laws the adherents of a system which God in His Word brands as (*ὁ ἀνόμος*) "the lawless One." (2 Thes. ii. 8, Gr.)

2. *Every Papist belongs to a system which is destructive of the peace, the material prosperity, and the moral wellbeing of society.* The promotion of these ends, in subordination to the glory of the King of Kings,

is the great end of civil government. The Government, therefore, which gives active countenance and toleration to a system which is destructive of these ends abdicates its primary functions, and is convicted of criminal faithlessness and malversation.

It is a primary duty of the State to guard and promote the peace of society. But a Protestant State cannot do that and actively tolerate Popery. For Protestantism and Popery can never coalesce. In their principles, their spirit, their aims and tendencies, they are antagonistic and incompatible as light and darkness, as truth and a lie. The one is of God, the other is of the devil,* and wherever they are both left free to act according to their own nature, there will be the old conflict between the seed of the serpent and the seed of the woman. To give power and endowment to Papists, therefore, in a Protestant nation is to introduce an element of inevitable disunion and discord. It is to introduce an irritant poison into the body politic. It is to insert a wedge which must split up and rend asunder the fabric of the Constitution. It did so when Popery received full toleration from James the Seventh. The perpetual broils and battles between Orangemen and Ribbonmen in Ireland show how likely it is to do so again.

It is also one of the first, if not one of the highest, duties of the State to promote the material prosperity of the nation. If there is one thing more than another in which our utilitarian statesmen glory, it is their success in developing the material resources and advancing the material comfort and wellbeing of the country. But, by the countenance and support they are giving to Popery, they are taking the readiest way to turn their glory into shame. By fostering ignorance, by destroying all manly self-respect and independence, by the insatiable rapacity of its priests, by the idleness and laziness induced by its innumerable holidays and saints' days, Popery is the cause of pauperism and beggary wherever it exists. Why was Pagan Italy the mistress of the world, while Papal Italy has been the basest of its kingdoms? Why is the large fertile land of Spain smitten with blight and ruin, while the little marshy country of Holland, once a small province of its mighty empire, is a hive of industry and wealth? What makes the difference between Scotland and Ireland; and between the wealthy merchants and manufacturers of Belfast, or the comfortable farmers of Ulster, and the ragged, squalid, poverty stricken peasantry who huddle in turf huts and shoot their landlords in Munster and Connaught? And if Popery makes the difference, then for our Government to tolerate and support Popery is to do all it can do to keep the most fertile portion of its dominions, which might be yielding untold millions to the national revenues, shut up under a lasting curse of unproductiveness, to hold

* Rev. xiii. 2, latter clause.

down some five or six millions of its subjects in barbarism and beggary, and to lay an immense needless burden of taxation on the loyal and industrious remainder. Is this very wise and worthy conduct on the part of the representatives of a nation which owes all its matchless prosperity and power and greatness to the Reformation which delivered it from Popery and made it Protestant ?

Most of all, because the root and the source of all other wellbeing, the State is bound to promote the moral wellbeing of the nation. And does it do this in supporting Popery ? Ask the Word of God, which declares it to be "the Mystery of Iniquity," "the Man of Sin," "the Mother of Harlots and Abomination of the whole earth." Ask its own written and unchangeable creed, which teaches that faith is not to be kept with heretics, that it is venial to lie and perjure one's self and murder for the good of the Church, that one may innocently violate any law of God, provided he can "regulate the intention" so as to have a good end before the mind when performing the act. Ask reason what must be the effect of setting the festivals of the Church above the holy Sabbath of the Lord, of leading men to believe that a state of unchaste celibacy is more holy than God's ordinance of marriage, of placing an ignorant vile man, the priest, continually between the conscience and God, and of debauching the conscience with the doctrine that, for money, a man may purchase full absolution for the sins and crimes he has done in the past, and plenary indulgence for the sin and the crime he may do in the future. And ask history to unfold the roll of Rome's unparalleled enormities. That will justify the inspired description of it as "that great city which spiritually is called Sodom and Egypt." Nor need we go very far back. The history of to-day will do as well as that of the dark ages. According to the statistics of the Rev. Hobart Seymour, in his "Evenings with Romanists," the number of illegitimate births in Protestant London is 4 per cent ; in Popish Vienna upwards of 50 per cent ; and in Rome, "the holy city" itself, 73 per cent, or near three-fourths of all the children born in the city. According to the same careful authority, the proportion of murders to each million of the population is—in England and Wales 4, in Ireland 33, in the Papal States 113. From recent Government returns it appears that, while the Papists in Scotland are less than one-tenth of the whole population, the Popish criminals in prison are nearly one-fourth of the whole ; and in Ireland, where there are about $3\frac{1}{2}$ Romanists to one Protestant, the Romish criminals form about 84 per cent of all that are in prison. Now, suppose that Papists do plead conscience on behalf of their wicked and demoralising system, can it be right in a Christian State to regard the plea ? Is it justified, under pretence of according liberty to conscience,

to let loose among its subjects a system which perverts and debauches conscience, and teaches doctrines which must inevitably bring down on all who practise them the consuming judgments of God? Is it not rather the height of folly as well as of sin to pay the priests of Rome for manufacturing criminals, and then to tax the people enormously for the repression and punishment of these criminals, while all the time the national morality is being lowered and corrupted, and national judgments are being incurred? Israel's sin and ruin was toleration of the vile idolatries of Gentilism. The sin and ruin of the nations of Christendom is toleration of the idolatries and wickedness of Popery. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her PLAGUES." (Rev. xviii. 4.)

3. *Every Papist belongs to a system which is essentially and unrelentingly intolerant.* A Church which believes that its head is the vicar of God, that itself is infallible, that outside its pale there is no salvation, must be intolerant. To rebel against its authority is to rebel against the authority of God, and God has committed to its head the two swords of civil and of ecclesiastical supremacy, for the purpose of putting down and punishing the rebellion. Hence Rome anathematises all outside her own communion as damnable heretics. Hence, when she had the power, she committed all heretics to the flames. Who can forget the famous utterance of Cardinal Bellarmine, speaking in the name of the Church, one of whose greatest advocates he was—"When heretics are strong, we commit them to God; when weak, to the executioner."

"O, but," we are told, "Popery is now changed, and it is uncharitable and unchristian to attribute to Roman Catholics now the intolerant and persecuting spirit of their ecclesiastical ancestors." Well, we know that, to beguile credulous and silly Protestants, modern Papists pretend to have changed. Like the Pharisees, their great prototypes, they say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But He who exposed the hypocrisy of the Pharisees has said to us, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." And His Spirit has foretold us that the "beast" shall have "two horns like a lamb," all the time that in his true nature he is "a wild beast" (*θηρίον*), and when he shows his true nature "speaks like a dragon."* If Popery is changed, where is the evidence of the change? Where is the evidence that it is not "the wild beast" which Scripture declares it, in its essential nature, to be? Is it in the changes it has made in the canon law which condemns every obstinate heretic to bodily death and eternal anathema? Is it in any change made in the teaching of its ~~theological~~ ~~doctors~~ or in the

oath taken by its bishops? Is it in the tears it has shed, and the sackcloth it has worn, for the more than fifty millions it is computed to have murdered for no other crime than that of venturing to interpret God's Word and practise God's worship according to their consciences? No! when Rome changes she ceases to be infallible; and therefore she has not changed; she can not change. The canon law stands unrepealed, its decrees still written in blood, and every ecclesiastic, having jurisdiction, sworn to administer it. The students of Maynooth are at this moment taught from a Popish Commentary, one of their class-books, under Matt. xiii. 29, "Christ does not forbid heretics to be taken away and put to death." Every Popish bishop solemnly swears, "I will prosecute and fight against all heretics, schismatics, and rebels to our Lord the Pope and his successors."* And so far from having repented of the blood of God's saints which she has shed in rivers, the Church of Rome glories in her massacres as in her noblest victories, as appears from the one fact that the medal struck in commemoration of the massacre of St. Bartholomew's day is still authoritatively issued from the mint at Rome. Let us assure ourselves that the "wild beast," though caged, has not lost its thirst for Protestant blood. It would repeat its atrocities to-morrow if it had the power. So much we learn from the show it made of its fangs in recent persecutions in Tahiti, in Tuscany, and in Spain before the Revolution. So much we learn from its ferocious growls against our free institutions, and particularly any free unsectarian national system of education. Now, to give it unlimited toleration, as we are doing, is just to loose it from its chain, and set it free "to devour and break in pieces and stamp the residue with its feet." But to take from it the unlimited toleration we are now giving it, is simply to say that we cannot tolerate intolerance: that we cannot put our dearest rights and liberties into the hands of a system that will trample them under its feet and turn again and rend us: that we are compelled by the great law of self-preservation to protect ourselves, and our children, and our country from a system whose essence is exclusiveness, whose duty is persecution, whose tender mercies are cruel.

4. *Every Papist is the adherent of a system reprobated and doomed by the Word of God.* As we saw in our last article, nations are the subjects of God, are responsible to God, are bound to make the Word of God, therefore, the supreme and all-controlling rule of their national procedure. Do nations then find anything in the Word of God regarding Popery? They do. They find that it is the subject of much of Old Testament, and nearly the whole of New Testament, prophecy. They find it revealed in unmistakeable descriptions and symbols of

* Beecher's *Papal Conspiracy Exposed*, p. 270. 1856.

startling likeness as the grand embodiment of Satanic malignity and wickedness in the last days—the great enemy of God, of Christ, of the Church of Christ on earth—the ANTICHRIST. They find, moreover, that this last and greatest earthly enemy and antagonist of Christ is doomed to perish under the most awful judgments that ever shook the earth, and that all individuals and nations that continue to support it must partake of its plagues. Now, what is the nation doing which gives active countenance and support to Antichrist, the Man of Sin, the Son of Perdition, with its God-aborred character and its God-pronounced doom written in His Word before its very eyes? Is it not mocking and defying God? Is it not challenging the infliction of His threatened judgment? And to go on thus insulting and out-braving the Almighty, at the very time that He is pouring out appalling vials of judgment on the Continental nations because of the support *they* have given to Antichrist, how shall we characterise conduct so infatuated as this? To take Antichrist under our protection, and say that *we* will tolerate it, at the very time that God's anger is thundering in the political heavens against it, and His lightning bolts shattering and shivering the thrones and governments that have supported it, does make us tremble for our country, for it seems accountable only on the principle embodied in the proverb that "God first dementa those whom He means to destroy."

5. *Every Papist, in a word, adheres to a system which this nation is bound by solemn oath and vow to renounce and destroy.* In the National Covenant of Scotland, which was sworn again and again, by every national authority, and by the great body of the people, there is perhaps the most comprehensive and solemn abjuration of Popery ever was made. In the Solemn League and Covenant the three kingdoms conjointly united in swearing to the Most High and to one another that they would "endeavour the extirpation of Popery." On what plea can this empire give positive toleration and countenance to a system which it has covenanted with God to destroy? Does it not stand convicted before Him, the everliving and unchangeable One, of national perjury? And does not that perjury, wilfully and impenitently persisted in as it has been, add unspeakably to all the other elements of moral perversity and wrong-doing which deepen the criminality of our national support of Antichrist? In view of it, those who tremble at God's word cannot but hear Him saying, "I will bring a sword upon you, that shall avenge the quarrel of My covenant."

When then we think that Popery is a system which demands a prior and higher allegiance to a foreign potentate—a system which is destructive of the peace, the material prosperity, the moral well-being

society—a system which can show no toleration to those who tolerate it, but would scout the idea of even *receiving* toleration, as insulting to the claim it makes, in the name of God, for supremacy—a system which is condemned and reprobated by God in His Word as Anti-christ, and which has been solemnly abjured by this nation in covenant deeds of continued moral obligation—any plea made for the positive and active toleration of it does seem very contemptible and unprincipled, the offspring of strangely perverted judgment and feeling.

The doctrine of the unlimited toleration of Popery now advocated and acted upon, like the Voluntarism with which it has near affinities, is of recent origin. It is, as a general sentiment at least, the outgrowth of modern ignorance, indifference, and latitudinarianism. It was unknown to the most moderate and liberal thinkers at a time when men knew what Popery really was. Speaking of the age of the Stuarts, Lord Macaulay says—“If there were in that age two persons inclined by their judgment and by their temper to toleration, those persons were Tillotson and Locke. Yet Tillotson, whose indulgence for various kinds of schismatics and heretics brought on him the reproach of heterodoxy, told the House of Commons, from the pulpit, that it was their duty to make effectual provisions against the propagation of a religion more mischievous than irreligion itself, of a religion which demanded of its followers services opposed to the first principles of morality. His temper, he truly said, was prone to lenity; but his duty to the community forced him to be, in this one instance, severe. He declared that, in his judgment, Pagans who had never heard the name of Christ, and who were guided only by the light of nature, were more trustworthy members of civil society than men who had been formed in the schools of the Popish casuists. Locke, in the celebrated treatise in which he laboured to show that even the grossest forms of idolatry ought not to be prohibited under penal sanctions, contended that the Church which taught men not to keep faith with heretics had no claim to toleration.” No one will suspect Paley of bigotry and narrow-mindedness, yet he says—“The State undoubtedly has a right to refuse its power and its confidence to those who seek its destruction. Wherefore, if the generality of any religious sect entertain dispositions hostile to the Constitution, and if Government have no other way of knowing its enemies than by the religion which they profess, the professors of that religion may justly be excluded from offices of trust and authority.”† And in harmony with the views of those writers are those of Adam Smith, who declares that “the Church of Rome is the most formidable combination that ever was formed against the authority and security of civil govern-

* Macaulay's *History of England*. Vol. I, p. 322. 1864.

† *Moral and Political Philosophy*. Chap. 2.

ment, as well as against the liberty, reason, and happiness of mankind."*

Through the unwarrantable and suicidal policy which as a nation we have been pursuing for nearly a century toward the Man of Sin, our condition has become truly alarming. As surely as we go on subsidizing Popery and aiding it in its efforts to regain its former ascendancy, it must one day have our civil and religious liberties under its feet. If we awake from our judicial infatuation, and try to take from it what we have given or even deny it more, a struggle must ensue that may terminate in revolution and civil war. Our only hope is in humbling ourselves, with much penitence and prayer, at the feet of Him whom we have provoked by our disregard of His Word, and of His Providence, and of His Covenant and glory, to allow our rulers to bring us into such deep waters.

At the same time, while we pray we must act. Let parents instruct their children as to the true nature of Popery, what our fathers suffered from it, how they vanquished it, and the obligations lying on us to maintain what they so dearly won. Let electors feel the responsibility lying on them to vote for no aspirant to a seat in Parliament, whatever his political party, who will not pledge himself to oppose all further concessions to the Church of Rome. Let us labour by our Home Mission agency to save the poor Papists from the system that is destroying them; let ministers preach against Antiohrst, and pray for its downfall in the prayers of the sanctuary; and let us maintain that public testimony which, as a testimony for the Covenanted Reformation from Popery with all the legal securities for it, shows the nation whence it has fallen, and calls on it to do "the first works."

ANTINOMIANISM.†

A CONSPIRACY had been formed against the authority of their youthful king by a number of the nobles of an eastern monarchy. A courtier high in rank, and on whom his master had showered many favours, was induced to join in the attempt to get quit of their ruler. The rebels were able to bring many troops into the field, and for a while their efforts wore a promising aspect; but gathering an overwhelming force, the monarch unexpectedly fell upon his foes, and at once and completely routed their army, and destroyed their power. Many of the leaders were slain on the field of battle; and the distinguished courtier, who had so ill-requited the kindness of his king, became a destitute outlaw, fleeing for his life—hiding sometimes in the depths of the unbroken forest, or in the rocky caverns of untrodden

* *Wealth of Nations*. Book I. Chap. X.

† A sequel to *Legal*

mountains, but ever suffering bitterly for his crime. His greatest suffering, however, was mental. An evil conscience could not be cast aside like the insignia of his degraded nobility. His ingratitude grew daily blacker in his eyes, and the remembrance of it stung him ever deeper, as with scorpion sting, till he could endure it no longer.

Some years had by this time passed away. Grief, and want, and hardship had so entirely changed the appearance of the once handsome man that disguise was now hardly needed. He returned, unnoticed because unknown, to the capital of the kingdom, and sought the precincts of the palace which he knew so well. It had been easy to confess his guilt to some official, and find a speedy exit from the misery of existence on earth; but he was constrained to desire to see the king himself. There was the faintest possible chance that the clemency of the royal heart might be extended towards him, the guiltiest of the rebels, because formerly the most favoured of the monarch's friends. At the worst, he could but perish.

The grand difficulty, as he well knew, was to reach the royal presence. The etiquette of the court made access almost impossible to any but the highest nobles. How then could such a poor and wretched creature as he hope to find approach?

Watching one day beyond the outermost sentinels who guarded the palace, he observed a little boy running past the soldiers, and amusing himself with childish glee. The proper guardian of the child did not appear; and as the little one continued sporting about, the outcast smilingly drew nigh, and engaged in play with him. The old courtier had not forgot his manners. He knew well how to ingratiate himself even with an infant; and as he soon discovered, from his companion's prattle and the features of his countenance, that he was none other than the Prince Royal, no effort was spared to make the boy his friend. A gleam of hope had already entered the outlaw's heart, that through the child he might find access to the father, and perhaps obtain pardoning grace from the sovereign.

The opportunity had been so thoroughly improved that, when the servant approached to recall the child to the palace, he would not return without his new-found friend. Nothing would satisfy him but to be carried in the arms of his elderly playmate, and the servant was obliged to yield to the wish. Each fondling the other, the boy-prince and the rebel passed guard after guard, and at length into the royal presence itself the pair found their way.

The servant had scarcely uttered a hurried explanation of the strange craving of the royal child for the poor man on whose breast he was reposing with delight, till the rebel was on his knees before his offended sovereign and had divulged his name. A dark cloud of

righteous wrath, betokening coming vengeance, passed over the countenance of the monarch; but holding up his youthful friend as a mediator, the repentant suppliant confessed all his folly, and especially the heinous crime he had committed, and entreated mercy for the little Prince's sake. The boy smiled upon the pleader, and sought by fond endearment to soothe the grief which he could not understand, but which was now wringing bitter tears from the man he had learned so quickly to love. Justice called for punishment, and for a time drowned the pleadings of mercy in the bosom of the King. But the father could not resist the plea which the contrite petitioner urged; he could not order to execution the man to whom his darling boy clung with such fond affection. For his son's sake he forgave the rebel. For his son's sake he restored him to his honourable position in the kingdom, and to his place in the inner circle of trusted friends. Nevermore, as we may well believe, did a thought of rebellion rise in the breast of the pardoned noble. Henceforth none so faithful, so zealous, so devoted as he; none so ready to shed his life's blood for his King, and for the Prince, his first-born son, the prevailing mediator, whose friendship had secured, not forgiveness merely, but restoration to dignity and wealth, to royal confidence and regard.

This ancient story is in many points peculiarly illustrative of our condition as sinners—rebels against the King of heaven, and of the only method of approach and reconciliation open to us. It fails, however, to show that it was the pitying love of the King Himself which provided the mediator, and that it was through inconceivable humiliation, and suffering, and death that the Incarnate Son of God made peace for us, and secured our restoration to Divine favour. To far higher honours, indeed, than any originally conferred on man, are believers exalted through their Redeemer. They become sons and daughters of the Lord Almighty; “and if children, then heirs, heirs of God, and joint-heirs with Christ.” Should they not ever strive to let their devotion be in some small proportion to the gracious benefits bestowed?

Suppose that the rebel against the monarch of the east, when pardoned, and restored to place and power, and professing to be sincerely grateful, should nevertheless have declared himself no longer bound to obey the laws of the realm, but should have exhibited his superiority to them by transgressing their behests; and suppose that he should have boasted of this liberty of his, and based its assertion on the ground that he had already been forgiven most flagrant crimes, his conduct would have been called monstrous, and the narrative of it incredible. But this is practically the creed and the behaviour of the Antinomian. He says he has found free pardon for all his sins, and that

the Son of God, and being accepted in the Beloved, he is free for ever from the claims of the moral law. It is of no further use to him. He is under obligation to it no longer. Any doings of his, whether good or bad, cannot affect his salvation, for he is already saved. His sins in the future, as in the past, are all forgiven; and he cannot fall again into condemnation, for he is now under grace for ever.

I once knew a person of this stamp who carried on a considerable wholesale business, and occupied for a time a pretty good position in a great commercial city. In some departments of Christian duty he showed no little apparent zeal. Often did he speak of his happiness and security as a believer in the Saviour, and of the glorious liberty of Christ's people. He was dead to the law, and the law was dead to him. Neither in prayer nor praise would he confess sin or ask for pardon, for all his guilt had been taken away when he became a believer in Jesus. He refused of course to join in singing such penitential psalms as the fifty-first; for in nothing could he now offend, and for nothing did he require to ask forgiveness. He was a man in Christ, and free from obligation to the law. For a while I could not but stand by and wonder whereunto this would grow. Private inquiry ere long convinced me that the man was self-deceived, and soon he showed himself a deceiver. His business acquaintance discovered that his word could not be relied on, that he would cheat in buying and selling when he could; and the end was, as might have been expected, bankruptcy and disgrace.

It is to be feared that there are many who follow Antinomianism in practice, who would scarcely announce its principles as being their creed. Not long since I heard of one of this class—a remarkably pious man as all his acquaintances believed. He lived in good style, and was not lacking in hospitality. In manner and speech very persuasive and gentlemanly; and so anxious to extend the kingdom of Christ, that a half hour could not be spent in his company, without the question being put as to whether his friend had given his heart to Jesus, and was assured of salvation. A struggling widow, a distant relative of his own, had, with the assistance of her family, scraped together a little money for her declining years. This smooth-tongued professor talked her into lending him a hundred pounds for a week or two. "He was just in a little temporary difficulty through the non-arrival of expected remittances. He was possessed of ample means, though unable for the moment to command them; but he was certain of being able to pay within a fortnight, and then he would return the money without fail, and with most grateful thanks." How could the widow refuse such an ostensibly wealthy man—one so kind, and so very religious withal? The sum desired was handed over without

any proper voucher, for could not the widow trust to the honour of her apparently godly and most gentlemanly friend? Alas for misplaced confidence! Weeks and months passed without repayment, one frivolous excuse after another being made, when the borrower was urged to fulfil his promise. At length, his name appeared in the bankrupt list, and the poor widow was swindled out of her hard-won savings. Even after his failure, this man, most orthodox, most pious, so far as words could go, managed somehow to continue his very comfortable style of living. He still professed to be a follower of Christ, though he would not deny himself what he had been accustomed to, and though the victim of his chicanery had, therefore, to suffer without redress!

"What are these wounds in thine hands?" long-suffering Redeemer of men! "Those with which I was wounded in the house of my (professed) friends."

In his second epistle Peter tells us that his beloved brother Paul had written "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Verily, the errors of Antinomians are connected, not with the abstruse, but with the first and simplest lessons—the A B C—of the Gospel; and no more unanswerable proof of the desperate wickedness, and blindness, and deceitfulness of the human heart can be had, than their stumblings at God's truth supply.

Surely there is nothing difficult of comprehension in such announcements as these:—"Thou shalt call His name Jesus: for He shall save His people *from their sins*." "He gave Himself for us, that He might redeem us *from all iniquity*, and purify unto Himself a peculiar people zealous of good works." "Be ye holy, for I am holy." "Blessed are the pure in heart: for they shall see God." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

Almost every page of the Bible might be quoted as a testimony against the pernicious doctrine regarding which we are writing; but not to weary the reader, it may suffice now to glance at a few passages which exhibit the peculiar care with which the Holy Ghost guided the sacred penman, when treating of the liberty of the Christian, and especially of his deliverance from the law. Does the Apostle say, "*Ye are not under the law, but under grace*?" It is immediately added, "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom we are

yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness? Being then made free from sin, ye became servants of righteousness." (Romans vi. 14, 15, 16, 18.) Does he declare that "Ye also are become *dead to the law* by the body of Christ;" he forgets not the proper supplement, "that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Romans vii. 4.) And when he announces that "now we are *delivered from the law*, that being dead wherein we were held;" the object of the freedom is also proclaimed, "that we should serve in newness of spirit, and not in the oldness of the letter." (Romans vii. 6.)

The merest tyro in theology knows that the liberty of the Christian is simply from the condemning and exacting power of the moral law *viewed as a covenant of works*. In this aspect only is Christ the end of the law for righteousness to every one that believeth. From the law, as a rule of life, no rational creature is or ever can be free. For what is its sum and substance? Love to God, and love to our neighbours. To fulfil this law is to enjoy heaven even on earth; to neglect it is misery. It requires little consideration to perceive that for one to be set free to indulge every feeling but love is to be transformed into a very Satan, and to become only a fit denizen of the region where enmity reigns eternally supreme.

And what a mad hallucination is the doctrine that man has been redeemed with the precious blood of Christ, and has the right to repose on the very heart of the God of love, only that he may do what he likes without fear of the consequences? To call God *my* Father, and yet to grieve Him by my perverse indulgences; to speak of Jesus as *my* Redeemer, and yet to be forging, by my self-pleasing, the nails to crucify him afresh; between such professions and such practice there is no consistency. The honest follower of Christ, who has truly known and believed the love of God, too often, alas! falls under temptation. But his stumbles and his transgressions are his sorrow. He hates the sin which is within him, and which is too often manifested in his daily walk. His cry is, "O wretched man that I am, who shall deliver me from the body of this death?" Life itself he would cheerfully lay down to get quit of the abominations of the old man within him. But the Antinomian turns liberty into licentiousness. He makes Christ the minister of sin. He is not afraid to transgress, because the blood is already shed which cleanses from all guilt. Ah! it is in thunder peals that the Judge of all has spoken from heaven, in warning against such desperate wickedness—"If we sin *WILFULLY* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for

of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." (Hebrews x. 26-31.)

A wealthy and generous man, visiting a slave market, discovered among those who were exposed for sale a young woman overwhelmed with grief. On inquiry he learned that she had been delicately nurtured, and was in dread lest she should be purchased by a cruel master. The stranger waited on the owner, and having ascertained the price demanded, he paid the amount. Immediately he prepared the necessary certificate of freedom, and placed it in the young woman's hands. She could not realize his meaning. He left while she was trying to discover what had been done. The truth burst upon her mind, and then she ran after her deliverer. On her knees she besought him to allow her to become his humble and obedient servant for ever; and to the bystanders, attracted by the weeping urgency of her pleading, she explained it all by the exclamation, "He has redeemed me! He has redeemed me!"

Such is always the proper effect of a right apprehension of the grace of God. When Isaiah's sin was purged, he was eager for Jehovah's service—"Here am I; send me." No sooner had Saul of Tarsus become truly acquainted with his Saviour, than he cried, "Lord, what wilt thou have me to do?" Constrained by Christ's love, he no longer lived for himself, but for his Redeemer. The faith of God's elect never fails to purify the heart, and to work by love.

The same medicine, which is the best cure for Legalism, is a sovereign remedy for Antinomianism too. We cannot well contemplate the cross of Christ in the light of heavenly truth without losing our slavish fears, and being quickened to loving obedience. In sight of the tree on which the Lamb of God suffered for our sins, the tree round which mercy and truth, righteousness and peace entwine in loveliest and eternal embrace, guilty terror ought to be changed into adoring confidence, and rebellious enmity melted into child-like devotedness.

"This is the love of God, that we keep His commandments." There is no other certain proof that we have rightly understood and accepted His kindness in Jesus. "Ye are my friends, if "

soever I command you." Utterly fallacious therefore is any hope in Christ which is undisturbed by permitted and unloathed sin. The blackness of darkness for ever must be its final doom. "Those mine enemies, who would not that I should reign over them, bring hither, and slay them before Me."

CREEDS AND CONFESSIONS.

AN ADDRESS TO THE STUDENTS OF THE ORIGINAL SECESSION CHURCH AT THE CLOSE OF THE DIVINITY HALL, AUGUST, 1870, BY THE REV. JOHN BARR, COUPAR-ANGUS.

GENTLEMEN—What we propose in addressing you on the present occasion is simply to lay before you a few thoughts on the somewhat difficult but highly important subject of Creeds and Confessions. You hope, at no distant period, to be sent forth as preachers of the Gospel; but you will be called upon, before receiving your commission, to give evidence of your soundness in the faith by signing the Doctrinal Standards adopted by our Church. That being the case, it cannot be unseasonable to bring the subject under your notice for a short period at present. Our special object in doing so is simply to lead you to examine the question fully for yourselves, so that you may be in a position to sign these Standards intelligently, and thereby able to defend them against all detractors, as well as to preach fully and clearly the precious doctrines which they contain.

Creeds and Confessions are of great *antiquity*. They are found to have occupied a place in the Christian Church from a very early period, and they have continued in her down to the present time. At first they assumed the simplest possible form, such as that adopted by Peter when he said, "Thou art the Christ, the Son of the living God." But, gradually, the articles of faith increased in number. To the Divinity of Christ was added the doctrine of His resurrection, and to that again the doctrine of justification by faith, and other kindred doctrines. The first formal written Creed of which we have any notice, is that which is so well known as the "Apostles' Creed." It is not maintained that this Creed was actually written and adopted by the Apostles themselves; but simply that it contains their sentiments, and must have existed in their day or soon after, as it came to be of general use in the Church toward the close of the second century. Then followed the Nicene Creed, which appeared in its first form in the year 325, but to that several articles were subsequently added in order to meet the errors and heresies which arose in the Church. After this came the Athanasian Creed, the exact date of which is not clearly ascertained, but it is thought to have been considerably after the death of him whose name it bears, and not earlier

than the middle of the fifth century. These and a few other symbolical writings of a like nature existed in the Church previously to the Reformation; but after that eventful era they became much more numerous. Among the first that appeared after the Reformation was the Augsburg Confession, drawn up by Luther and Melancthon, and afterwards signed by the Protestant princes, and presented to the Emperor in 1530. This has the honour of being the first Protestant Confession, and it continues to be received by the Lutheran Church down to the present time. Then followed the First and Second Helvetic Confessions, the Heidelberg Catechism, and the Canons of the famous Synod of Dort. But coming nearer home, we have the Thirty-Nine Articles of the Church of England, which were prepared by Cranmer and Ridley in 1551, and still continue to be received as her doctrinal Standards by the Episcopal Church, not only in England, but in all other places where she exists. And, last of all, we have the Westminster Confession of Faith and Catechisms, which were drawn up by an assembly of eminent divines who met at Westminster in 1643. These are the recognised Standards of all the branches of the great Presbyterian family throughout the world, and are unquestionably the most complete and perfect of all the doctrinal Creeds that have yet appeared. It is thus evident that Creeds and Confessions are of great antiquity, and that they have existed in the Christian Church from her earliest dawn down to the present time, and consequently whatever weight belongs to facts of this kind may be justly claimed in their favour.

It is to be observed further that they are not only of great antiquity, but have been found absolutely *necessary* in every age of the Church's history. Among the many things that have rendered them necessary, the *rise and progress of errors and heresies* deserve to be specially mentioned. Had errors and heresies not arisen in the Church, there would have been no need of a Creed or Confession. Men would have understood the Bible in the same sense, and a simple appeal to it would have been sufficient. But gradually errors and heresies sprang up. The same statements of Scripture were held by one party to mean one thing, and by another a totally different thing; and each professed to maintain Scriptural views, although directly opposed to one another. In these circumstances, it became necessary for the Church to publish a Creed, so that she might let all know the sense in which she understood the Scriptures, and that she might, at the same time, show her opposition to false doctrine, and arrest its progress, if possible, by a full and faithful exhibition of the truth. And what rendered the publication of a Creed necessary, also rendered the continuance and enlargement of it necessary.

wards. For errors and heresies have continued in the Church and world, and not only so, but have greatly multiplied. The enemy has been busy sowing tares, and the evil fruits produced have been abundant in every age, and always increasing down to the present. Hence it is that Articles of Faith have had to receive a like increase, and symbolical books have had to be enlarged, so as to meet and refute every varying form of error or heresy as it appeared. And it may be observed in passing that this fact is a sufficient reply to those who object to Creeds and Confessions on the ground that they have become too complex, and that Articles of Faith have become too numerous to be easily understood. We do not admit that there is much in this objection, but whatever force may be in it, it is not the friends of truth but the propagators of error that are to blame. The defenders of a city are surely not to blame when they erect a battery opposite that raised by the enemy, and go on in this way multiplying the means of defence as the enemy multiplies the means of attack. No more, we submit, are the friends of truth to blame when in similar circumstances they act a similar part.

Then, again, the necessity of a Creed will appear when you consider how essential it is in order that the *visible unity* of the Church be maintained. The members of the Church cannot maintain that visible unity among themselves, or give expression to it before the world, except by a Creed or Confession of Faith. There must be some system of doctrine on which they are agreed and which they hold in common, so as to make them one. Apart from this it is not possible for the Church to continue her visible unity. The moment you undo this bond she is broken into fragments and ceases to exist as one complete whole. It is just here as it is among the different schools of philosophy, the different political parties in the State, and the different religious sects in the world. Each of these is held together by a Creed—that is, by certain principles or doctrines which all the members of the sect or party believe or hold in common. Without this the visible unity of the sect or party could not be maintained, and the same is equally true in regard to the Church. So that a Creed in one form or another, either written or oral, is essentially necessary to her, if her outward form and visible unity are to be preserved.

But as Creeds and Confessions have been found of great practical utility in the Church, some of the *uses* which they are still fitted to subservise are worthy of special consideration.

For instance, they are of great use *in defining the position which the Church herself occupies in relation to the truth*. As the pillar and ground of truth, one of the first duties devolving upon her is to hold

it forth. But if she would hold it forth to others, it is clear that she must proceed in the way of showing her own relationship to it, and belief in it, by means of a public profession, or, in other words, by means of a published Scriptural Creed or Confession. No other way seems open by which she can effectually declare the position which she herself occupies in relation to the truth, or by which she can declare the truth itself unto others. To none do we yield in our homage to the Bible as the Word of God, the supreme rule of faith and practice. It must not be supposed, therefore, that we cast any reflection on the Inspired Volume when we say that a Creed or Confession, in the form of subordinate standards, is requisite in order to declare what the Church holds to be the truth. It is well known that the greatest diversity of opinion exists in regard to the teaching of the Bible. Some hold that it teaches one class of truths, and others another class of an opposite tendency. This does not arise from any defect in the Bible itself—for God's Word is perfect, it is the truth most sure—but it arises from the principles of interpretation that are applied to it on the one hand, and the blindness and perversity of the human mind on the other. But from whatever cause it may arise, the fact of its existence clearly proves that a simple profession of faith in the Bible is not sufficient to show what the Church herself considers to be the truth, or her own views in regard to it. That would not define her position, as almost all religious sects stand upon an equality here by a general profession of faith in the Scriptures as the Word of God and supreme rule of faith and practice. So that, if she would define her position in relation to the truth, and clearly show what she believes to be the doctrines of Divine revelation, it must be by means of a distinct formal Creed or Confession.

Then, again, a sound Scriptural Creed is of great value in the way of *preserving the truth*, both in its purity and entirety. It is the duty of the Church not only to hold it forth, but to hold it fast. This is reckoned as a crown of honour unto her, and unfaithfulness in connection therewith as the surrender of that crown. Hence the language in which her Lord and King has been pleased to address her—"Hold that fast which thou hast, that no man take thy crown." It was the truth she had, and the meaning is that she was to hold it fast and keep it safe, lest by losing it her glory should depart, the crown being taken from off her head. In every age there have been numerous agencies at work trying to corrupt and, if possible, destroy the doctrines and truths of Divine revelation. There is a class of men who are boastfully styled men of thought, and who, if distinguished for one thing more than another, it is for their opposition to the Bible and its doctrines. Possessed of considerable talent, and having the ~~mean-~~

in most instances of carrying on their opposition, they usually do so with great diligence and perseverance. No doubt they profess a great love for what is truth, and great admiration for the deductions of science, yet such is their credulity, or we should rather say their partiality and unfairness, that a piece of flintstone found a few feet under ground, or the tooth of a deceased animal found in one of the caves of the earth, or even the colour of an insect's wing, is deemed more conclusive evidence, and treated with greater respect, in establishing a theory, than are the clearest declarations of the Word of God when found on the opposite side. Now, in these circumstances, when numerous and powerful agencies are at work to destroy or corrupt the truth, and when it is manifestly their aim, not merely to demolish an outpost here and there, but to raze to the foundation the great citadel of truth itself—namely, the Bible—it is specially the duty of the Church to defend and preserve with utmost diligence that which has been committed unto her. And this she can do by means of a written Scriptural Creed, which, being published and placed before all, becomes the criterion of what is true or false, and in the presence of which sound doctrine cannot be so easily corrupted. We have said *written*, and we wish to lay special emphasis on that, as it possesses a great advantage over a Creed that is merely oral. The latter always changes with the changing sentiments of those who hold it, and in a few years it may turn out to be the opposite of what it once was; but, *Scripta manent*, the things that are written remain. In this form a sound Creed faithfully maintained becomes a bulwark of defence in preserving the truth against the assaults of its numerous and powerful enemies.

Another use of a Scriptural Creed, and one which is of great importance to you as students of divinity, consists in the *aid it affords in studying the Scriptures themselves*. In the Scriptures there are many things that are hard to be understood; but, apart from special difficulties, it must be admitted that a large amount of careful study is required in order to a full understanding of all that they teach, especially such an understanding as will enable one to expound them clearly to others. Every conscientious student of theology knows this from his own experience, and he knows also that in overcoming the difficulty the Bible itself has been his best friend. For Scripture is the best interpreter of Scripture. It is in God's light we see light most clearly. But next to the Bible itself, the most valuable aid that can be placed in your hands is that which is afforded by a Scriptural Creed such as our own Westminster Confession of Faith and Catechisms. In these the doctrines of God's Word are carefully arranged and classified, and its teaching, consequently, becomes much more

easily understood and remembered than if we had to travel over the unbroken field of the Bible and arrange and classify each for himself. In nature God does not present to us the works of his hands in a classified or formally arranged method. For instance, in botany we do not find each class of plants or flowers arranged by itself, but scattered about and growing among others of different varieties. So is it also in geology with the different formations of the earth. And so in anatomy with the different parts of the human body. But the botanist in proceeding to study botany classifies plants and flowers. The geologist does the same in regard to the earth's formations. And the anatomist proceeds in a similar way in regard to the different parts of the human body. No one would attempt to study such sciences, or pretend to possess an accurate or comprehensive acquaintance with them, without a proper arrangement and classification of their constituent parts. So in revelation, the Divine Author has given us the Scriptures without any attempt to systematize their contents. But that does not render this the less necessary to the student who would attain an accurate and comprehensive acquaintance with the Bible itself and the science of theology which is founded upon it. Now to have such a system of classification already provided for us in the form of a sound Creed must be of immense advantage in the study of the Scriptures. It is impossible to over-estimate the advantages which the youth of this country have derived in this way from that admirable synopsis of Christian doctrine, the Shorter Catechism; and it is equally impossible to over-estimate the advantages which students in the more advanced walks of theological study may derive from the clear and simple arrangement and classification of Scripture doctrine presented in that and the other Westminster Standards.

Such, then, are some of the uses which Creeds and Confessions are fitted to serve, and to these many others might be added. Nevertheless they have had to encounter much opposition, and the use of them in the Church has been seriously questioned in many quarters. It is right and proper, therefore, that we should direct your attention to a few of the *objections* that are usually urged against them.

For instance, it is said that *they are made to supersede the Bible itself*, the place being given to them which belongs to it as a rule of faith. This objection, we apprehend, like most others that are urged against Creeds and Confessions, arises from ignorance of their true nature and design. Their true nature and design is not certainly to supersede the Bible, but simply to state clearly the sense in which its doctrines are received. ~~There are many shades of opinion exist in regard to~~ ~~the~~ ~~Church~~ ~~pub~~

lishes a Creed or Confession she does no more than declare her own views in regard to it. By this she does not set aside the Bible, but on the contrary adopts it as the basis or foundation on which her Confession rests. So completely is this the case that the moment it can be shown that her Confession, in part or in whole, is not founded upon and agreeable to the Word of God, then and to that extent it ceases to be binding. For no Church or individual ought or can be bound by a Creed only in so far as it rests upon the Word of God. To say, then, that it sets aside the Bible is to say that it sets aside that from which alone it derives authority, and destroys the only foundation on which it has to rest. A foundation may exist although no building be erected upon it, but a building cannot exist without its foundation. So the Bible may exist without a Creed, but a Scriptural Creed cannot without the Bible. It is evident, therefore, that a Scriptural Creed, for which alone we plead, cannot supersede the Bible. Neither are the friends of such a Creed the foes of the Bible. On the contrary, they are its staunch supporters, and, if we mistake not, it will be found that their attachment is stronger, and their admiration greater, than that of those objectors who profess to honour the Bible, but at the expense of every form of Creed and Confession.

Others there are who object to Creeds and Confessions on the ground, it is said, that they *place an undue limit on our liberty*. Now it is admitted that to some extent they do place a limit on our liberty, but it is denied that that is an undue limit. They plainly tell us that there are things we are bound to believe and practice, and other things we are not bound to believe or practice. Did they not do so they would fail altogether as a Confession of Faith, and come short as a directory of what is right and wrong in conduct. But there is nothing oppressive in this. On the contrary, it is a safe limit—a limit to our liberty which the Bible itself imposes. What the Bible teaches we are bound to believe, and what it enjoins we are bound to practice. To that extent it limits our liberty, and to that extent also a Confession of Faith limits it, but no farther. So that if there be anything in this objection it applies with as much force to the Bible as it does to a Scriptural Creed or Confession. But such an objection would set aside the supreme rule of faith and practice as effectually as it would the subordinate. And not only so, but it would declare that the Moral Governor of the world had placed an undue limit upon our liberty when He imposed those restraints which He Himself knew to be wise, and just, and good. Besides, it is an objection which applies with as much force to the wisest and best of human laws as it does to the Bible, or to Creeds and Confessions. The law-breaker might object to such laws, and say they ought to be

repealed, as they placed an undue limit on his liberty. But whilst it is admitted that they do limit his liberty to a certain extent, it is not the case that that is an undue limitation, but such as is proper and right. So that were the objection carried out in its application here it would unhinge the framework of society, place the law-breaker above the law, set aside the authority of civil rulers, and expose the life and property of peaceable members of society to the will and avarice of the lawless and unruly. But it cannot be carried out, as each member in a community must come under that restraint which good laws impose, and that for the general good of the whole. For the same reason each member of the Church is bound to come under that salutary restraint which is imposed by a Creed founded upon and agreeable to the Word of God. The whole question here is clearly settled by the Westminster Divines when they declare that "God alone is Lord of the conscience." For whilst this noble declaration involves the principle that the conscience is not in bondage to man, or any mere human authority, it as clearly asserts that it is under law to God, and that, consequently, we are bound to believe and act in harmony with His revealed will. And if bound to believe and act in harmony with His revealed will, it is plain that we are bound to believe and act in harmony with a Scriptural Creed—a Creed founded upon and agreeable to that will. Nor does this in the least affect true liberty of conscience. It is merely what we owe Him as the Lord of the conscience, and the homage to which He is justly entitled as the Supreme Moral Governor of the world.

But still farther, it is objected to Creeds and Confessions, that *they do not prevent hypocrites from entering the Church, but are merely a stumblingblock in the way of honest men.* It must be admitted that signing a Creed or Articles of Faith is not always sufficient to prevent hypocrites from entering into the communion of the Church, or from assuming the sacred office of the ministry. Some there are, who for a morsel of bread or some other unworthy object will sign what they do not believe, and after signing turn round and trample on the doctrines to which they were solemnly pledged, and after all continue to hold their position in the Church which they thus corrupt and betray. We know of no language sufficiently strong with which to condemn such a practice as this. It is a species of immorality which men of the world would not tolerate, and which no Church should tolerate for a single day. But whilst admitting that the evil exists, and being painfully sensible of its magnitude and baseness, we do not consider it a reasonable objection against a Scriptural Creed. For when a Church adopts and requires adherence to such a Creed, she adopts the only safeguard within her power, as well as

hypocrisy, as in favour of sound doctrine. She cannot judge the heart. This is not her province. She can only, in this way, test the faith of her members and office-bearers. And when she does that, and they yield to the practice of hypocrisy, the guilt lies not with her, but at their own door. It is a matter between them and God.

Neither is it correct to say that a sound Creed is a stumbling-block in the way of honest men. It might be so, if they were compelled to subscribe it, whether they believed it or not. But no Church compels any one to do that, but in every case admits the right of each individual to act as he thinks proper, either to sign her Creed and enter her communion, or decline to do so, and keep apart from her altogether. In that case, it is evident that a Creed cannot be a stumbling-block in the way of those who are *entering* the communion of the Church. And this is equally true of them afterwards. Should they change their views so as not to believe the doctrines they formerly subscribed, no Church will force them to continue in her communion. They have only to intimate the change, and then withdraw from her fellowship. She may regret the change, and disapprove of their conduct, but she does not attempt to interfere with their liberty in a matter of this kind. It is evident, therefore, that so far as honest men are concerned, the Church's Creed is no stumbling-block in their way, as every one is at full liberty, both before and after signing it, to act according to the convictions of his own conscience.

Another objection that is frequently brought against Creeds and Confessions is to the effect that *young men, on entering the office of the ministry, have not had time to study, and cannot be prepared to sign numerous Articles of Faith or any elaborate system of doctrine such as is usually found in the Church's Creed*. Now we admit that thought and careful preparation are requisite before one is able to subscribe intelligently such a system of doctrine, say as that which is contained in our own Westminster Confession of Faith and Catechisms. And it is perhaps from want of these—from want of thought and careful preparation—that not a few are found to have subscribed what they did not clearly understand, and of the truth of which they were not fully convinced. But to say that this is a valid objection to a Confession itself is most illogical and unfair. It does not prove that a Confession is in itself wrong, it only implies that individuals may be admitted into the office of the ministry who are not qualified to fill that office. For a Scriptural Confession is neither more nor less than a classified exhibition of the doctrines and truths of Divine revelation; and to say that any individual, on assuming the office of the ministry, is not prepared to subscribe that, is just to say that he may be

appointed to teach others the things which he does not understand himself. His unpreparedness might be effectual against his appointment to office, but it can be of no avail as an argument against a Scriptural Creed. In no case should a novice be invested with the office of the ministry. Those set apart to that office, and having the charge of teaching others should be men of intelligence and culture and men, above all, "mighty in the Scriptures." The Bible is to be their great text-book, and with it and the system of doctrine it contains they should be intimately acquainted. And when that is the case the objection vanishes as the morning cloud before the rising sun.

Having said so much about Creeds and Confessions we would now draw to a close by a *brief allusion to our own subordinate Standards*, the Westminster Confession and Catechisms. The history of these documents is so well known that it is almost unnecessary to refer to it here. They were drawn up by an Assembly of Divines, who met at Westminster in 1643. The members of that Assembly were eminently fitted for a work of this kind. They were men of piety and of great attainments, both in theology and general literature. The Bible they accepted as their infallible guide, and earnestly did they seek the illuminating influences of the Spirit to aid them in understanding its true meaning. They were of various shades of opinion, it is true; but this was rather an advantage than otherwise, for it prevented any doctrine from being passed over before being carefully considered and its Scriptural character clearly established. And to all this must be added that the long period of nearly four years was spent in their important deliberations. Hence you perceive that time, talent, piety, and other favourable influences were enlisted in the great work of that famous Assembly. It has now become fashionable in certain quarters to speak contemptuously of its labours. But surely the facts just stated should cause our modern sceptics to pause and carefully consider the matter—which we fear they have not—before indulging in this practice. It is not, however, on the character of the Assembly itself, nor on the prayerful and painstaking labours of its members that we rest the claims of our subordinate Standards. However highly we may prize such things, there are other things of still more paramount importance. They have claims within themselves in their logical, philosophical, and true Scriptural character. No-where have you the principles of sound logic more correctly applied than in the Calvinistic system of doctrine contained in these Standards. And Spurgeon, who is well qualified to form an opinion on a matter of this kind, declares his conviction that "there are in the Confession of Faith more of the true elements of moral and spiritual philosophy than in any other work in the English language."

if there be one thing more evident than another, it is the fact that they are founded upon and agreeable to the Word of God. They are composed of successive steps of doctrine, as links in one mighty chain. This chain the scoffing sceptic may try to rend, but in vain, as each link is itself welded and all united in one complete whole by that Word which liveth and abideth for ever. Having such claims, and resting upon such grounds, we feel assured that our subordinate Standards, the Westminster Confession of Faith and Catechisms, will meet with your cordial approbation and support. And if we have said anything on this occasion fitted to increase your admiration and esteem for these venerable documents, we shall feel deeply thankful, and count it a good omen for your own future usefulness, and for the good cause intrusted to us as a small witnessing body. For then will you study the precious doctrines which they contain with increased diligence and zeal; and in mastering these you will, with the Divine blessing, become what we affectionately and earnestly wish you all to be, able ministers of the New Testament, and valiant defenders of the faith once delivered to the saints.

SECESSION FACTS AND DATES.

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BURGHES SYNOD.

April 9, 1747.—Those who remained in the Synod's place of meeting appointed a day to be observed, by their congregations, as a fast-day, owing to the breach that had now taken place. After this appointment they adjourned to meet at Stirling in June. The Burgher Synod numbered 14 ministers (one being absent) and 9 elders. Shortly after, one of the ministers went to the Anti-Burgher Synod. Both Synods, therefore, may be said to have had 13 ministers each.

June 18, 1747.—The first meeting of the Burgher Synod was held at Stirling. During its sitting a letter was extrajudicially sent to the Anti-Burgher Synod with the design, if possible, of effecting a re-union. The reply was prompt and decisive. The letter failed to effect its purpose. The separation was now complete.

October 29, 1747.—The Synod passed the Act of Nullity. Twelve reasons were assigned why the first meeting of the Anti-Burgher Synod should be declared null and unlawful, and its acts of no force whatever.

April 5, 1748.—A libel and a summons to appear before the Anti-Burgher Synod were put into the hands of each minister. No one obeyed the summons; but next day, Mr. Hutton presented himself before the Anti-Burgher Synod, and read a paper putting them to defiance as schismatics. He was deposed by that Synod, which also suspended all his brethren of the Burgher Synod from the exercise of their ministerial duties.

1748.—A deputation was sent to the north of Ireland, where three congregations were already formed in connection with the Synod.

1750.—The ministers of this Synod had the highest censures of the Church inflicted on them by the Anti-Burgher Synod. Mr. Patrick Matthew, Midholm, left the latter Synod and joined the former, because of these severe measures.

1750.—The Synod agreed to revive an old practice of the Church of Scotland in her purest times—namely, Presbyterial and Synodical privy-censures. The practice

was simply the making of judicial inquiry respecting the manner in which elders and ministers, Sessions and Presbyteries, discharged their respective duties. It was quite a different thing from what is known as the private exercise of Church discipline.

1751.—A Presbytery was formed in Ireland in connection with the Synod, under the name of the "Associate Presbytery of Down."

1753.—The first part of "Fisher's Catechism" was published. This book is best known by this name, because, though a committee, both before and after 1747, were appointed to compile such a work, Mr. Fisher drew up the greater part of it. The second part was published some time after.

1753.—An overture anent the alleged historical mistakes in the Testimony was laid upon the table. The Synod published an "Act of the Associate Synod" containing a narrative of the rise, progress, and grounds of the Secession, together with a declaration of the true scope and design thereof, as also of their "Act, Declaration, and Testimony," &c.

March 4, 1755.—The overture anent the alleged historical mistakes in the Testimony was taken up. It was ordered to be printed and circulated previous to its judicial sanction.

1757.—The Synod gave its assent to a series of questions to be put at the Presbyterial and Synodical privy-censures.

1757.—An overture was laid upon the table anent the duty of renewing the Covenants, "as the bulk of the generation were denying the binding obligation of the Covenants."

March, 1761.—At a special meeting of the Synod the duty of renewing the Covenants was discussed; so also were the alleged historical mistakes in the Testimony. Some members wished the Act of 1744 to be rescinded. The matter was dropped for a time. A new edition of the Testimony, with corrections, was proposed.

1778.—The Synod published the "Re-exhibition of the Testimony." This was a collection of all the official documents the Synod judicially approved. Some alterations were made in the "Judicial Act and Testimony" of 1736.

1782.—Petitions from different congregations were presented to the Synod, praying the Court to use means to effect a re-union with their seceding brethren.

1784.—Mr. D. Hepburn, preacher, was, at his own request, suspended from preaching because he held Voluntary views respecting the Magistrate's power in sacred matters. Soon after he received appointments and resumed his duties.

1788.—The Reformed Presbyterian Synod desired to open a correspondence with this Synod, with the design of promoting measures for effecting a union between the two Synods. The result of the negotiations was unsatisfactory.

May 13, 1795.—Mr. Fraser, Auchtermuchty, by representation and petition, introduced the Voluntary controversy to this Synod. The truth of the 23d chapter of the Confession of Faith and of the 4th question of the Formula was called in question. It was asserted that some members of the Synod held "that all legal establishments of religion were improper and unwarrantable." A committee was appointed to review the question in the Formula before next meeting of Synod, and to bring in an overture for uniting the members of this Court in the sentiments respecting the power given, in the Confession of Faith, to the Civil Magistrate in matters of religion, and respecting the obligation of our National Covenants upon posterity; and in the meantime it was enacted that Presbyteries be allowed to exercise forbearance at license and ordination with respect to these articles.

October 20, 1795.—The committee met. After a long debate it was carried "That the said doctrine of our Confession respecting the Magistrate's power in religious matters, and of our Covenants, be made a matter of forbearance." They recommended that assent to these principles be no longer a term of ministerial and Christian communion.

1796.—When the committee presented its report, the Synod delayed giving judgment on the matter; but, for the present, ordered that all papers anent it be ~~presented~~

and published. At the same time they altered the 2d and 4th questions of the Formula till the matter should be finally settled. Messrs. Porteous, Willis, and six others dissented for various reasons.

1797.—Petitions (41) from Sessions and congregations were presented on this subject. The majority (29) were against making any alteration. The preamble prefixed to the Formula was adopted by the majority of the Synod. This document was to the effect, that whereas some parts of the standard books of this Synod have been interpreted as favouring compulsory measures in religion, the approbation of this principle is not required from any candidate for license or ordination; also, that as a controversy has arisen about the obligation of the Covenants, such candidates do not interfere with, but will try to suppress it.

1798.—Several congregations forwarded petitions praying for the withdrawal of the preamble. The consideration of these was left over till another time.

1799.—Two motions were before the Synod. The first was to the effect that the debate be adjourned: that a Synodical address be drawn up and published, in which they should vindicate themselves against the charge of having abandoned their avowed principles, and opened the way for future and more dangerous innovations. The second was to the effect that the Synod dismiss the preamble, and issue an address to the public, in order to remove any undue impressions made on the minds of the people. The former was carried. Messrs W. Fletcher, W. Taylor, W. Watson, G. Hill, T. Porteous, and several elders dissented. But Messrs Willis and E. Hyslop withdrew at once from the Synod.

October 2, 1799.—Messrs Willis, Hyslop, and Watson met in Glasgow, and constituted themselves into a Presbytery, under the name of the Associate Presbytery. Soon after five other ministers joined them. The Presbytery included 15 congregations. The Burgher Synod was now divided into "*Old Light Burghers*" and "*New Light Burghers*" or Voluntaries.

1807.—In the *Anti-Burgher Synod* Mr. Paxton, Kilmaurs, was appointed Professor of Divinity in the room of Professor Bruce, Whitburn.

1810.—The congregations in Ireland, connected with this Synod, were much agitated about the *Regium Donum* question.

1818.—A movement was commenced in Midcalder, between the Burgher and Anti-Burgher congregations, for the union of the two New Light or Voluntary sections of the Secession. This was followed by meetings held throughout the country for the same purpose.

1819.—No fewer than 88 petitions, sent from different parts of the country, praying for union, were laid upon the table of the Burgher Synod. A letter was sent to the Anti-Burgher Synod, requesting a committee to be appointed to meet and confer with theirs. It was appointed.

June 17, 1819.—When the committee met a letter from a committee of the Old Light Synod was received; but an unfavourable answer was returned.

September 8, 1819.—The basis of union was laid upon the table of the Burgher Synod and approved. The Anti-Burgher Synod sent the basis down to Presbyteries to consult and report.

1820.—The two Synods met in their respective places of meeting. All preliminaries being arranged, it was agreed to meet in September to complete the union.

September 8, 1820.—The union was consummated in Bristo Street Church, as it was the scene of the division in 1747. The United Synods took the name of the

UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH.

All did not agree with this union. Professor Paxton, Messrs. G. Stevenson, R. Smith, R. Black, and five others protested against the basis of union, for these among other reasons:—That our relation to, and connection with, the Covenanted Church of Scotland are not recognised, as in the former constitutional documents of the Secession Church; that the Narrative and Testimony, from the moment of the union, ceases to be of public authority as a standard book among us, whilst no

testimony is substituted; that it lays a bar in the way of covenanting; that there was not sufficient time given to discuss the question of union.

1821.—These ministers withdrew from the United Synod; but at the same time expressed their willingness to accede to the union, whenever the United Synod should exhibit a testimony embodying the principles and carrying forward the avowed design of the Judicial Testimony, as the term of fellowship in the body. They were known as the

PROTESTORS.

May 18, 1827.—The *Protestors* and *Constitutionalists*, having had a correspondence with a view to union, agreed to unite "on the ground of a testimony . . . as a term of fellowship, ministerial and Christian." They adopted the name of the

ASSOCIATE SYNOD OF ORIGINAL SECEDERS.

Shortly after the Disruption of 1799, the Old Light Burghers re-published the Testimony without the preamble, and carried it down to that time. About 1827 attempts were made to effect a union with the Old Light Anti-Burghers (or Original Seceders), but the negotiations failed. The revival of evangelical religion in the Church of Scotland induced a number of the ministers to seek admission to the National Church.

1839.—The admission craved was granted; only, however, in the way of those admitted dropping a testimony for the truth of Christ, and being permitted to hold their own peculiar views on covenanting, &c., in subordination to the Church of Scotland. Several ministers and congregations refused to unite on such terms, and retained their testimony and name.

July, 1842.—The *Old Light Burghers* and *Original Seceders* united. The latter agreed to drop the question in their formula respecting the Burgess Oath, and the former approved the Acknowledgment of Sins and Bond appended to the Testimony. The name adopted was, as it still is,

THE SYNOD OF UNITED ORIGINAL SECEDERS.

Messrs. Wright, Edinburgh, and Lambie, Pitcairngreen, refused to unite on these terms. A short time after they had formed a Presbytery they separated, and each still claims to represent the Original Seceders.

1842.—Mr. Morrison, Kilmarnock, was deposed by the United Secession Synod for teaching Arminian error on the doctrine of the atonement. He founded the sect called by his own name.

1846.—Committees from the Reformed Presbyterian and Original Secession Synods met with the view of promoting a union. They found that they were agreed, save on the lawfulness of using the elective franchise. But failing to agree on this, negotiations were broken off.

1847.—The Synods of *Relief* and *United Secession*, having completed all necessary arrangements, united. The basis of union was Voluntaryism; they practise free communion, and distinctive principles are made open questions. They took to themselves the name of "*The United Presbyterian Synod*."

THE CHURCH OF SCOTLAND.

Preparations for the Disruption of the Free Church.

1756.—Violent settlements were the order of the day. In the case of Nigg, Ross-shire, "a minister was settled to the walls of the kirk."

1766.—An overture was presented to the Assembly by the few Evangelical ministers in it with the design to win back the Seceders. These, at this time, had 120 churches and more than 100,000 members. The overture received little or no attention. Disputed settlements were now so common that little or no notice was taken of them.

1782.—Several members of Assembly desired to dispense with "the paper called a call." After the matter had been discussed for some years the Assembly agreed to retain its use on the ground of use and wont.

1796.—Moderatism so far prevailed in the Assembly that the Court, in its annual addresses, anent missions. Shortly after it began to decline, and the

increased steadily for a number of years. The conflicts between the Evangelicals and Moderates agitated the country for a lengthened period.

1826.—Lord President Hope declared that the Presbyterian religion and form of Church Government are creatures of statute—that both derive their existence and doctrines from Parliament.

1832.—Overtures were laid upon the Assembly's table to rescue the "call" from the state of practical inefficiency into which it had fallen. The combatants in the Non-intrusion Controversy were now fully armed and marshalled for the ten years' conflict.

1833.—The Veto Act, which allowed the deliberate dissent of the majority of a congregation to reject a presentee, was lost in the Assembly by 137 against 149. It was passed by the following Assembly.

October 14, 1834.—The Earl of Kinnoull presented a Mr. Young to the parish of Auchterarder. But as only 3 persons signed the call, the Presbytery refused to ordain the presentee, and rejected the call in terms of the Veto Act. (Out of 300 entitled to sign the call 289 refused.) The matter was remitted to the Synod, which referred it to the Assembly. There the conduct of the Presbytery was sustained. Mr. Young appealed to the Court of Session.

1838.—The Lords of Session decided the case in Mr. Young's favour. He demanded that the Presbytery should take him on trial for ordination. The Presbytery referred the matter to the Synod for advice.

1839.—The case was again appealed to the Civil Court. It was sent up to the House of Lords, which affirmed the decision of the Court of Session. It also came again before the Assembly, which resolved not to ordain on the principle of Non-intrusion. Afterward, Mr. Young was ordained to the status of a parish minister. The congregation left.

June 14, 1839.—The Presbytery of Dunkeld were accused, convicted, and censured, like malefactors, at the bar of the Court of Session. Their offence consisted in refusing to ordain a Mr. Clark to the united parishes of Kinloch and Lethendy. Mr. Clark was assistant to Mr. Butter. A paper was taken round the parish for signatures to get Mr. Clark appointed as assistant, but when it was fully signed the words "and successor" were added. The whole proceedings in this case were scandalous. Mr. Clark was ordained, but shortly after was deposed for misconduct.

January 21, 1841.—The deposed members of the Presbytery of Strathbogie ordained Mr. Edward to the parish of Marnoch. Mr. Edward had, for a few years, been assistant to the parish minister, and received the presentation as his successor. Only one member signed the call. The majority of the Presbytery, being Moderates, were determined, however, to ordain Mr. Edward. For their conduct in the matter the Assembly deposed them. The presentation afterwards was withdrawn; nevertheless, the deposed ministers were determined to ordain Mr. Edward, which they did. The case was carried to the Civil Courts, and, owing to their tyrannical conduct, a disruption in the Church became inevitable.

May 18, 1843.—The conduct of the Civil Courts in objectionable settlements, and the refusal of Parliament to frame laws to put a stop to these scandalous abuses, and to recognise the spiritual independence of the Church, drove the evangelical party to secede from the National Church. This they did, after the opening of the Assembly, when Dr. Welsh, the Moderator, led the procession of upwards of 400 ministers to Tanfield Hall, where was held the first Assembly of

THE FREE CHURCH OF SCOTLAND.

1847.—In the Free Church Assembly, Dr. Candlish introduced an overture to the effect that the Free Church should retrace its steps from the ground of the Revolution Settlement to that of the Second Reformation. It was laid aside.

1851.—The Free Assembly agreed to publish a preface to the Confession of Faith. This preface is simply Dr. Candlish's overture, minus all direct reference to the principles of the Second Reformation. In it is a resolution, vaguely expressed, to defend the principles maintained by our forefathers.

January, 1852.—In consequence of this preface and resolution, a number in the Original Secession Synod, who were anxious to enter the Free Church, obtained a meeting of the ministers of the Synod. It was held in Edinburgh. A number agreed to apply for admission to that Church, on the plea that the first Seceders appealed, and were willing to return to the first free, faithful, and reforming Assembly of the Church of Scotland.

May, 1852.—The Original Secession Synod, by a majority of one, agreed to seek admission to the Free Church. The minority protested, and retained both their public principles and their name. At the following meeting of the Free Assembly the union party applied for and obtained admission, on the ground of being permitted to retain their distinctive principles in subordination to the Free Church. Like the Old Light Burghers in 1839, they did not *unite with*, but were *absorbed into*, the larger body.

1853.—A society was formed within the Free Church, by ministers and laymen, for the purpose of disseminating the principles of the Second Reformation within that body. Most, if not all, of its members are to be found in the "minority" at present in that Church. Few, if any, of the ex-Original Seceders have joined that society.

July 10, 1855.—The Court of Chancery, Dublin, in the Toberdony property case, decided that the majority of the Original Secession Synod departed from their public principles when they entered the Free Church; and that, consequently, the minority of a congregation were entitled to retain property thirled to Original Secession principles, although its majority entered the Free Church.

January, 1857.—Lord Ardmillan, in the Thurso property case, decided that, because the majority of the Original Secession Synod, and the majority of the congregation, resolved to enter the Free Church, the property should be retained by the union party, even although the title-deeds were drawn out in favour of those who abide by the judicial maintenance of Original Secession principles.

1859.—This judgment, on appeal, was overthrown, and the case decided on the principles laid down by the Court of Chancery, Dublin.

1863.—As the majority of the Reformed Presbyterian Synod renounced their distinctive principle—the unlawfulness of using the elective franchise—four ministers and some elders protested, left, and met elsewhere. These still retain the distinctive principle, though both parties retain the name. With the exception of the question as to the use of that civil right, they and the Original Seceders are at one. Both maintain the principles of the Second Reformation.

1864.—The Original Secession Synod was requested to send a committee to act with a committee from each of the disestablished Presbyterian Churches of Scotland and England, to effect a joint union of these Churches. As it was evident that the proposed union was not to be effected on the basis of the whole Westminster Standards as standards of covenanted union and uniformity, but in the way of making open questions of important matters of principle and duty, the request was not complied with. The Synod, however, are quite willing to unite on the same basis on which the Presbyterians of Scotland, England, and Ireland united at the Second Reformation.

1866.—Negotiations with a view to union were entered into between the Original Secession Synod of Scotland and the Associate Synod of Seceders in Ireland. A very gratifying amount of harmony was ascertained to exist between the two Synods. The negotiations are still pending.

1867.—By a majority, the Free Assembly declared that there is no bar to union with the negotiating Churches. A minority, respectable for its number, staunch adherence to Free Church principles, and purity of doctrine, protested against this decision.

1870.—Whilst the United, Reformed, and English Presbyterian Churches are prepared to unite, the question of union still agitates the Free Church.

REMINISCENCES OF THE EARLY TIMES OF THE
SECESSION :

HISTORICAL, BIOGRAPHICAL, AND TRADITIONAL

THE REV. ADAM GIB.

ALTHOUGH the Secession from the Church of Scotland, of 1733, has been commonly spoken of, and described by writers of the period, as the deed of the "Four Brethren," and not unfrequently associated with the name of Ebenezer Erskine alone, the prime mover, it was not the less the work of others. It was in fact the *crisis* of a long course of ecclesiastical defection and oppression. The *occasion* of the Secession may be said to have been the act of an individual, but the *causes* which led to that step lay deep in the proceedings of preceding years. Rarely, indeed, in the history of the Church has an event, springing from so small beginnings, and opposed at first by almost universal hostility and contempt, been followed by so rapid and complete success. Not only did the powerful Established Church feel endangered, but even the State, ignorant of the loyalty and patriotism of the Reformers, entertained grave suspicions of what appeared only another name for a republican conspiracy. Four ministers only, signed the original deed of secession. But others looked on with deep interest, and, while some of them withdrew after helping their brethren over the precipice, a faithful few early joined their ranks.

At the meeting of the Commission of the General Assembly held in the month of August, 1733, the alternative put before the "four brethren" was—RETRACT and SUBMIT, or SECESSION and a good conscience. At that moment the grand question on which hung so momentous consequences, consequences which have since affected all Christendom, had to be determined. There was no wavering on the part of those at the bar of the Commission. These brethren had done nothing, and were asking nothing, but what the Word of God, their ordination vows, and a good conscience required of them ; and therefore they could not resile. At this perilous juncture, for the Church of Scotland, the ruling party in her Courts carried matters with a high hand. They little understood, or cared not for, the interests at stake ; and the country generally slept soundly, or yielded a tame submission, under the *upas* atmosphere of Moderatism. The Assembly's Commission as little understood the *mettle* of the men now opposing their corrupt and tyrannical proceedings, and only learned their own false position when it was too late to be retrieved. Among the spectators of the meeting referred to there was one, with keen eye and throbbing heart, burning with indignation at the treatment bestowed on those worthy men, and who himself was destined to

occupy an honourable position under the Secession banner. Hear his account of the scene : " I saw Mr. Ebenezer Erskine, then standing at the bar in a most easy and undaunted, yea majestic appearance, amidst warm brow-beating reasonings against the refusal which he then made, particularly by the Earl of Isla. Before the Commission found themselves obliged to reverse their forenoon resolution against receiving any written answers to their question, a proposal was agreed in for allowing him to read such parts of his representation as contained a direct answer to their question. Mr. Erskine replied that these would come in due order. This produced new reasonings, which issued in his being allowed to read the whole paper. And he did so in a very deliberate manner, with a very audible voice, Mr. Archibald Rennie, who was next year intruded into the parish of Muckhart, holding the candle to him, for it was then late." The graphic narrator of this painful exhibition, which might furnish a subject for a painter, was Adam Gib, the subject of the present sketch, then a youth of nineteen years, prosecuting his studies at the University of Edinburgh.

Adam Gib was born at Castletown, in the parish of Muckhart, in the year 1714. His father, Mr. John Gib, being in easy circumstances, gave him a liberal education. Adam, at an early period, having given indications of more than ordinary abilities, his father was induced to send him to the University of Edinburgh to complete his education with a view to the medical profession. In his seventeenth year he commenced his academical career, in which he made great progress, especially in mathematics. While thus qualifying himself for an honourable worldly calling, the great Teacher directed his mind to the study of the most excellent of the sciences, the knowledge of Jesus. By this means he was taught the art, not of administering healing medicine to the bodies of men, but of applying the balm of Gilead, the consolations and hopes of the Gospel, to their sin-diseased souls.

It appears to have been at this period that young Gib received into his own heart the first serious impressions of religion. When such gracious work is to be accomplished, the Holy Spirit, who ordinarily works through the agency of external means, is never at a loss to find them. Passing along the streets of Edinburgh one day, our student witnessed the painful scene of a fellow creature being launched into eternity for his crimes. The solemn and sad spectacle led to the exercise of self-examination. At that moment his mind was engrossed with the solution of a mathematical problem ; but the infinitely more solemn question now presented itself, and pressed him day after day for a satisfactory result—" Am I ————

for meeting with God at His judgment seat; and ‘what must I do to be saved?’ The state and salvation of his soul was now indeed the problem to be solved, and although the veil, which himself only could have removed, has been allowed to remain over the fact, we cannot doubt that he did not rest until he had found joy and peace in believing.

All idea of the medical profession was now banished. His desires went out in a higher and more noble channel. What things he formerly counted gain, he now counted loss for Christ. The warrantable expectation of worldly wealth and honour; the comforts and preferments even of the ministry in connection with the Established Church; the approbation and inheritance of an affectionate father, and the esteem of friends—all these he was prepared to forego, and did forego, for Christ's sake and the Gospel by casting in his lot with the Seceding brethren. As early as the winter of 1732 he had formed the resolution of abandoning the Established Church from a feeling of disgust at the toleration of unsound doctrine, and the arbitrary and oppressive administration of her General Assembly and subordinate Courts. In due time he carried that resolution into effect on higher grounds, and from purer motives—from a deep conviction of duty to the cause of truth.

In the end of 1733 the crisis came. The Commission which met in November of that year finished the mischief which the Assembly and Synods had begun. At Gairney Bridge the first actual and decisive step of separation was taken. There the first Secession Presbytery was constituted, consummating a breach which remains unhealed to this day. In the year following one of those violent settlements, the intrusion by physical force of an unacceptable presentee, by which the period was disgraced, took place in the parish of Muckhart. This being Mr. Gib's native place he took an active part, as might have been expected, in opposing the settlement. In this opposition the whole of the parishioners, with two exceptions, united, and it must have been peculiarly gratifying to him at an after period that from Muckhart the first application for a supply of sermon was presented to the Associate Presbytery. Up to this time, and for several years thereafter, the four brethren now associated as a Presbytery entertained no idea of a permanent secession. On the contrary, they anxiously looked for a reformation from existing evils that would warrant them to lay down their protest and return to the communion of the Established Church. It was owing to this expectation that they exercised so much forbearance in avoiding acts that might needlessly have caused irritation among brethren, and limited their procedure to providing ordinances for those who, like themselves, had been com-

pelled to abandon the Establishment. To meet the demands made on them, however, they found it necessary, in 1736, to open a Hall for the training of students for the ministry. This institution was placed under the superintendence of the Rev. William Wilson, of Perth, and it was under that learned divine that Mr. Gib finished his theological course. In 1740 he was duly licensed a preacher of the Gospel in connection with the Associate Presbytery. His powerful eloquence and other acceptable gifts as a preacher soon became known, and in the same year he received two calls, one from the congregation of Stitches, the other from the Associate congregation of Edinburgh. The case had to be determined by the Presbytery, by whom the call from Edinburgh was preferred, and accordingly he was regularly ordained over the congregation there in 1741. Even that congregation, though in the Scottish metropolis, could not boast of a church. Mr. Gib's ordination took place in the winter season, and out of doors, a chilling introduction to the ministry. An aged matron who witnessed the interesting scene often referred to it with delight, "O I was sae glad," she would have remarked, "I was sae glad when the ministers laid their hands upon his bonnie head and screened it frae the falling snaw."

If the Seceders were hated for their faithfulness by Churchmen, and branded as schismatics and disturbers of the peace, they were suspected no less of being the secret instigators of the political intrigues which then existed and threatened the peace and safety of the country. This charge was preferred against them by the Duke of Argyll in a speech delivered by him in 1736 in the House of Lords. After referring to disturbances which had occurred in Edinburgh, particularly that known as the "Porteous mob," his Grace remarked—"This riotous and rebellious spirit of theirs does not proceed from any oppression of the governors or civil magistrates of that country, as has been strongly insinuated, but from a few fanatical preachers lately started up in that country, who, by their sermons and other ways, instil into the minds of the vulgar and ignorant such enthusiastical notions as are inconsistent with all government, by making sedition and rebellion a principle of their religion."

Never were insinuations, more unfounded than these, thrown out against any class of men. They were totally unsupported by evidence, and, as coming from the Duke of Argyll, indicated culpable ignorance and a sad defection in that noble family compared with its former character. Good men only can afford to bear calumny, and as a rule they are privileged to *live* it down. A few years thereafter, events gave the Seceders an opportunity of wiping off these aspersions, and it ought to be said, to the credit of the rulers of the day,

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that they were not slow in recognising their services to the country.

In the year 1745, the Pretender to the Throne of Britain, Charles Edward, encouraged and aided by France, came to Scotland, and succeeded in inducing most of the Highland clans and numbers of influential families in the Lowlands to join him in raising the standard of rebellion. The movement assumed considerable dimensions; several severe battles were fought; for sometime the issue was doubtful; and many persons of wealth wavered between loyalty and rebellion in order to be on the winning side in the end. Notwithstanding the general excitement and alarm, there was no balancing of interests on the part of Seceders. They took their ground at once, tendered their services to the Government, and offered to raise a regiment from their own ranks. In the siege of Stirling Castle the Rev. Ebenezer Erskine, though advanced in years, took a part, declaring that the crisis required the "arms as well as the prayers of all good subjects."

Mr. Gib, actuated by motives of the purest patriotism and public spirit, was not likely to be behind his brethren at such a time. Nor did he hesitate as to the course of action. With characteristic energy and fearlessness he instantly set about measures of defence, and declared his determination to employ all lawful means in his power to repel the enemy. By his own exertions, three companies of one hundred each were raised, chiefly out of his own congregation, and placed at the disposal of the War Department. When the Pretender succeeded in forcing his way into Edinburgh and taking possession of the city, he issued a proclamation to the clergy to worship in their churches as usual, an order which they generally declined. Mr. Gib vacated his church and preached to his people from a tent erected in the suburbs of the town. Some of the Pretender's followers were present on one occasion, doubtless for a purpose, but Mr. Gib was not the man to be deterred from his duty through bodily fear. On the contrary, he embraced the opportunity of distinctly praying for the king and the royal family, and boldly denounced the rebellion as unnatural and antichristian, and prayed for the downfall of those engaged in it. In this faithful and intrepid discharge of duty he sustained no harm, none of the rebels daring to interfere with the Lord's servant. After the rebellion had been put down, Mr. E. Erskine and Mr. Gib received the special thanks of the Government for the important public services they had rendered at that time.

Other fields, than those of military glory, were more congenial to the subject of our paper. Mr. Gib took a deep interest in every thing bearing on the prosperity of the Secession body, and occupied a

chief place in conducting its public affairs. By the time of which we are now writing it had largely increased, and, instead of one, was divided into three Presbyteries, who met periodically in Synod. Possessed also of a keen discernment of the effects of right and wrong, he watched with zeal and anxiety over every current movement. He had diligently traced the growth and effects of error in doctrine, and laxity in discipline, in the Established Church subsequent to the Revolution; and that knowledge proved to be of great advantage in guiding the infant Church and framing the public testimonies of the body.

But there is nothing perfect in the actings of imperfect men. For twelve years a remarkable unanimity of sentiment prevailed in the Secession. In the year 1745 an overture was introduced into the Synod concerning the import and application of the religious clauses in certain burghess oaths imposed in some of the Scottish burghs, and as to whether the oath could be sworn consistently with the Secession testimony. On this overture many long and warm debates followed. The subject was agitated and discussed both in the Church Courts and throughout the body for two years. As the controversy went on it naturally became the hotter; and, from being a public question it began to give evidence of bitter personal feelings. In 1747, "the contention," like that of Barnabas and Paul, "was so sharp between them that they departed asunder," blaming each other, and each party claiming to be the legitimate representative of the once undivided Church. The principles involved in this mournful controversy and separation belong to the history of the period and have been already discussed in our pages. Here it may be sufficient to state that thereafter the parties were known as the Burgher and Antiburgher branches of the Secession.

Mr. Gib entered keenly into this controversy. He supported the views of those who maintained that the oath could not be sworn consistently with the Secession testimony. When the division in the Synod took place it was to his house that the Antiburgher party retired, and it was there that their first Synod was held. This division after existing for seventy-three years was partially healed. In process of time the majority of both parties had corrupted their ways by abandoning their original principles and adopting those known as Voluntaryism. Twenty-two years later the reproach of that separation was completely removed. The minority on both sides who had remained true to their principles brought about that happy result in 1842, by uniting under the banner of a testimony embracing the entire views of the ORIGINAL SECEDERS.

From the year 1747 to 1788, Mr. Gib continued to take a leading

part in the management of the affairs of the General Associate or Anti-Burgher Synod, to the interests of which his active and energetic mind was devotedly applied. His extensive historical knowledge, his decided and clearly defined views of the Presbyterian constitution and government of the Church, his thoroughly evangelical sentiments, and his literary abilities, eminently qualified him for the position. With all the acts and deeds of the Secession his name is more or less associated, and he was understood to have had a principal hand in their compilation. "And in respect of clearness of conception in Scriptural doctrine, accuracy of distinction in spiritual matters, and unswerving honesty of purpose," as has been well remarked, "these documents will bear a favourable comparison with any ever emitted by any portion of the Church." Apart from official papers, his chief works were:—A volume entitled "Sacred Contemplations;" "A Defence of the Reformation Standards of the Church of Scotland," &c.; "A Display of the Secession Testimony," in two volumes; and a second "Display," containing an account of the Re-exhibition of the Secession Testimony by the Burgher Synod. In addition to these he published at various periods, at least, nine pieces, chiefly controversial, and all bearing on the public ecclesiastical questions of the day.

His great work was the "Display of the Secession Testimony." It is still the best history we have of the "Rise and Progress of the Secession" and contemporary events, and on it the other accounts of the period are chiefly based. If ever any book contained a thorough exhibition of the principles of the Reformed and Covenanted Church of Scotland, in comparatively few words, as the Church of the Bible, in doctrine, worship, discipline, and government, it is the *DISPLAY*. Yet in this book some of those Original Seceders who abandoned their testimony and joined the Free Church in 1852, professed to have discovered a palliation of their conduct in the shape of Voluntaryism, a thing its author perfectly abhorred.

The Burgher Synod republished the Judicial Testimony, or at least professed to have republished it, under the title of "The Re-exhibition," &c., in the year 1788. In this edition of the Testimony alterations of a pernicious character were introduced, although the reader was left to believe that no change had been made. This "fraudulent and gross abuse," as Mr. Gib expressed it, was too much for his sterling honesty to bear. The fire of his earlier days was rekindled; he was ready to fight the battles of '47 o'er again; and it would be difficult to find anything more justly severe than the castigation he administered to the Burghers in his second Display. The main object of the Burghers by the Re-exhibition appears to have been to narrow

the grounds of the Secession, by restricting them to the preliminary and temporary statement of them by the "four brethren" in their *Extra-judicial Testimony*. How true it is that a principle of sympathy runs through and identifies every system of error and course of defection! The ex-Original Seceders of 1852 followed in the wake of the Burghers, by taking refuge in the Extra-judicial Testimony—a position as unwarrantable as it was contemptible. Had Gib's little *DISPLAY*, now extremely rare, been then brought forth, the author of which could speak from personal knowledge, they dared not have entered on such a course. However undesirable controversy is, offences will come. As a polemical writer, Mr. Gib not unfrequently indicated a warm temperament, but his heat arose from a well-founded and well-directed zeal for truth. His arguments, positions, and illustrations were always clearly based on Scripture, and it has been generally admitted that he rendered valuable service to the Church in exposing the errors and defections of his own times, and, by his writings, was instrumental in promoting true religion in succeeding generations.

Mr. Gib was not one of those "who delight in war." He could buckle on his sword when faithfulness to his Master's cause required it; but his delight was in peace. In the preface to his last work, written in his seventy-third year, he says, "I will leave it behind me as a summary of that Gospel which I have been preaching; and as a testimony for truth against the present flood of errors; in opposition likewise to many misapprehensions which generally prevail: desirous and hopeful that I may be useful by it, after having finished my course." Amidst his manifold labours of a public kind he never neglected the interests of the people under his charge. His pulpit ministrations always gave indication of close study and careful preparation, and they were delivered with great solemnity, earnestness, and eloquence. The writer makes this statement on the authority of one who had the privilege of sitting under his ministry; and the fact is abundantly confirmed by the remains of his discourses still extant.

It was a remark of the time that, although his people were occasionally offended by his controversial appearances during the week, the offence was always blotted out by the delight they experienced on the Sabbath. As an illustration of how the faithful servant of Christ is sometimes privileged to see the fruits of his ministry, the following may be told:—A Mr. Y— had gone to Edinburgh to discharge an obligation for three thousand pounds. Meeting with a friend there who understood Mr. Y.'s business, this person asked a loan of the money for a day or two and got it. Next morning Mr. Y., to his horror, learned that he had decamped, carrying the money with him.

and that his whereabouts was unknown. On Sabbath, Mr. Y. was providentially led to Mr. Gib's church, and being in great distress of mind took a seat in a remote corner that he might escape observation. Mr. Gib, that forenoon, preached from Isaiah lvii. 17—"For the iniquity of his covetousness was I wroth, and smote him : I hid me, and was wroth, and he went on frowardly in the way of his heart." If Mr. Y. was ill before, his distress was immeasurably deepened, and in the interval, between sermons, he walked to the meadows with a determined resolve on self-destruction. He was preserved from the committal of that sin, went back to church in the afternoon, when Mr. G. gave out for his text the verse following that preached from in the forenoon—"I have seen his ways, and will heal him : I will lead him also, and restore comforts unto him and to his mourners." This discourse through the Divine blessing, carried conviction to the soul of the distressed listener ; it also poured in the balm of sweet consolation. Before it was concluded, Mr. Y. could afterwards tell that he cared nothing for the lost money, and that he experienced a peace and joy he was unable to describe.

The Edinburgh Secession congregation was distinguished from the first for the piety and consistency of its members. Its foundation was laid in district prayer meetings, composed of persons who felt themselves shut out of the Establishment for conscience sake before the Associate Presbytery was formed. And there can be no doubt that the minister was greatly encouraged and strengthened in his labours by a praying people. From credible testimony we feel warranted in the belief that the ways of God in providence as well as in grace, in a personal respect, were more marked by his believing people in former times than they are now ; that what was then simply an earnest looking after prayer would in this frigid age be regarded as little better than delusion. The following instances, illustrative of this remark, occurred in Mr. Gib's congregation : One of his members, the mother of a family, resided at some distance from Edinburgh. One Sabbath, while at church, intelligence was brought to her that her house had been burnt down, and that one of her children had lost its life by the fire. She calmly replied, "the house may be destroyed, but I feel persuaded that my children are safe, for I committed them to Christ before leaving." On reaching home she found that the sad event had fallen on the child of a neighbour. This may be said to have been the fruit of prayer. The only other instance of the kind we shall here give may be said to have arisen from the neglect of that duty. During a winter season, when snow and ice lay on the ground, another of Mr. Gib's members, an old man, had occasion to travel in the dark of the morning between Edinburgh and

the Forth. In wading through the snow he fell and broke his leg, which effectually interrupted his journey. His exclamation at the moment was—"No wonder, I left home in a hurry and forgot my prayers."

Seceders generally, and individuals of strong high-toned principles, such as Adam Gib, have often been represented as "narrow-minded bigots," incapable of generous actions or of associating in common objects with fellow-Christians of other denominations. Nothing, however, could be more unjust or farther from the truth. Whatever would compromise their public profession they have, as all Christians ought to do, ever carefully shunned. But their sympathies and efforts in behalf of the common interests of humanity were never limited or restrained by that profession. When Dr. M'Crie was writing the life of Knox he had frequently to consult certain records of the Church in the custody of the Rev. Sir Henry Moncrieff. Sir Henry would have asked the Dr. occasionally to stay dinner, and, by way of pleasantry, was fond of telling a good story at the expense of the Seceders. Dr. M'Crie was just the man to give something as good-humouredly back at the expense of the Establishment. One day, however, by way of making amends, as the Dr. supposed, for all the scandal he had related about the Seceders, he told the following of Adam Gib:—Shortly after Sir Henry was settled in the West Kirk Parish, in looking into the state of the poors' fund he found that from some cause there was a great deficiency. He wrote to all the dissenting ministers within the parish asking a collection on behalf of the poor. From many of them, said Sir Henry, I received rather tart replies, but Mr. Gib's was to the following effect:—"Rev. Dear Sir—I am sorry that from the state of my congregation I cannot ask a collection for the purpose for which you solicit it, but I beg to enclose you a small contribution (five pounds) from myself to that object."

Mr. Gib having kept no diary, so far as the writer has learned, all that is now known of him, apart from his published works, is by far too meagre to furnish a full estimate of his character. His personal habits, we know, were of a strict order. His labours in the study, and his duties out-of-doors were gone about in a systematic manner, and it is evident no man could have gone through the work he accomplished without working hard, and working long hours. He carefully redeemed the morning hours. Even in winter he generally rose about four o'clock in the morning, and in order that no time might be lost the fire of his study was prepared for lighting on the previous evening. It might readily be supposed that, from his fertile mind and power of utterance, he must have written with an easy flow, but we have evidence that such was not the case. His studies were

severe to himself, and it was only by prayerful perseverance that his subjects were turned, as it were, into living streams. Some of his notebooks are still in existence. One page appears to contain all that was committed to paper of a sermon. The first of each sentence only is written, the remainder left to be filled up from memory. They are almost uniformly divided into one head and ten particulars; or two heads of five particulars each; and abound with alliterations which would render them all the more memorable. The time occupied in the delivery of each is marked in his own hand at the close in minutes and seconds; and at the end of the volume the whole is summed up, and the average time of delivery carefully calculated.

The brief outline sketch now given contains, we believe, about all that can be said of this great and good man. That he was a genuine Christian, a devoted minister of Christ, and an unbending adherent of the Reformation cause as displayed in the Secession Testimony, all will admit. His labours, we feel warranted in saying, were blessed to many while he lived; and, though dead, by his writings he is still speaking. Of the closing scene of his earthly career we have no particulars. At Edinburgh, on the 18th June, 1788, in the seventy-fifth year of his age and forty-eighth of his ministry, he fell on sleep, and his dust reposes in Greyfriars Churchyard beside that of kindred spirits. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE PRESENT CRISIS.

THE events of the past few months are alike startling and stupendous. They have that character of suddenness and unexpectedness, as well as of majesty, which mark the dispensations of the Almighty "when He ariseth to shake terribly the earth." What human foresight could have predicted the overturnings which have taken place in Europe since the beginning of July? Who could have anticipated that the Emperor of France, who then appeared to be more firmly seated on his throne than ever, by a recent vote of the overwhelming majority of the French nation, would now be an exile and a prisoner, cast off with execration and contempt by the very people who had just pledged a seemingly enthusiastic support to his government? Who could have foreseen that France, which then boasted of being, and was believed to be, the strongest military nation in Europe, would be, as now, successfully invaded; its vaunted armies crushed by one humiliating defeat after another; one of them, numbering 80,000 men, led by the ablest of its generals, compelled to surrender

as prisoners of war ; another of them shut up helplessly under the guns of a border fortress ; and Paris, surrounded by a besieging host of 200,000 invaders, who threaten to lay it in ashes ? Or who could have imagined that the Pope, who was expected by the proclamation of his personal infallibility to lay the Papal world prostrate in awe at his feet, would now be shorn of all but the merest shred of his temporal dominions, and be shut up in a corner of Rome, by one of the kings whom he claims as his subjects, and on whose necks his predecessors literally set their feet ? In presence of changes so sudden, so vast, and so far-reaching in their consequences, we are constrained to exclaim, "When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence."

What makes the hand of God more apparent in these sudden and wonderful events is the unlikely way in which they originated. The Queen of Spain, smitten with terror of the revolution which her misrule had created, fled from the country. Her subjects needed a new monarch, and their provisional government chose a German prince to fill the vacant throne. Who could have supposed that this exercise of an undoubted right on the part of Spain, gone about in the quietest and most orderly manner, was to be the occasion of hurling France and Prussia in murderous collision against each other ? Did any one anticipate that what was done thus legitimately at Madrid, was the spark which was to kindle a conflagration in which was to perish the dynasty of Napoleon, the military power and glory of France, and the temporal sovereignty of the Pope ? Yet so it has proved ; and here, too, we see the finger of God, who chooses to work out His grand purposes by unlikely and insignificant means, that His own hand and glory may the more conspicuously appear. Had Isabella of Spain been a better sovereign, so far as we can see, Napoleon and the Pope might have been sitting as securely as ever on their thrones ; but we see the righteous and wonder-working Providence of God in making the wickedness and tyranny of one bigoted supporter of the Papal system the means of bringing other, and the main, pillars of that system to the ground.

"The works of the Lord are great," and they are "sought out of all them that have pleasure therein." They are the evolutions of His eternal purposes, as these are shadowed forth in prophecy. They are the embodiment of those eternal principles of holiness and justice and truth which are the glory of His character, and of the government He exercises over all moral beings. It is our duty, therefore, to enquire into the meaning of them, that our faith in His Word may be confirmed, that we may learn the great moral lessons He is reading us by means of them, and that we may render Him the glory which

it is His ultimate end in all His works to secure to Himself. It would be presumptuous to imagine that we can fully interpret the great thoughts of God embodied in present events: until the mystery of God is finished, no finite mind shall be able to see all their bearings on that great providential plan which embraces all time and all angelic and human history; yet there are some lessons which lie so plainly on the surface of them, that "he who runs may read them."

1. What will most impressively strike the student of Scripture in the events of the present crisis is the *swift and signal judgment that has come on the Papacy*. The impieties and crimes of the Papacy have been accumulating for more than twelve centuries. But they appear to have culminated in what took place at Rome on the 18th of July last. On that day, amidst a terrific storm of thunder and lightning—symbol, many will think, of the wrath of Heaven against the unhallowed deed—the representatives of the Papal world proclaimed the Pope to be infallible, whenever he speaks from the chair of Peter. It does not appear that even Papal pride and blasphemy can go beyond this. It seems the highest possible effort of the Satanic ambition which the serpent breathed into man when he said, "Ye shall be as gods." Indeed, by this dogma of the infallibility the Pope makes himself more than God. He shows himself to be "the son of perdition who exalteth himself above all that is called God." For he claims to be able to do what God, from the absolute perfection of His nature, cannot do. He claims to be able to alter the moral nature of things; to make that to be infallibly true which is false, and that to be infallibly right which is wrong; to set the seal of Heaven on the inventions of hell. What the great Popish doctor, Bellarmine, taught is now law to the Papal world—a law which every Papist must acknowledge under pain of anathema—namely, "That if the Pope should err by enjoining vices or forbidding virtues, the Church should be bound to believe vices to be good and virtues evil, unless it would sin against conscience."* Can the Pope attempt more, than thus to usurp the throne of the Moral Governor, and reverse the moral laws by which He has bound the universe? We cannot tell. Popery is "the Mystery of Iniquity." There are in it "the depths of Satan." But if it has any birth more monstrous in its foul and fetid womb we cannot imagine it. Its pride and wickedness seem to us to have reached their fullest and most portentous development.

If so, its end cannot be far away. It was when the flatterers of Herod raised the shout, "It is the voice of a god and not of a man," that "immediately the angel of the Lord smote him, because he gave

* Quoted by Barrow on the Supremacy, p. 177. Ed. 1852.

not God the glory; and he was eaten of worms, and gave up the ghost." The walls of St. Peter's have echoed back the same shout, "It is the voice of a god and not of a man," and may we not expect that the sin shall again be followed by such speedy and humiliating judgment as shall proclaim to all men that Jehovah will not give His glory to another? Prophecy warrants the expectation; for it shows that it is when the grapes of the vine of the earth are fully ripe—that is, when the blasphemy and wickedness of the Papacy have reached their complete and mature development—that the command is given to the angel of judgment to thrust in his sharp sickle and gather its clusters, and that the winepress is trodden without the city, till the blood flows out of it even unto the horse bridles. (Rev. xiv. 17–20.)

Is the prophecy not passing into fact before our eyes? No sooner have the grapes of the vine of the earth ripened in the decree of the infallibility than the bloody vintage has begun. Simultaneous with its proclamation was the proclamation of the present war; and how signally has the war avenged it? The Jesuits expected otherwise. They are said to have fomented the war in the expectation that it would aid the decree of infallibility in giving new power and mastery to the failing Papal See. They calculated that in the war Southern Germany would league itself with France, and that Popish Germany and Popish France combined would crush the rising power and influence of Protestant Prussia. To get the Papal States of Central Europe welded together in a crusade against free and Protestant Prussia; to get Prussia by this means humbled and paralysed—that was the object of these consummate schemers. For this end they flattered the pride and inflamed the military ambition of France by every means through which they could gain its ear. They acted on the ultramontane fanaticism of the French Empress till they had got all her religious prejudices roused in favour of the war, and all her great influence with her husband used to promote it. They used every means to foment a spirit of jealousy and distrust of Prussia throughout the Papal States of Germany, and Bavaria especially. But for once the forecast and cunning of these busy plotters have failed them. He who taketh the wise in their own craftiness has signally made their mischief return on their own head. The war, which they expected to bring new strength to the Papacy, has done more to humble and weaken it than anything that has occurred since the Reformation. It has united Germany under a Protestant King. It has brought down France, the strongest Papal Power in Europe. It has compelled Napoleon to withdraw the French troops from Rome, and enabled the Italian King to realise the ambition of himself and his subjects by

seizing Rome for the future capital of Italy. The Pope has thus been all but entirely stripped of the temporal sovereignty, which has been regarded as an inalienable appendage of his chair for more than a thousand years. And the loss of those temporal dominions, which were presented by Pepin and confirmed by Charlemagne, which gave the Pope royal rank, and entitled him to exchange ambassadors with all the great powers of Europe, surely marks a notable era in the predicted fall of the Papacy. No doubt the King of Italy pledges himself to guarantee the independence and rights of the Pope as a temporal sovereign, but when we think that all which is left the Pope to reign over is a mere corner of the city which was formerly his capital, the guarantee sounds something like a mockery. It will be strange indeed if, within the walls of the same city, two antagonistic governments can hold independent and yet friendly sway—the intolerant despotism of Pio Nono and the constitutional *regime* of Victor Emmanuel. Already the few remaining subjects of the former, basely insensible to the unparalleled privilege of living under the benign sway of the Holy Father, are showing ominous signs of a desire to fraternize with their former fellow-citizens. In truth, the direct temporal sovereignty of the Pope is at an end; and though he still claims universal spiritual jurisdiction as Christ's vicar on earth, and a certain universal temporal jurisdiction arising out of the other, yet it will be hard for him to maintain the authority and awe of his pretended supremacy in either of these forms, now that he has undergone the humiliation of being shorn of what he claimed as equally a part of the Divinely-given and inalienable heritage of the successors of Peter. We can fancy we hear such discrowned monarchs as Napoleon the Third, and Isabella of Spain, and Ferdinand of Naples hailing the Pope's descent with these words:—"How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground who didst weaken the nations? Art thou also become weak as we? Art thou become like unto us?" At all events, if they do not mock the weakness of the fallen Pope, the nations will.

But, apart from the war, the proclamation of the infallibility has brought direct disaster on the Papacy. The Jesuits thought by means of it to create a resistless central authority under their own control, through which they might rule the adherents of Popery all over the world. But in the thing wherein they dealt proudly the Lord has been above them. Like Haman they have constructed a gallows on which to hang themselves. They have provoked a reaction and a revolt which threatens to end in the secession of a large part of the supporters of the Papacy from Rome. Already Austria has resented the imposition of the dogma by completely breaking her con-

cordat with the Papal See. Bavaria, which formerly rivalled Austria in devotion to the interests of Rome, has followed in the same direction. The ecclesiastics of Southern Germany who opposed the proclamation of the infallibility in the Council are now openly repudiating it. Those of Hungary are also in revolt against the intolerant decree, and are taking steps to form themselves into a free Church. While in Spain, as will be seen from our ecclesiastical intelligence, a body of ninety priests have resolved to unite in an organization, independent of the authority, and separate from the corrupt administration of the Church of Rome.

Truly the frail and crazy bark of Peter is reeling in the storm. And the kings of the earth who have done so much to rig, and man, and freight it with its once countless wealth are abandoning it. Italy has put its master in confinement and is plundering it. France cannot help it if it would. Spain, Austria, the principalities of Germany will not help it if they can. The prophecy seems to be fulfilling—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." The judgment of Antichrist is begun: when that judgment shall end no human being can tell; but, meanwhile, as we gaze on the terrors of its progress and anticipate the yet greater terrors of its end, it is ours to join with adoring awe in the song which the spirit of prophecy puts into the mouth of the Church when the vials of the seven last plagues are being outpoured—"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." (Rev. xv. 3, 4.)

2. In the events of the present crisis—in the war now raging especially—we have *an impressive exhibition of the judgment of God on sinning nations*. There is deep truth in the words of the German poet that "The world's history is the world judged." For the most part, hitherto, that history has been a record of the sin of nations ending in the judgment and death of nations. In the case of nations, as surely as in the case of individuals, "the wages of sin is death." As surely, we say, and more manifestly, for nations as such, have no existence as individuals have, in a future state of being, that they should be judged and punished there. Nations, as such, in their corporate capacity, exist only in this world, and in this world therefore, if they repent not, they are reckoned with by the King of nations, and punished up to the full measure of their criminality. Long suffering and slow to wrath, He gives them long time to fill up ~~the~~

cup of national iniquity, but from that cup not one drop escapes, and when the last drop has raised it to the brim, it changes into a cup of fiery retribution, which they must drain to the dregs, like that given to the prophet with the command—"Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." (Jer. xxv. 15, 16.) Here and now is the judgment day of sinning nations. Here and now the judgment is set and the books are opened.

And how can we explain the dreadful havoc wrought by the present war but as the judgment of national sin? True, we must beware of rashly judging suffering nations any more than suffering individuals. It is not for us with so much national guilt on our own heads to say that the nations agonizing in the present murderous conflict are sinners above all others because they suffer such things. But when the judgments of God are on the earth the inhabitants thereof are to learn righteousness, and how can we learn righteousness from His judgments unless we see them to be just and right, the merited punishment of sin? And in regard to both the nations on whom the calamity of this great war has fallen, may we not say, "Is there not a cause?"

Prussia indeed has been victorious. But will the glory and the spoils of victory pay the cost of it to her? Will any indemnity she may wring from France compensate for the loss of so many tens of thousands of her bravest sons, the strength and glory of her land? Many a long year will come and go before Prussia will recover from the calamitous effects of the present war. It has been a judgment to Prussia, and who will say that the Judge of all the earth has not done right in inflicting it? Some of the German States now fighting under their King have been intolerant supporters of Popery. The high Lutheranism of its Protestant States is, in respect of ritualism and laxity of discipline, little better than Popery. For a century it has been the hotbed of an infidel neology, which has spread in its infecting influence into this and other lands—a moral pestilence of the most deceitful and deadly kind. And who has not heard of the gross and systematic desecration of the Sabbath which prevails in Germany, where, even in its Protestant States, it has been regarded less as a day to be kept holy by Divine appointment than as a festival set apart by the Church? And not to speak of the pride and ambition and passion for warlike greatness which have long marked the Royal House of Prussia, the present King, from political motives, has shown such deference to the Pope in his pontifical and therefore antichristian character, as was unworthy of the head of a Protestant nation and

As for France—pleasure-loving, pleasure-seeking, vain-glorious, ambitious, Popish, infidel, utterly-godless France—we may truly say that its sins “are open beforehand, going before to judgment.” A hundred years ago, Voltaire, Rousseau, and the Encyclopedists, as they are called, poisoned the mind and conscience of the French nation with infidelity and atheism. The terrific outbreak of licentiousness of every kind in the Revolution of 1789 did not carry the poisonous and distempered humours out of the body politic. These have been working on, showing themselves in an utter disregard of the authority of God and His law and in the prevalence of principles, which, if carried out, would dissolve the bonds of all society. But the infidelity of France would not have been so prevailing but for its Popery; for the no-belief of the one is the natural recoil of the human mind from the absurd and blasphemous beliefs of the other, and both alike destroy the authority of God over the human conscience. For more than a thousand years the rulers of France have wielded the power and resources of that great nation for the maintenance and propagation of Popery. If we take in the persecution of the Waldenses and Albigenses, the massacre of St. Bartholomew, the extermination of the Huguenots after the revocation of the edict of Nantes, it is questionable whether any nation has so largely shed the blood of God’s saints. And now that the hour of judgment on Antichrist has come—now that the vials of God’s wrath are being poured out on the Papacy—can we wonder that His wrath should come down in special fearfulness on France, which has specially signalised itself in doing the false, and foul, and bloody work of the Papacy—has proved itself one of the most powerfully destructive of the ten horns on the head of the beast? France has been long and loudly called to repent, but it has repented not to give God glory. The light of the Reformation streamed within its borders, but it shut out the holy and blessed light, it loved the darkness more than the light, and it would not repent. It was made a spectacle of horror to all nations during the wild excesses of the Revolution, but it knew not the hand that smote it, and it would not repent. It was trampled down and crushed by the iron despotism of Napoleon, and the flower of its population sentenced to the guillotine.

face of Europe, but still it would not repent. The blood of the slaughtered Huguenots is in its skirts unrepented of till this day, and now God, in making inquisition for blood, has remembered them, and the desolation and slaughter that have been wrought in France during the past few months show to what purpose He has remembered them. "And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink ; for they are worthy." (Rev. xvi. 5, 6.)

3. As bringing judgment on sinning nations, the events of the present crisis *sound a loud note of warning to our own nation*. With us, as a nation, "even with us, there are sins against the Lord our God." And it must be the blindest infatuation to suppose that He has come down to judge the guilty nations and that He will pass over us. Especially in view of the alarming fact that all the warnings we have received have failed to break the slumbers of our national security or rouse us to national repentance. The judgments of God are desolating the Papacy and the nations that have supported it, and as if in open defiance of God we are giving it increased support every year. The infidelity, the ungodliness, the profaneness, the pride, the sensuality, the vice of other nations are bringing swift and summary vengeance on them ; and as if the laws of God's moral government were suspended in favour of us, the rapid increase of the same sins among us, in the midst of religious privileges such as no nation on earth enjoys, goes on unchecked while few there are who are sighing and crying for all the abominations that are done in the land. America, Austria, Spain, France, Germany, all have been smitten before our eyes, and instead of trembling and preparing to meet our God in our turn, our prevailing feeling is, "We sit as a queen and shall see no sorrow." We boast of our high privileges, as if God were not saying, "You only have I known of all the families of the earth : *therefore* I will punish you for all your iniquities." We boast of our Protestantism, as if the more Protestant we were, we were not the more guilty and condemned for our support of Popery and our fearful misuse of our open Bible. We boast of our insular position, our navy, our army, our volunteers, as if it was man and not the Lord God Almighty who was to deal with us for our national sin, even He who says—"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." O ! that all classes in the land were awakened to see that it is the Almighty King of nations with whom we have to do, that it is His resistless wrath, the power of which no creature knows, which we have to dread, and that nothing can save us as a

nation from His wrath but timely national repentance and reformation, according to His Word and the oath and vow of our national covenant engagements to Him !

4. But all is not dark. Even in the events of the present crisis *there is matter for thankfulness and hope*. In the deep sympathy and liberal contributions that have been called forth on behalf of the wounded on both sides in this war, we have surely evidence that the beneficent and merciful spirit of Christianity is still to no small extent a living power among us. And we know that the hour of judgment on the antichristian powers of this world is the hour of approaching deliverance to the Church. When the day of vengeance is in Christ's heart, the year of His redeemed is come. When He shakes heaven and earth, as He is now doing, it is that the things which cannot be shaken may remain. In the vigorous words of Owen, "the nations shall be shuffled together, almost into their primitive confusion, and come out new-moulded, for the interest of the Lord Jesus. All the present states of the world are cemented together by antichristian lime, and unless they be so shaken as to have every cranny searched and brushed, they will be no quiet habitation for the Lord Christ and His people." Let us rejoice that Christ sits on the throne of Providence as King of Nations and King of Zion, and that however clouds and darkness may be around that throne, there still spans it—pledge of triumph to His cause, and of deliverance and safety to all His believing, praying people—"the rainbow like unto an emerald."

Literature.

Daybreak in Spain ; or Sketches of Spain and the New Reformation. A Tour of Two Months. By Rev. J. A. Wylie, LL.D. Cassell, Petter, & Galpin, London and New York.

THAT Christ, as King of nations, is overruling all movements among the nations for the good of His Church is a truth strikingly illustrated in the recent history of Spain. No one can doubt that He ruleth in the kingdom of men, who marks the unerring wisdom with which the political revolution which lately took place in that country has been made to contribute in various ways to a moral and spiritual revolution, which bids fair, if not arrested, to transform and elevate one of the basest of antichristian kingdoms into a kingdom of our Lord and of His Christ. The revolution which drove Isabella II. from her dishonoured throne rolled away the stone from the grave in which, for long centuries, Spain has lain corrupting in spiritual death : it opened the way for the Word of Him who is the Life to enter the ear of the

dead nation ; and that Word has shown itself quick and powerful, as on Pentecost and at the Reformation. Already the movement and stir of a new life are making themselves apparent all over the land.

To describe the rise and progress of this new and marvellous movement is the noble theme of Dr. Wylie in the volume before us. He has thrown himself into the theme with all the powers of his accomplished mind, and with all his heart and soul. Not content to employ second-hand materials, he has made a tour through Spain for the purpose of observing the work with his own eyes, and hearing the story of it from the actors in it. This imparts a vividness and interest to his narrative it could not otherwise have had, and furnishes the best possible guarantee of its perfect accuracy and truth.

Dr. Wylie's journey through Spain has enabled him to do more than describe the religious reformation that is new-creating the nation. It has enabled him to combine with that a description of the country and of the social condition of the people. His sketches of these are masterly specimens of graphic and life-like delineation, rather rich, it may be, occasionally in colour, but imbued with the spirit and feeling of the true artist. Those who have read them will not soon forget his vivid pictures of the desolation that lies on the waste and blighted plains of old Castile; of "grand old Burgos" with its squalid peasantry and fat priests ; of the gigantic palace of the Escorial, standing lonely in the bleak wilderness, where everything is as it was when Philip II. lived and died in it ; of Moorish Cordova with its matchless cathedral, a plantation of marble columns, covering from ten to twelve acres ; of sunny Seville, where the delicious air is fragrant with the scent of orange groves, and the palm tree lifts up its feathery crown against the pellucid sky ; of the airy and graceful Alhambra, that magical poem in marble.

But Dr. Wylie does not merely paint the present of Spain. His full historical knowledge and powerful fancy enable him to call up its past, and make it live again before you. You see the *autos-da-fé* blazing in the Plaza of Valladolid, while princes of the blood, ladies and courtiers, bishops and friars, feast their eyes on the spectacle. You see Philip II. with his "pinched, vindictive features, protruding jaw, small peering eyes, narrow forehead, on which toil and vexation had planted many a furrow," sitting in his cabinet restlessly framing and issuing those infernal decrees that were to exterminate Protestantism in Europe. You thank God for the contrast between the horrors of the night through which Spain has passed and the light and sweetness of the dawn now breaking upon it.

One of the most valuable features of this work is the illustration which it gives, all through, of the deadly influence of Popery on the

intellect, the morals, the material and social prosperity of a nation. Dr. Wylie knows the genius and workings of Popery as few do, and with true philosophical insight he shows that Popery has been the curse that has blighted Spain's rich soil, beggared, and barbarized, and corrupted its fine people, and changed it from "the lady of kingdoms" into a bye-word among the nations. The contrast he shows to exist between Spain as it was under the Moors, and Spain as it is under the priests, is a lesson it would be well for our legislators to study.

But, after all, the great interest and value of the work lie in the very full and satisfactory details which it gives regarding the spread of the Gospel and the erection of a Protestant Church in Spain. The reader will find the best evidence that this work is of God, in the fact that it has come spontaneously out of the Word of God, which was circulated secretly but most extensively through Spain, long years before the present movement came to the surface. Interesting too—more interesting far than any romance—is it to read, how the persecuted exiles in Gibraltar were led to prepare for the conquest of Spain to Christ months before the door was opened for their return; how so soon as General Prim landed at Algeciras they asked permission to return, and got the memorable reply, "You may enter Spain with the Bible under your arm;" and how they did enter, strong in the Lord and in the power of His might, and are now preaching to crowds in all the chief cities, training young Spanish converts for the ministry, and are consolidating the Protestant Church on the basis of a Confession, identical in doctrine and nearly identical in form, with that which our reforming fathers drew up at Westminster. The story has been partly told in our own pages, but it will be told to the generations to come, and those who have read it once will desire to read it again.

The following interesting passage describes the recent laying open of the burning-ground of the martyrs by excavations made in the neighbourhood of Madrid :—

"In order to find a suitable foundation for the houses which the municipality had resolved on erecting here, it was necessary to run a deep cutting through the soil and rubbish which had accumulated on this empty space. In digging, the workmen came upon a subterranean mound of human remains. The dust was black and shining, as if steeped in oil, and formed a horizontal layer or bed, which stood out in the broad open trench from the white gravelly soil on which it rested, and with which it was covered over. It was largely mixed with calcined bones, with skulls having tufts of hair, in some instances, adhering to them, and jaw-bones with human teeth, and bits of charcoal. This ghastly heap was evidently the memorial of some tragedy of former times. What could it be? It was remembered that here had been the burning-ground of the Inquisition, and that through many a dreary year that terrible tribunal had celebrated its *autos-da-fé* on this spot, and no doubt was felt that these were the remains of its victims. The population of Madrid flocked to gaze on this strange record of a past age. When were these men burned, they

asked, and what were their crimes? And when they came to know the true import of what had been so suddenly disclosed to their view, and to learn something of the tyranny and crimes of which it was the ghastly witness, they were thrilled with horror. Orators took up the theme in the Cortes, and declaimed on 'the struts of their soil,' which had their 'corresponding strata in their history'; and thus brought many of the Spaniards acquainted with the story of the martyrs, of whom, though they had been sleeping here in hundreds and thousands in their immediate vicinity, they had never before heard tell. Terror fell upon the priests when this witness rose from the dead; and, instead of plotting how to compass the life of the Bible reader, they deemed it more prudent to concert measures for protecting their own.

"But how remarkable the timing of this discovery! Had it been made before the flight of the Queen, and when the priesthood were in power, these memorials would have been consigned to the darkness from which they had so unexpectedly emerged. In some way or other the matter would have been hushed up, and care taken that the public should know nothing of it. As it was, what had been revealed could not be hid. There, in presence of the whole capital, was this yawning pit, telling its dreadful secret, and flashing, as it were, the flames of the *autos-da-fé* in the eyes of all Spain. It was as if the martyrs had risen from the dead.

"We visited the spot during our stay at Madrid. The cutting is several hundred yards in length, and in depth not less, in some places, than from fifty to sixty feet. It runs, so far as we could judge, right through the centre of the human heap, which is shown, of course, in section. It is seen on either hand, as one passes along, looking like a seam of the coal measures, vividly relieved by the white gravelly debris above and below it. On examining it, its contents felt slimy and slightly adhesive. There was a large quantity of bones; we picked out several, the smaller ones evidently of the arm and the fingers. We might have had any number; and of those that we did carry away, some were blackened from the action of fire. In the heap, too, we noticed bits of burnt wood, fresh, as if the faggots of which, doubtless, they are the remains, had but yesterday ceased to blaze. This dark stratum stretched along on either side of the broad trench for at least a hundred yards, and was from five to ten yards in depth. This enabled us to estimate the dimensions of the heap. It cannot be less than three hundred yards in circumference, with a depth of ten yards or thereabouts at the centre. It was forgotten that such a memorial existed, till, when no one was looking for it, the earth opened, and up came this witness from the grave to confront Rome with her past iniquities."

We have alluded to the evidence furnished by Dr. Wylie that the present religious awakening in Spain had its rise in the secret diffusion and reading of the Bible which had been going on for years. Very interesting are the details which he gives regarding the work of Bible circulation previous to the revolution in 1868. After noticing one devoted labourer in that work he goes on to mention other two and their methods of procedure.

"Let us name another. We chanced, by the merest accident as it seemed, to stumble on Mr. Alicante Walpole, at Jerez, last October. He, too, was one of the labourers in the vineyard of Spain while it was yet dark. He told us that, while engaged as colporteur to the British and Foreign Bible Society, he had distributed in Spain with his own hand not fewer than 60,000 copies of the Word of God. In those days the roads in Spain were too dangerous to permit of travelling, unless in caravans, as is still the custom in Turkey. Even this brought Mr. Walpole at times unlooked for opportunities. When overtaken by a tempest, as would sometimes be the case, the cavalcade would seek shelter in the nearest wood. Here was an extemporised congregation, made up of Spaniards of all classes and from every province. Unloading his mule, Mr. Walpole would draw forth a Bible and read from it to the

assembly. When the storm passed, the Bible was put back and the journey resumed ; but the words of the prophet or apostle which had been heard beneath the boughs of the oak or the cork tree would remain and be rehearsed in distant parts of the country. It happened, on one occasion, that a British nobleman, unknown to Mr. Walpole, was in the company, and so much pleased was he with what he saw that he afterwards sent a large remittance to the funds of the society. Mr. Walpole was oftener than once imprisoned for his services in the cause of Bible circulation.

"We name a third—Mr. Clough at Seville. Mr. Clough is an Englishman, and had a previous and special training for operating evangelistically in the Peninsula. He became acquainted with Spain, first of all, professionally ; next, he travelled over it as a *colporteur* ; he is now connected with the work of training its future preachers. We were much interested to hear Mr. Clough relate the adroit way in which he managed to introduce the Bible into not a few of the rural parishes of Spain. On arriving at a village his first care usually was to wait on the *curé*. 'There must,' would Mr. Clough say, 'be many poor people here ; permit me to hand you a dollar for their use.' This would immediately put him on good terms with the priest. This was an important point gained. Very soon—it might be next day, or the day after—there would come a message to him, to the effect that the priest wished to see him. At the interview that followed Mr. Clough would take care not to be the first to speak on religion. He always allowed the priest himself to introduce the subject, and usually not many minutes elapsed before he did so. 'Ah !' would Mr. Clough say, in reply to some observation which had dropped from the priest, 'that is not according to what I read in the Bible.' 'A Bible !' would the priest exclaim, 'have you a Bible ?' 'Of course, as an Englishman, I have a Bible. Have you no Bible ?' 'No,' would be the reply ; 'but I should much like to have one.' 'But permit me to caution you,' would Mr. Clough say ; 'it is a dangerous book for you to have ; it may get you into trouble.' 'But,' would the priest reply with animation, 'no one shall know of it. I shall be careful.' 'But should your Bishop come to know that you have a Bible, I should very much regret what might follow.' 'I will keep it under lock and key,' would the priest say, with increasing energy ; 'I shall take good care that the Bishop shall know nothing of it. Don't be afraid.' And having brought the matter to this point, Mr. Clough would give the *curé* a copy of the Scriptures. In a day or so, the village doctor would come begging a Bible, and Mr. Clough would supply him also. He would then once more wait upon the *curé*. 'Well, you have been reading the Book, I presume ?' 'To be sure I have.' 'And what do you think of it ?' 'Oh, it is a very good book ; I like it much.' 'Have you any objection that I assemble a few of the villagers, and read a chapter or so to them ?' 'None whatever.' Not an evening would Mr. Clough let pass before he had gathered a little knot of the villagers round him and commenced his readings to them from the Bible. Not a man of them had seen or heard a line of it all their lives before. The intensity of their interest, said Mr. Clough, no man can describe. They were spell-bound ; they stood entranced, like men listening to some wondrous melody wafted to them from some far-off sphere."

We cordially commend this work to our readers. They will be delighted with the beauty of its style and its picturesque descriptions. They will be instructed by the fulness and freshness of its information. They will gather wisdom from its weighty and pregnant reflections. They will find food for faith and grateful ascription of glory to God in the evidence it gives of the onward triumph of Christ's kingdom and the power of that word of His which liveth and abideth for ever.

The Question of Principle now Raised in the Free Church Specially Regarding the Atonement. By the Rev. James Macgregor, Professor of Systematic Theology, New College, Edinburgh. Edinburgh: John MacLaren, Princes Street. 1870.

THIS is a calmly but powerfully reasoned pamphlet in opposition to the proposed latitudinarian Union. Those who advocate that Union are constantly asserting that the negotiating Churches must be one in doctrine, seeing their Committees have affirmed that they all receive the Westminster Confession in good faith and in the same sense. While clearing away a great deal of other sophistry that has been imported into the advocacy of Union, Professor Macgregor deals with that much paraded assertion, and shows it to be perfectly worthless. For, in the first place, he shows that the Committees are not the Churches; and then, appealing to the inexorable logic of facts, he shows there are good grounds for believing that the Churches are not of one mind as to the doctrine taught in the Confession. In particular, he points to facts which indisputably prove that the United Presbyterian Church tolerates a doctrine regarding the atonement—the doctrine of a double reference, or, as he calls it, Amyraldism—which is not only at variance with the teaching of the Confession as that has always been understood by the Free and other Churches, but which there is reason to believe the framers of the Confession directly and consciously intended to shut out and condemn. The whole of Professor Macgregor's remarks on Amyraldism in its relation to Calvinism are exceedingly valuable, and will well repay study, apart from their bearing on the present question of Union. He has, however, fallen into one mistake. He represents the “Marrow of Modern Divinity” as addressing sinners in the words, “Christ died for you.” These words nowhere occur in the “Marrow,” though Dr. Marshall would fain persuade men they do. What the “Marrow” says is something similar indeed in form, but different in the meaning it suggests—viz., “Go and tell every man . . . Christ is dead for him.” On which Boston has this note—“He saith *not*, ‘Tell every man Christ died for him;’ but, tell every man, ‘Christ is dead for him’—that is, for him to come to and believe on.” The Professor rightly explains the meaning of the “Marrow,” but it is best to give its very words.

COVENANTING IN AMERICA.

IN these shaking times it is gratifying and encouraging to find the friends of the Covenanted Reformation binding themselves more closely to it, and solemnly displaying their testimony on its behalf by engaging in public Covenanting. The Reformed Presbyterian Synod in Scotland, legitimately so called, has resolved to renew its

adherence to our national Covenants at its next meeting, and we cordially desire that its members may, through the Divine blessing, derive the strength and reviving from the hallowed exercise which it has so often been the means of imparting in the past. The Old Light section of Reformed Presbyterians in America have also resolved to engage in social religious Covenanting, for the first time in their history, at their next meeting of Synod. They are a church comprising 8 Presbyteries, 86 congregations, 84 ministers, and 8,204 communicants; and from a report of their last meeting of Synod at New York in May, which we have read in the *New York Semi-Weekly Times*, they appear to be walking straight forward and with unfaltering step in the good old paths. At that meeting they resolved to engage in Covenanting at their next meeting of Synod, which is appointed to be held in May, 1871, in the city of Pittsburgh, Pennsylvania. They also agreed upon a draft of Confession of Sins, and a Bond of Covenant, which they appointed to be sent down in the form of overture to the Presbyteries and Sessions of the Church. A copy of that document has been kindly forwarded to us by a friend in New York, and we have thought that the following extracts from it may interest and profit our readers. Our friend states in his communication that the "Bond" used by Original Seceders, as lately published in the *Magazine*, was read by the Convener of the Synod's Committee appointed to draw up the overture, on the floor of the Synod, and was heard with evident approval and satisfaction. Of course, being in America, their Bond necessarily differs somewhat in form from ours :—

We lament that as professing witnesses for Christ, we have failed in obedience to His command, to preach the Gospel to every creature, to make known His will and law among the nations, and to administer with fidelity the law and discipline of His own house. While property is hoarded up, or wasted upon the luxuries and vanities of life, and in very many cases upon objects pernicious to both body and soul, means are wanting to make known the way of salvation in the sight of the heathen. We confess and bewail our forgetfulness of the obligations laid upon us by the Covenants of our fathers, in that we have often walked contrary thereunto, in not testifying fully and clearly in word and act for the claims of Jesus Christ, the Head of the Church and the Prince of the kings of the earth. We have sinned, too, in that while witnessing for social covenanting as an ordinance of God, binding under the dispensation of the Gospel, we have not as a Church in this country, by our own act, performed the duty.

We humble ourselves in the sight of the Just and Holy one, in view of the many and great iniquities of the land in which we live. The nation refuses to own its responsibility to God and to the Mediator; to recognise the supremacy of the Bible in national affairs; and to countenance and encourage the true Christian religion. Atheists, infidels, and all classes of vile men, are made constitutionally eligible to the most responsible positions under the Government. Consonant with these essential defects, the history of the Government has been largely one of oppression and injustice towards its aboriginal and coloured people, of iniquitous distinction of caste, while Sabbath desecration, prostitution of the oath, official corruption and dishonesty, profanation of the name of God, murder, drunkenness, excess and rioting, violation of the ordinance of marriage, vanity of apparel, sinful extravagance, lying and deceit, are become common and ordinary sins. These and all other transgressions whereof our people and land are guilty, we desire to acknowledge.

ledge, and to be humbled on account of them, that all men may see that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

FORM OF COVENANT.

We, Ministers, Elders, Deacons, and Members of the Reformed Presbyterian Church in the United States, with our hands lifted up to the Most High God, do protest by this our oath :—

1. That coming into the presence of the Lord God with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice, and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as he is offered in the Gospel to be our Saviour—the Holy Spirit to be our Enlightener, Sanctifier, and Guide—and God the Father to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting, and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging by our example, temperance, charity, and godliness.

2. That after careful examination, having embraced the system of faith, order, and worship revealed in the Holy Scriptures, and summarised as to doctrine in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house, and, by the grace of God, we will sincerely and constantly endeavour to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognised and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly we abjure and condemn infidelity, under all its various aspects; Atheism, or the denial of the divine existence; Pantheism, with its denial of the divine personality; Naturalism, with its denial of the divine Providential Government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of Immaculate Conception; its hostility to civil and religious liberty—to the progress of society in civilisation and intelligence, and especially its denial, in common with infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian Church, we disown and reject all other forms of ecclesiastical polity, as without authority of Scripture, and as damaging to purity, peace, and unity in the household of faith.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State; and pledge ourselves to pray and labour according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power; that he has instituted civil government for His own glory and the good of man, that he has appointed his Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our King, Law-giver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the

commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labour for the peace and welfare of our country and for its reformation by a constitutional recognition of God, as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the Supreme rule, and of the true Christian religion, and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

4. That, believing the Church to be *one*, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion; and trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labour for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labour to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world, and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labour that the Church may be provided with an earnest, self-denying, and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions, and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

6. Committing ourselves with all our interests to the keeping of Him in whom we have believed; in faithfulness to our own vows, and to the Covenants of our fathers and to our children whom we desire to lead in the right ways of the Lord, and in love to all mankind, especially the household of faith, in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom, and we will tenderly and charitably, but plainly and decidedly oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and most of all, the blessed Master Himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life, which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be, to strengthen us by His Holy Spirit to keep this our promise, vow, and oath, and to bless our humble attempt to glorify His name and honour His truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Spirit, one God, be glory in the Church throughout all ages, world without end. Amen.

Notes on Ecclesiastical Affairs.

SPAIN.—In the *Times of Refreshing*, for October, the organ of the Spanish Evangelization Society, which has been honoured to do so much in giving the Gospel to Spain, there is an account of a new and most interesting movement among the Roman Catholic priests of that country. It is headed by a *Senor Mora*, who pro-

poses to found a new ecclesiastical organisation, separate from the Church of Rome, though not, as yet, avowedly Protestant in character, called the Christian National Free Church of Spain. This eminent priest commenced reading prayers in the Spanish language and administering all sacraments gratuitously. He also declared his belief to be only that which he found in the Holy Scriptures. By-and-bye other priests began to follow his example. The bishop of the diocese tried to expel them from their Churches, but the Government protected them on the ground that religious freedom was fully established in the country. The seceding priests held their first Assembly at Madrid in July, when ninety ex-priests assisted either by their presence or by proxy. "The result," writes D. Shaw, Esq., of Cordova, "was most satisfactory; the ideas of Senor Mora as to the faith and discipline of the new Church being accepted by all. As many priests, also, were daily giving in their adhesion, it was proposed that the Assembly should be adjourned, until the 15th of August, when, on two hundred priests having given, under their signature, an avowal of their separation from the Roman Church, they should form themselves into a corporate body, and make themselves known as such to the Government; and at the same time formally protest against the new dogma of the infallibility of the Pope, and refuse to acknowledge the Council of Rome as representing in any way the universal Church of Christ." "We look upon this new national movement," adds Mr. Shaw, "as a great break in the Roman Catholic Church of Spain." The Lord grant that it may issue in a great accession to the one true Protestant Church of Christ now so hopelessly planted in that Popish land!

THE UNION MOVEMENT IN THE REFORMED PRESBYTERIAN CHURCH.—Our readers will scarcely be surprised to learn that the Reformed Presbytery of Edinburgh has resolved that union with the Free and U. P. Churches on the basis presently proposed, will involve no compromise or surrender of any principle held by the Reformed Presbyterian Church. Of course, if this is so, the Reformed Presbyterian Church is condemned as guilty of schism all these many years, in standing aloof from Churches with which it was, in point of principle, perfectly at one. Nay, it condemns itself of bearing false witness against its neighbour, for it has all along testified against Churches as being unsound and unfaithful, which it now declares to have been all the while as sound and as faithful as itself! We are glad to find that there is one minister and congregation who cannot stand by and see the Church of their fathers humble itself to such self-condemnation, and end its days by such a "happy despatch." A copy of a "memorial" has been sent us, which the Session of the Reformed Presbyterian congregation of Stranraer have laid on the table of their Presbytery, setting forth six good and valid reasons in proof of the averment that union on the basis proposed would necessitate an abandonment of their Testimony. Had space permitted we would have quoted part of this "memorial," which is admirable alike for its truth, its force, and its spirit. We can only say, all honour to the memorialists for their courage and consistency!

Foreign Missionary Intelligence.

INDIA.

THE Missionary Magazine contains a most interesting letter from an English officer, respecting the wonderful work going on among the Teloogeois. We extract the following:—

THE KOLES.

For years Christianity has been in some degree self-propagating among the Koles, as it promises soon to become among the Sonthals. At a village about thirty-six miles from Ranchee, a man remarked a short time ago that only two families remained heathen, adding that every stranger that came to the village soon became a Christian. Although a Kole who becomes a Christian is no longer allowed to eat and drink with his heathen relations, yet he gains rather than loses in the estimation of his countrymen. He becomes more independent and better informed, and frequently endeavours to resist the unjust and illegal exactions of the Hindu *thikedar*. Again, some become Christians because they believe that by doing so they escape from the power of the malignant *bongas*. At every village there is at least one small clump of trees which has been left standing when the forest was first cleared. This is called a *sarna* (refuge), and is supposed to be the abode of a *bonga*. The heathen dare not touch one of these trees, but they see that Christians cut them with impunity, and hence gather that the *bongas* have no power over them.







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